Uyun Akhbar Ar-Ridha

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بسم الله الرحمن الرحيم

Uyun Akhbar Ar-Ridha Volume ۱

:Writer

Sheikh Saduq

:Published in print

Ansariyan

:Digital Publisher

Ghaemiyeh center of computerized researches

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Uyun Akhbar Ar–Ridha Volume ۱

BOOK ID

Author(s): Shaykh as-Saduq

Translator(s): Dr. Ali Peiravi

Publisher(s): Ansariyan Publications - Qum

Category: The ۱۲ Imams Hadith Collections

Topic Tags: Ahadith Hadith Collections Life and teachings of imams Miscellaneous 'information: Uyun Akhbar Ar-Ridha

(.The Source Of Traditions On Imam Ridha' (a.s

Volume One

Language: MALAY

By:Abu Ja'far Muhammad ibn Ali ibn Husayn ibn Musa ibn Babawayh al-Qummi

Known as Sheikh Sadooq

Research

:and Translation by

.Ali Peiravi, Ph.D

:Edited by

.Lisa Zaynab Morgan, M.A

Publisher: Ansariyan Publications – Qum

First Edition ۱۳۸۴ -۱۴۲۷ - ۲۰۰۶

Thamin Al-aimmah Press

No. of Pages Vol.۱: ۶۸۸

Quantity: ۲۰۰۰

Size: ۱۴۳ x ۲۰۵ mm

(ISBN: ۹۶۴-۴۳۸-۷۸۹-۹ (VOL.۱

(ISBN: ۹۶۴-۴۳۸-۷۹۱-۰ (۲ VOL.SET

Ansariyan Publications

P.O. Box ۱۸۷

Shohada St., Qum ۲۲

Islamic Republic of Iran

Tel: ۰۰۹۸ ۲۵۱ ۷۷۴۱۷۴۴ Fax: ۷۷۴۲۶۴۷

Email: ansarian@noornet.net

www.ansariyan.net amp; www.ansariyan.org

Featured Category: Introducing the Ahlul Bayt Resources for Further Research

Person Tags: Imam Ridha

point

The Source Of Traditions On Imam Ridha' (A.S.) This is the first volume of the book Uyun Akhbar Ar-Ridha, which is not only a detailed account of the Biography of our Eighth Imam Abul Hassan Ali ibni Musa AR-Ridha a.s. and a narration of the life-story of the Imam AS but it gives an insight into the erudition and holiness of the Imam AS. and the narration of His ahadith which has gone down in history as Al-Silsilatul Dhahabiyyah (The Golden Chain) that is transmitted from Imam to Imam from The

Prophet SAWW. The text is divided into thirty chapters, each of which treats a certain topic related to the Imam AS. Chapter One gives a rationale of the name Ar-Ridha. The book describes Imam Ar-Ridha's appointment to Imamah by his father. It carries detailed accounts of the debates that took place on the Infallibility of prophets and the legitimacy of the immediate successorship of Imam Ali AS in which Mamoon also argued in favor of Imam Ali AS legitimate immediate succession after The Prophet SAWW. The Imam AS brilliant expose on Imamah and the difference between itrah and ummah are recorded in this book.

Dedication

We dedicate this work to both of our parents to whom we are greatly indebted - our fathers: the late Mr. Muhammad Mehdi Peiravi, and Mr. Charles Henry Morgan. We also pray for the blessing of our mothers Mrs. Talat Sheikh Peiravi and Mrs. Betty June Morgan whom our children and we love and are still under their spiritual protection .and loving support

Dr. Ali Peiravi

Ms. Lisa Zaynab Morgan

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Translator's Foreword

I thank God the Almighty for the opportunity granted to me to undertake the preparation of this two volume book - The Source Of Traditions On Imam Ridha' (a.s.) or Uyun Akhbar Al-Ridha' - after the successful completion of An Anthology Of Islamic Poetry Vol.۱; Imam Ridha''s Pilgrimage Procedures And Prayers; A Divine Perspective On Rights; The Complete Edition Of The Treatise On Rights; Mishkat Ul-Anwar Fi Ghurar Il-Akhbar and The Islamic Family Structure. The present work has been compiled by Sheikh Sadooq and covers the major traditions about the life, the decrees, the arguments, the writings and the sayings of Imam Musa

ibn Ja'far (al-Kazim) (a.s.) and Imam Ali ibn Musa Al-Ridha' (a.s.). The book mainly focuses on Imam Ali ibn Musa Al-Ridha' (a.s.). However, it covers much of what happened to his father (a.s.), as that affected him. I have translated this work from Arabic into English for the interested readers. Regarding the references to the Holy Quran's verses, I have exactly cited them for coherency using an available translation of the Quran into English by Mr. Abdullah Yusuf Ali - may God reward him. The :translation of the Holy Quran that I used is the following

The Holy Quran

(Text, Translation, Commentary and Notes Large Size (١ Volume

.(Abdullah Yusuf Ali (English Arabic

First of all, I thank God for His help in granting the health, the strength, and the sustenance to undertake and complete this tremendously difficult task. May He .accept it as a minor service

I have relied on many sources of reference materials in completing this tremendous task. I am indebted to all those sources which I cannot name one by one. I am also indebted to my dear wife for her careful editing of the work which has added a lot of value to it. I am also indebted to Ansariyan Publications for patiently supporting this .work and completing the final typesetting of the book

I warmly welcome any suggestions made by the readers that might help me become .informed about my errors and shortcomings, and help me improve future works

As there are many references to the names of the Divine

Leaders in this book, I have listed them in order here so that the reader can refer to :this list whenever needed

۱- Imam Ali (a.s.): The Commander of the Faithful - Ali ibn Abi Talib (a.s.)

۲- Imam Al-Hassan (a.s.): Al-Hassan ibn Ali ibn Abi Talib (a.s.)

۳- Imam Al-Husayn (a.s.): Al-Husayn ibn Ali ibn Abi Talib (a.s.)

۴- Imam As-Sajjad (a.s.): Ali ibn Al-Husayn ibn Ali ibn Abi Talib (a.s.)

۵- Imam Al-Baqir (a.s.): Muhammad bin Ali ibn Al-Husayn ibn Ali ibn Abi Talib (a.s.)

۶- Imam As-Sadiq (a.s.): Ja'far ibn Muhammad bin Ali ibn Al-Husayn ibn Ali ibn Abi Talib (a.s.).

۷- Imam Al-Kazim (a.s.): Musa ibn Ja'far ibn Muhammad bin Ali ibn Al-Husayn ibn Ali ibn Abi Talib (a.s.)

۸- Imam Al-Ridha' (a.s.): Ali ibn Musa ibn Ja'far ibn Muhammad bin Ali ibn Al-Husayn ibn Ali ibn Abi Talib (a.s.)

۹- Imam Al-Jawad (a.s.): Muhammad ibn Ali ibn Musa ibn Ja'far ibn Muhammad bin Ali ibn Al-Husayn ibn Ali ibn Abi Talib (a.s.)

۱۰- Imam Al-Naqi (a.s.): Ali ibn Muhammad ibn Ali ibn Musa ibn Ja'far ibn Muhammad bin Ali ibn Al-Husayn ibn Ali ibn Abi Talib (a.s.)

۱۱- Imam At-Taqi (a.s.): Al-Hassan ibn Ali ibn Muhammad ibn Ali ibn Musa ibn Ja'far ibn Muhammad bin Ali ibn Al-Husayn ibn Ali ibn Abi Talib (a.s.)

۱۲- Imam Al-Mahdi (a.s.): Muhammad ibn Al-Hassan ibn Ali ibn Muhammad ibn Ali ibn Musa ibn Ja'far ibn Muhammad bin Ali ibn Al-Husayn ibn Ali ibn Abi Talib (a.s.).

.I have also listed them in order in the form they appear in Tradition No

۱-۶ recorded on a silvery-white pearl brilliant sheet of paper in the hands of the Blessed Lady Fatima (a.s.):

۱- Abul Hassan Ali ibn Abi Talib al-Murtadha (Imam Ali) whose mother is Fatima - the daughter of Asad ibn Hashem ibn Abd Manaf

۲- Abu Muhammad Al-Hassan ibn Ali al-Barr, whose mother is (the Blessed Lady) Fatima - the daughter of Muhammad

۳- - Abu Abdullah Al-Husayn ibn Ali At-Taqi whose mother is (the Blessed Lady) Fatima - the daughter of Muhammad

۴- Abu Muhammad Ali ibn Al-Husayn al-Adl whose mother is Shahr Banu - the daughter of Yazd Gird

۵- Abu Ja'far Muhammad ibn Ali Al-Baqir whose mother is Umm Abdullah - the daughter of Al-Hassan ibn Ali ibn Abi Talib

۶- Abu Abdullah Ja'far ibn Muhammad As-Sadiq whose mother is Umm Farwa - the daughter of Al-Qasim ibn Muhammad ibn Abi Bakr

۷- - Abu Ibrahim Musa ibn Ja'far whose mother is a slave maid called Hamidah al-Mosaf'fat

۸- Abul Hassan Ali ibn Musa Al-Ridha' (a.s.) whose mother is a slave maid called Najma

۹- Abu Ja'far Muhammad ibn Ali al-Zak'ki whose mother is a slave maid called Khayzaran

۱۰- Abul Hassan Ali ibn Muhammad Al-Amin whose mother is a slave maid called Susan

۱۱- Abu Muhammad Al-Hassan ibn Ali al-Rafiq whose mother is a slave maid called Samanah and whose nickname is Ummul Hassan

۱۲- - Abul Qasim Muhammad ibn Al-Hassan (a.s.) who is the Riser - the Proof of God -

.whose mother is a slave maid called Narjis

.May God’s Blessings be upon them all

Dr. Ali Peiravi

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Master Of The Shrine

O The

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Master of the holy Shrine[١]

You are the Majestic and the Divine

O The Gem of Muhammad's Crown

You are the light of God in our town[٢]

O The golden hands that fly

Above the sick and those who cry

O The savior of the deer[٣]

People love you so sincere

O The shining star of the sky

You are always out there so high

O The source of light in the believer's heart

You are always shining out there so bright

O The shining face in my eye

I cannot stand to tell you bye

O The preacher of the Holy Book

Tell me the words and catch me on the hook

O The rain of peace and glory

Your life is filled with many a story

Talat June Peiravi

Shrine Of The Master

!O The Shrine of the Master

No one else existed like the Master

Guidance perished after him

Death followed it

!O his shrine

May not God's blessings upon you ever stop

Every evening and every dawn

Like a breeze

To us he was like a rain full of mercy

From which we were nourished

To us he was like a bright star

With whose light we could find our way

Ibn Moshaya

A Residence Short–Lived

Now you live in a residence short-lived

In which the deeds of the doers are accepted

See you not how death encompasses it

And destroys all aspirations

There you rush to fulfill your lustful desires

And procrastinate your repentance

But death will overcome you by surprise

?But what will the intelligent learn from this

(.Imam Al-Ridha' (a.s

About The Author

A Brief Bibliography Of The Author

The author of this book (a.s.heikh Sadooq) - May God have Mercy upon him - is the highly esteemed, noble Abi Ja'far Muhammad ibn Ali

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۱- (.Refers to Imam Al-Ridha' (a.s

۲- Refers to the holy city of Mashhad

۳- Refers to the well-known incidence of a deer taking refuge in the holy shrine of .(.Imam Al-Ridha' (a.s

ibn Al-Husayn ibn Musa ibn Babooyeh al-Qummi known as Sheikh Sadooq. He has such a high rank in knowledge, understanding, realization of the true meaning of traditions, jurisprudence, honesty in speech and extensive highly valuable writings that no one can write about and fully express these. All the knowledgeable people who have either written his biography or used his highly valuable books have tried to praise his works and declare his Divine Leadership and honesty. They have called him Sheikh that is normally the title of native scholars trained in the traditional sciences such as clerical dignitaries, members of a religious order, or professors of spiritual institutions of higher learning - that is master of an order. He has also been called .honest and a forerunner

We can say that he has been one of the signs of God. He passed away in the year ٣٨١ A.H. (٩٩٠ A.D.) when he was more than seventy years old. His publications - that were more than ٣٠٠ in number - were like brilliant stars guiding those who sought to follow the Divine Path. Unfortunately, the tragic occurrences in history resulted in the loss of the majority of his works. We can clearly state that not even one tenth of his writings .have remained up until today

His Nobility as Expressed by Noble Religious Scholars

There is no need to present any evidence or reasoning to prove his high rank. However, we will briefly mention a few of the remarks of our noble religious scholars about his noble personality here for the readers

.to get a bit more familiar with him

Sheikh al-Taefeh (may God have mercy upon him) has called him 'of a high position' in his book Al-Fehrest. Then he wrote, "He is the protector of the traditions, aware and informed about the personalities, and is an informed person and a critic on Akhbar (traditions). One has not seen anyone of similar capabilities among the scientists in Qum. He has about ۳۰۰ publications." He also makes similar remarks about him in his .Rijal

Najjashi who was a great researcher on 'great men' calls him 'Abi Ja'far from Qum'. He also calls him Sheikh, our jurisprudent, a shining character, and the honor of the Shiites in Khorasan(۱). He wrote, "When in the year ۳۵۵ A.H. (۹۶۵ A.D.) he entered Baghdad, he was young. The great men of the Shiites listened to him to learn ".traditions and gain Divine Knowledge

Al-Khatib al-Baghdadi in his famous book TARIKH BAGHDAD (the history of Baghdad) wrote, "He (a.s.heikh Sadooq) went to Baghdad and quoted traditions on the authority of his father. He was one of the well-known and noble men of the Shiites, and ".Muhammad ibn Talha an-Naáli told me about him

Ibn Edris has praised him in his book SARA'IR and said, "He was honest in speech, noble, informed about the traditions and a critic. He was very knowledgeable about ".the great men. He had memorized many traditions

Allameh al-Hilli has called him Sheikh, and has said that he is our jurisprudent, our honor, and the bright and real character

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۱- One of the provinces of Iran located in the north-east

.of the Shiites

He has been called the following titles by the noble religious Shiite scholars: Ibn Shahr Ashoob; Seyed ibn Tawoos; Fakhr al-Mohaghegin; ash-Shahid al-Awwal (the first martyr); Re'is al-Mohaditheen; al-Sheikh al-Ajall; Imam Asreh; Rokn Min Arkan ad-Din (one of the pillars of religion); Sadooq al-Muslimeen; Ayatullah fil-Alemin; al-Sheikh al-A'zam; al-Sheikh al-Sadooq; Hujatul Islam; al-Sheikh ath-Thiqa; al-Molood Bid-Da'wat; al-Sheikh al-Imam al-Moghaddam; al-Fadhil al-Mo'adhdham; Omdatul Fudhala; Sheikh Minal-Mashayekh; Rokn min Arkan ash-Sharia; Sheikh al-Hafazah; Wajihat at-Ta'efah al-Mostahfazeh; Emaduddin; and al-Sheikh al-Alam Al-Amin, .among many other titles

His Trips

He made many trips to various towns in order to learn nobility and hear the traditions directly from the greatest scholars. He was born in Qum, raised there and he acquired knowledge from the great scholars there. Then, although there were many renowned religious scholars in Ray(۱), the people of Ray invited him to go and reside there. Of course, there is no precise mention of the date of his immigration to Ray in the books on Rijal and Tarajom. However, one can conclude from what is written in this book, and in Al-Khisal and Amali, that his immigration was after the (Arabic) month of Rajab of the (lunar) year ۳۳۹ A.H. (۹۴۹ A.D.), and before the (Arabic) month of Rajab of the year ۳۴۷ A.H. (۹۵۷ A.D.) This is because he has cited a tradition he had heard from Hamza ibn Ahmad ibn Ja'far ibn Muhammad ibn Zayd ibn Ali ibn al-Husayn ibn Ali ibn ,Abi Talib (a.s.) in the Quran on the first date

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A town in the South of Tehran, IRAN -۱

and has cited another tradition from Abul Hassan Muhammad ibn Ahmad ibn Ali ibn .Asad al-Asadi known as Ibn Jaradeh al-Bardaýee in Ray on the second date

He lived in Ray from ٣۴٧ A.H. (٩۵٧ A.D.) until he requested permission from Rokn ud-Dowleh - the ruler of the Buya clan - to visit the holy shrine of Imam Al-Ridha' (a.s.) in Mashhad. He then traveled to Mashhad in ٣۵٢ A.H. (٩۶٢ A.D.) and returned to Ray after visiting the holy shrine. Regarding this he wrote in his book, "When I asked the successful ruler Rokn ud-Dowleh for permission to visit the holy shrine of Imam Al-Ridha' (a.s.), he approved of my request in the (Arabic) month of Rajab in the year ٣۵٢ A.H. (٩۶٢ A.D.) When I returned home, he called me in again and said, 'The place you want to visit is a blessed place of martyrdom. I have visited it myself. When I was there, I asked God to fulfill the requests I had in my mind. God answered my prayers and fulfilled them. Therefore, when you get there, remember me, and do not forget to visit on my behalf and pray for me since prayers will be fulfilled by God when they are presented in that holy place.' I promised him to do so, and I fulfilled my promise. Upon my return from the blessed Mashhad, I went to see the ruler. He asked me if I had .prayed for him, and visited the Shrine on his behalf

I replied in the positive. He said, ‘You did well since it has been proven to me that ’.prayers will be accepted there

On this trip to Mashhad that year, he entered Neishaboor. He recorded some traditions from the religious scholars there, among whom we can name Abu Ali Husayn ibn Ahmad Bayhaqi - who narrated several traditions for him in his own house - Abdul Vahid ibn Muhammad ibn Ubdoos Neishaboori, Abi Mansoor Ahmad ibn Ibrahim ibn Bakr Khori, Abu Saeed Muhammad ibn Fadhl ibn Muhammad ibn Ishaq Mozakkar Neishaboori known as Abi Saeed al-Muallem, Abut-Tayyeb Husayn ibn Ahmad ibn Muhammad Razi and Abdullah ibn Muhammad ibn Abdul Wahab al-Sejezy. In addition, Abu Nasr Ahmad ibn Al-Husayn ibn Ahmad ibn Obayd al-Zabee al-Marwani al-Neishaboori cited some traditions for him in Neishaboor. In addition, a group of people cited traditions for him in Marv Rood among whom we can name the jurisprudent Abul Husayn Muhammad ibn Ali ibn al-Shah, and Abu Yusuf Rafeh ibn Abdullah ibn Abdul Malik. In the same year, he traveled to Baghdad and heard some traditions from the religious scholars there. He had also gone to Kufa, Fayd, Mawara’ un-Nahr, Balkh, Samarqand and Forghaneh and had heard traditions from the .religious scholars in these cites

The Birth of the Author – May God Have Mercy upon Him

We are not precisely aware of the year in which he has born. None of the biographers has stated his birth date. However, we can draw some conclusions in this regard from his own book Kamal Ad-Din, and Sheikh Toosi's Ghayba and Najashi's

Fehrest that he was born after the demise of Muhammad ibn Uthman al-Umari who was the second (of the four) representatives of the twelfth Imam (a.s.) - that is in year ۳۰۵ A.H. (۹۱۷ A.D.) at the beginning of the mission of Abil Qasim Husayn ibn Ruh - who .(.was the third representative of the twelfth Imam (a.s

Sheikh Sadooq quoted on the authority of Abu Ja'far Muhammad ibn Ali ibn al-Aswad, 'After the demise of Muhammad ibn Uthman al-Umari - may God be pleased with him - Ali ibn Husayn ibn Musa ibn Babawayh(۱) asked me to ask Husayn ibn Ruh to ask our Master - the Imam of Time (the twelfth Imam al-Mahdi) (a.s.) - to pray and ask God the Almighty to grant him a son. I did so, and he secretly reported that. He informed me after three days that the Imam (a.s.) had prayed for Ali ibn Al-Husayn, and that God the Almighty will soon bless him with a son, and will grant him more children '.thereafter

The above has also been cited by Sheikh al-Ta'ifeh and Najjashi - may God have mercy upon them. What has been presented about his birth-date was the information available from him himself who best knows about his life history and some of the great religious scholars. Thus, we can conclude that he was born after the year ۳۰۵ A.H (۹۱۷ A.D.). His birth was a blessing, and he was blessed since he was born due to the prayers of the

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.The father of the author of this book -۱

Imam of Time (a.s.). Everyone benefited from him, and his being blessed. That is why he was always very proud and said that he was born due to the prayers of the Imam of Time (a.s.). He also said, 'There were many occasions when Abu Ja'far Muhammad ibn Ali al-Asvaed (who narrated the details about his birth) saw how studiously I attended the classes of our Professor - Muhammad ibn Ahmad ibn al-Valid (May God have mercy upon him); and how eager I was to learn and memorize scientific books. He would tell me there is no wonder I am so eager to acquire knowledge since I was born due to the prayers of the Imam of Time (a.s.).'

The Death of the Author and His Shrine

He died in ۳۸۱ A.H. (۹۹۰ A.D.) after living for seventy years. He was buried in Ray next to the Toghrol Garden, near the shrine of the blessed Abdul Azeem al-Hassani - may God be pleased with him. His shrine is simple, but spiritual. Many people go visit his shrine and receive blessings.

A Demonstration of his Nobility

In the year ۱۲۳۸ A.H. (۱۸۵۹ A.D.), Fath Ali - the king of Qajar - ordered the building of the shrine to be reconstructed. This resulted in a demonstration of nobility. The word spread around among the people, and it was finally approved of by the government officials and the king. The details of this event have been recorded by many authors - may God have mercy upon them. Among them we can mention Rowza by Khansari, Qisas Al-Ulama by

Tonikaboni, Tanqih Al-Maqal by Mamaghani, Montakhab Ul-Tawarikh by Khorasani and Tava'ed Ar-Razavieh by Qumi. This has been recorded in Rowza by Khansari as follows: 'This event was a demonstration of the nobility of the Sheikh. It attracted the attention of many people, and was a source of guidance for many and a cause of happiness for many enlightened people. There once appeared a rupture in the shrine .of the noble Sheikh - that is located near Ray - due to a flood

When they investigated to find the degree of damage done in order to reconstruct it, they reached a room in which he was buried. Once they entered that room they found his body naked, with his private parts covered, and in perfect shape. His face was absolutely peaceful and they could still see the polish (khadhab) on his nails. The shroud with which his body was wrapped at the time he was buried had worn out, torn into shreds and fallen down on the dirt around his corpse. The news rapidly spread around in Tehran. When Fath Ali - the grandfather of Naser ad-Din - the king of Qajar heard about this around the year ۱۲۳۸ A.H. (۱۸۵۹ A.D.), he went there in person to .investigate

He consulted with the government officials whom he trusted as to whether or not he should enter the tomb in person. They did not recommend the king entering the tomb, as they thought this was not appropriate for his rule. Then a

group of religious scholars and well-known people were sent into the tomb to check the issue. When the numerous people who had entered the tomb all testified to the truth of this issue, no doubt was left for the king. Once he was certain about the truth of this issue, he ordered the cavity to be closed off, and the building of the shrine to be reconstructed, and decorated in the best possible fashion using mirror work. I have personally seen some of the people who were present there. Some of our religious professors who are of the noble scholars have also described this event. And peace ’.be upon him the day he is born, and the day he dies, and the day he is resurrected

The Author’s Foreword

Al-Sahib al-Jalil Isma’il ibn Abbad - May God be pleased with him - has respectfully ,expressed greetings for Al-Ridha’ (a.s.) and said

,O you who intend to go and visit Toos

,land of purity and sanctification

Recite my greetings to Al-Ridha’ and stop by

.the most honorable grave of the best buried one

By God! By God! This is an oath, which is issued

!from a sincere one who is clinging to friendship

,Verily, if I possessed my own need

.I would reside at Toos, the inhabited

Verily, it is the place of the martyr wrapped in

.righteousness, famous for exaltedness and praise

O son of the Prophet through whom God broke

!the backs of the arrogant tyrants

O son of the Testamentary Trustee(١) who was the most

meritorious of powerful men, attained perfect pride and

naturally accompanied

p: ١۵

١- Or 'Wasi in Arabic; the one who will superintend my affairs.

!glory

,In another short poem he has also said

,O visitor who got up early, ran

,and walked like lightning when it flashes

,'Recite my greetings to my master Al-Ridha

,Who is at Toos

,The grandson of the chosen Prophet

,son of al-Murtadha, the Testamentary Trustee

!Who attained firm exaltedness and built white glory

Say to him: (These greetings) are from a loyal one

!who regards friendship as obligatory

'Chapter ۱: Why Is Ali Ibn Musa (a.s.) Called Al-Ridha

The author of this book (a.s.heikh Sadooq) lived in Ray. He was a jurisprudent whose name was Abu Ja'far Muhammad ibn Ali ibn Husayn ibn Musa ibn Babwaih al-Qumi, a resident of Ray - may God help him in obedience of God, and grant him success in His .gratification

My father, Muhammad ibn Musa ibn al-Motawakkil, Muhammad ibn Ali ibn ۱-۱ Majiluwayh, Ahmad ibn Ali ibn Ibrahim ibn Hashem; Al-Husayn ibn Ibrahim Natanat; Ahmad ibn Ziyad ibn Ja'far al-Hamadani; Al-Husayn ibn Ibrahim ibn Hisham al-Mokattib, and Ali ibn Abdullah - may God be pleased with them all - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father that Ahmad ibn Muhammad ibn Abi Nasr al-Bezanti told Abi Ja'far Muhammad ibn Ali ibn Musa (a.s.), "Some of your opponents think that Al-Ma'mun called your father Al-Ridha' (a.s.) that means 'acceptable' or 'liked' since he liked your father and chose him to be his crown-

prince. Imam Al-Jawad (a.s.) said, “No, by God, they are liars. God the Almighty the Sublime named him Al-Ridha’ (a.s.) since he was accepted by God the Almighty in His Heavens(۱), and he was

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۱- “He Who created the seven heavens one above another: No want of proportion wilt thou see in the Creation of (Allah) Most Gracious. So turn thy vision again: seest thou any flaw?” [The Holy Quran: Mulk ۶۷:۳]

accepted by his Prophet (S) and the Imams (a.s.) that followed the Prophet (S) on His Earth." Al-Bezanti said, "Were not your father and grandfathers accepted by God, the Prophet and the Imams?" Imam Al-Jawad (a.s.) said, "Yes, they were." He then asked, "Why then only was your father called Al-Ridha' and they were not?" Then Imam Al-Jawad (a.s.) said, "That is because his friends and followers as well as his opponents accepted him, while this was never the case for my forefathers. Therefore, he is the only one who is called Al-Ridha'."

١-٢ Ali ibn Ahmad ibn Muhammad ibn Imran ad-Daqqaq - with whom God may be pleased - narrated that Muhammad ibn Abi Abdullah al-Kufi

١

بابُ العِلَّهِ الَّتِى مِنْ أَجْلِها سُمِّىَ عَلِيِّ بْنِ مُوسَى عَلَيْهِمَا السَّلَامُ «الرِّضا»

قالَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنِ عَلِيِّ بْنِ الحُسَيْنِ بْنِ مُوسَى بْنِ بابَويه القُمِّيُّ الفقيه [نَزِيلُ الرَّىِّ] مُصَنِّفُ هذا الْكِتاب - أَعانَهُ اللَّهِ عَلى طاعَتِهِ وَوَفَّقَهُ لِمَرْضاتِهِ -:

١ - حَدَّثَنا أَبى وَمُحَمَّدُ بْنِ مُوسَى بْنِ الْمُتَوَكِّل؛ وَمُحَمَّدُ بْنِ عَلِيِّ ماجِيلَوَيْه؛ وَأَحْمَدُ بْنِ على بن إِبْراهيمَ بْنِ هاشِم؛ وَالحُسَيْنُ بْنُ إِبْراهيم ناتانَه؛ وَأَحْمَدُ بْنِ زِيادِ بْنِ جَعْفَر الْهَمَذانىُّ؛ وَالحُسَيْنُ بْنِ إِبْراهيمَ بْنِ هشام المُكَتِّبُ؛ وَعَلِيُّ بْنِ عَبْدِاللَّهِ الْوَرَّاقُ - رَضِىَ اللَّهُ عَنْهُمْ جَمِيعاً - قالُوا: حَدَّثَنا عَلِيُّ بْنُ إِبراهيمَ بْنِ هاشِم، عَنْ أَبِيهِ، عَنْ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ أَبى نَصْرِ البِزَنْطِيِّ قالَ: قُلْتُ لأَبِى جَعْفَرٍ مُحَمَّدِ بْنِ مُوسَى عَلَيْهِمُ السَّلاَمُ: إِنَّ قَوْماً مِنْ مُخالِفِيكُمْ يَزْعُمُونَ أَنَّ أَباكَ إِنَّما سَمَّاهُ الْمَأمُون الرِّضا عَلَيْهِ السَّلامُ لَمّا رَضِيَهُ لِوِلايَهِ عَهْدِهِ فَقالَ: كَذَبُوا وَاللَّهِ وَفَجَرُوا، بَلِ اللَّهُ تَبارَكَ

وَتَعالی سَمَّاهُ الرِّضا عَلَیْهِ السَّلامُ ، لأَنَّهُ کانَ رضي لِلَّهِ عَزَّ وَجَلَّ فِی سَمائِهِ، وَرَضِیَ لِرَسُولِهِ وَالأَئِمَّهِ مِنْ بَعْدِهِ - صَلَواتُ اللَّه عَلَیْهِم - فِی أَرْضِهِ، قـال فَقُلْتُ لَهُ: أَلَمْ یَکُنْ کُلُّ واحِدٍ مِنْ آبائِکَ الماضِینَ عَلَیْهِمُ السَّلامُ رَضِیً لِلَّهِ تَعالی وَلِرَسُولِهِ وَالأَئِمَّهِ عَلَیْهِمُ السَّلامُ فَقالَ: بَلی ، فَقُلْتُ: فَلِمَ سُمِّیَ أَبُوکَ مِنْ بَیْنِهِم الرِّضا عَلَیْهِ السَّلامُ ؟ قالَ: لأَنَّهُ رَضِیَ بِهِ الْمخالِفُونَ مِنْ أَعْدائِهِ کَما رَضِیَ بِهِ الْمُوافِقُونَ مِنْ أَوْلِیائِهِ وَلَمْ یَکُنْ ذلِکَ لأَحَدٍ مِنْ آبائِهِ عَلَیْهِمُ السَّلامُ، فَلِذلِکَ سُمِّیَ مِنْ بَیْنِهِمْ عَلَیْهِمُ السَّلامُ الرِّضا.

۲ - حَدَّثَنا عَلِیِّ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِمْرانَ الدَّقّاق رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدُ بْنِ أَبی عَبْدِاللَّهِ الکُوفِیُ عَنْ سَهْلِ بْنِ زِیادِ الأَدَمِی عَنْ عَبْدِالعَظِیم الْحَسَنِیِّ عَنْ سُلَیْمانَ بْنِ

quoted on the authority of Sahil ibn Ziyad al-Adami, on the authority of Abdul Azeem ibn Abdullah Al-Hassani, on the authority of Soleiman ibn Hafs al-Marwazy that Imam Al-Kazim (a.s.) used to call his son Al-Ridha' and said, 'Call my son, Al-Ridha'', or 'I called my son Al-Ridha'.' When he talked to his son Al-Ridha', he called him Abul (Hassan (that is the same as Abul Hassan or Abil Hassan).(۱)

Chapter ۲: Traditions About Imam Al-Ridha''s Mother And Her Name

In the year ۲۳۵ A.H. (۸۴۹ A.D.) al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi ۲-۱ narrated from his home in Neishaboor that Muhammad ibn Yahya al-Sowly said that Abul Hassan Al-Ridha' (a.s.) is Ali ibn Musa ibn Ja'far ibn Muhammad ibn Ali ibn Al-Husayn ibn Abi Talib (a.s.). His mother was an Umm Walad (۲) who was called Toktam. She was

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۱ - According to some references Imam Musa ibn Ja'far (a.s.) had as many as ۳۹ children. They include Ali ibn Musa Al-Ridha' (a.s.), Abdullah, Husayn, Farz, Ali, Hassan, Ahmad, Muhsen, Saradin, Abdullah, Aqeel, Tayyeb, Muhammad, Nasir, Yasir, Hamza, Mahmood, Ahmad, Ridha', ShahRidha', Sam, Lam, Yaqoob, Ja'far, Ibrahim, AbuJavab, Yusuf, Fatima, Amina Khatoon, Khanoom Aqa, Tavoos Khatoon. According to the hypertext material at the following url address: http://www.coej.org/islamic_resources/vthimam.htm [۱۶], he (a.s.) had ۱۹ sons ۱۸ daughters. The most famous of his sons is his successor, Imam Ali Al-Reza (a.s.) buried in Mashhad and the most famous of his daughters is Fatima Kubra known as Masuma who is buried in Qum. Yasir and Nasir are also buried in the suburbs of

Mashhad on the road to Torqaba. Another one is said to be buried in Babol in the north of Iran in a place known as Imamzadeh Sultan Muhammad Taher. This shrine is located ٣ km east of Babol and has been officially registered as an Iranian historical relic. Its tower is octagonal and each line is erected on a rectangular artificial arch at the bottom. The shrine was built in the year ١۴٧٠ A.D.

٢- Umm Walad in Arabic is used for a slave-wife who delivers her master's child.

named Toktam when Abul Hassan Musa ibn Ja'far (a.s.) became her master (i.e. .(husband

Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi quoted on the authority of al- ۲-۲ Sowly, on the authority of Own ibn Muhammad al-Kendy quoted on the authority of Abul Hassan Ali ibn Maysam(۱) - Imam Al-Kazim's mother - who was one of the noble Persian ladies called Hamideh, bought a female slave of the Mowalledeh(۲) type named Toktam. Toktam was one of the noblest ladies in regards to intelligence, religion and respect for her master and his mother Hamideh. She respected Lady Hamideh so much that she would never sit down in her presence. Then Lady Hamideh told her son - Imam Musa ibn Ja'far (a.s.), "O my son! Toktam is a female slave. I have never seen any female slave better than her. I have no doubt that God will purify any generations from her offspring. Therefore, I will bestow her on you. Treat her with kindness. When she gave birth to Imam Al-Ridha' (a.s.), Imam Al-Kazim (a.s.) called ".her Taherah

Then Ali ibn Maysam added, "Imam Al-Ridha' (a.s.) drank a lot of milk and was a chubby baby. Then his mother asked for a wet-nurse to breast-feed the baby. She was asked if she had run out of milk. She replied, 'No, I

حَفْصٍ الْمَرْوَزِیِّ قالَ: کانَ مُوسَی بْنُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلیِّ بْنِ الحُسَیْنِ بْنِ عَلیِّ بْنِ أَبی طالِب عَلَیْهِمُ السَّلاَمُ یُسَمِّی وَلَدَهُ عَلِیّاً عَلَیْهِ السَّلامُ، الرِّضا وَکانَ یَقُولُ: «اُدْعُوا لِی وَلَدِیَ الرِّضا» وَ«قُلتُ لِوَلَدِیَ

۱- Al-Kindy said that he had not seen anyone more knowledgeable about the history of the Divine Leaders (a.s.) than Abal Hassan Ali ibn Maysam.

۲- This applies to slaves born among the Arabs and raised by them. Such slaves are familiar with Arab traditions and customs: quoted from BIHAR UL-ANWAR by .Muhammad Baqir al-Majlesi

الرِّضا» وَ«قالَ لِی وَلَدِیَ الرِّضا» وَإِذا خاطَبَهُ قالَ: «یا أَبَا الحَسَنِ».

۲

باب ما جاءَ فِی أُمِّ الرِّضا عَلِیِّ بْنِ مُوسَی عَلَیْهِمَا السَّلَامُ وَاِسْمِها

۱ - حَدَّثَنا الْحاكِمُ أَبُو عَلِیٍّ الحُسَیْنُ بْنُ أحْمَدَ الْبَیْهَقِیُّ فِی دارِهِ بِنِیسابُورَ فِی سَنَهِ اِثْنَتَیْنِ و خَمْسِینَ وَثَلاثِمِائَهٍ و قالَ: أَخْبَرنا مُحَمَّدُ بْنُ یَحْیَی الصُّولِیُّ قِراءَهً عَلَیْهِ قالَ: أَبُو الحَسَن الرِّضا عَلَیْهِ السَّلامُ هُوَعَلِیُّ بْنِ مُوسَی بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِیِّ بْنِ الحُسَیْنِ بْنِ عَلِیِّ بْنِ أَبِی طالِب عَلَیْهِمُ السَّلَامُ وَأُمُّهُ أُمُّ وَلَدٍ تُسَمّی تُکْتَمُ، عَلَیْهِ اسْتَقَرَّ اِسْمُها حِینَ مَلَکَها أَبُو الحَسَنِ مُوسَی بْنِ جَعْفَرٍ عَلَیْهِمَا السَّلَامُ.

۲ - حَدَّثَنا الْحاكِمُ أَبُو عَلِیٍّ الحُسَیْنُ بْنُ أحْمَد الْبَیْهَقِیُّ قالَ: حَدَّثَنا الصُّولِیُّ قالَ: حَدَّثَنی عَوْنُ بْنُ مُحَمَّدِ الْكِنْدِیُّ قالَ: سَمِعْتُ أَبَا الحَسَنِ عَلِیَّ بْنَ مِیْثَم - یَقُولُ: وَما رَأَیتُ أَحَداً قَطُّ أَعْرَفَ بِأُمُورِ الأَئِمَّهِ عَلَیْهِمُ السَّلَامُ وَأَخْبارِهِمْ وَمَناکِحِهِمْ مِنْهُ - قالَ: اشْتَرَتْ حَمِیدَهُ المُصَفَّاهُ وَهِیَ أُمُّ أَبِی الحَسَنِ مُوسَی بْنِ جَعْفَر عَلَیْهِمَا السَّلَامُ، وَکانَتْ مِنْ أَشْرافِ العَجَم جارِیَهً مُوَلَّدَهً وَاِسْمُها تُکْتَمُ وَکانَتْ مِنْ أَفْضَلِ النِّساءِ فی عَقْلِها وَدِینِها وَإِعْظامِها لِمَوْلاتِها حَمِیدَهَ المُصَفَّاهِ، حَتّی إِنَّها ما جَلَسَتْ بَیْنَ یَدَیْها مُنْذُ مَلَکَتْها إِجْلالاً لَها، فَقالَتْ لِإِبْنِها مُوسَی عَلَیْهِ السَّلامُ: یا بُنَیَّ إِنَّ تُکْتَمُ جارِیَهٌ ما رَأَیتُ جارِیَهً قَطُّ أَفْضَلَ مِنْها و لَسْتُ أَشُکُّ أَنَّ اللَّهَ تَعالی سَیُطَهِّرُ نَسْلَها إِنْ کانَ لَها نَسْلٌ وَقَدْ وَهَبْتُها لَکَ، فَاسْتَوْصِ خَیْراً بِها فَلَمَّا وَلَدَتْ لَهُ الرِّضا عَلَیْهِ السَّلامُ سَمَّاها الطَّاهِرَهَ، قالَ: وَکانَ الرِّضا عَلَیْهِ السَّلامُ یَرْتَضِعُ کَثِیراً وَکانَ تامَّ الْخَلْقِ فَقالَتْ: أَعِینُونِی بِمُرْضِعٍ، فَقِیلَ لَها: أَنْقَصَ الدَّرُّ؟! فَقالَتْ: ما أَكْذِبُ، وَاللَّهِ

swear by God that I have not run out of milk, but since the birth

".’of this baby I cannot attend to my own prayers and supplications

Al-Hakim Abu Ali quoted on the authority of al-Sowly, "One proof that the name of Imam Al-Ridha"'s mother is Toktam can be found in this poem composed about Imam :(.Al-Ridha’ (a.s

The Noble Ali is the best of the people

.Who has the best father, forefathers and tribe

Toktam gave birth to him

.Who is the eighth Leader

With his knowledge and patience

".He will stress God's covenant with the people

Al-Sowly said, "And some people have ascribed this to my paternal uncle - Ibrahim ibn Abbas - but no such thing has been narrated for me about him. I neither accept nor will I reject what has been narrated for me or what I have not heard. However, the following poem was undoubtedly composed by my paternal uncle - Ibrahim ibn :Abbas

.The deeds of just men are just witnesses for their doers

O yes, they have some considerable amount of new wealth

.That is not at all similar to what they had before

,They(١) give you(٢) only one percent of your own wealth

.Yet they mention it as if they are doing you a favor

.Whoever eulogizes your enemies, has not eulogized God

(You are nobler than your eighth-generation cousin (al-Ma’mun

".Just as your forefathers were nobler than his forefathers

Al-Sowly said, "I found these verses written in my father's notebook in his own handwriting. My father used to say that his brother had recited these poems and said that our uncle had composed them about Ali(٣). There is a note in the

p: ٢١

١- The Caliphs

٢- The Divine Leaders

٣- meaning Imam Al-Ridha' (a.s.)

margin of one of the pages of that notebook stating, ‘What is meant by eighth-generation cousin is Al-Ma’mun, since both Imam Al-Ridha’ (a.s.) and Al-Ma’mun were eighth generation descendants of Abdul Muttalib.”

وَاللَّهِ ما نَقَصَ الدَّرُّ، لكِن عَلَىّ وِرْدٌ مِنْ صَلاتِى وَتَسْبِيحِى، وَقَدْ نَقَصَ مُنْذُ وَلَدْتُ.

قالَ الْحاكِمُ أَبُو عَلِي: قالَ الصُّولِيُّ: وَالدَّلِيلُ عَلَى أَن اِسْمَها تُكْتَمُ قَوْلَ الشَّاعِرِ يَمْدَحُ الرِّضا عَلَيْهِ السَّلامُ:

أَلا إِنَّ خَيْرَ النَّاسِ نَفْساً وَوالِداً

وَرَهْطاً وَأَجْداداً عَلِيُّ المُعَظَّمُ

أَتَتْنا بِهِ لِلْعِلْمِ وَالْحِلْمِ ثامِناً

إِماماً يُؤَدِّى حُجَّةَ اللَّهِ تُكْتَمُ

وَقَدْ نَسَبَ قَوْمٌ هذا الشِّعْرَ إِلى عَمِّ أَبى إِبْراهِيمَ بْنِ العَبَّاسِ وَلَمْ أَرْوِهِ لَهُ، وَما لَمْ يَقَعْ لِى بِهِ رِوايَةً وَسَماعاً فَإِنِّى لا أُحَقِّقُهُ وَلا أُبْطِلُهُ بَلِ الَّذِى لا أَشُكُّ فِيهِ أَنَّهُ لِعَمِّ أَبى إِبْراهِيم بْنِ العَبَّاسِ قولَهُ:

كَفى بِفِعالِ امْرِءٍ عالِمٍ

عَلى أَهْلِهِ عادِلاً شاهِدا

أَرى لَهُم طارِفاً مُونِقاً

وَلا يُشْبِهُ الطّارِفُ التَّالِدا

يُمَنُّ عَلَيْكُمْ بِأَمْوالِكُمْ

وَتعطون من مائَةٍ واحِدا

فَلا يَحْمَدُ اللَّهَ مُسْتَبْصِرٌ

يَكُون لأَعْدائِكُمْ حامِدا

فَضَلْتَ قَسِيمَكَ فِى قُعْدَدٍ

كَما فَضَلَ الوالِدُ الوالِدا

قالَ الصُّولىُّ: وَجَدْتُ هذِهِ الأبْياتَ بِخَطِّ أَبى، على ظَهْرِ دَفْتَرٍ لَهُ يَقُولُ فِيهِ: «أَنْشَدَنِى أَخِى لِعَمِّه فِى عَلِىٍّ (يَعْنِى الرِّضا عَلَيْهِ السَّلامُ) – تَعْلِيقٌ مُتَوَّقٌ – فَنَظَرْتُ فَإِذا هُوَبِقَسِيمِهِ فِى القُعْدَدِ الْمَأمُون، لأَنَّ عَبْدَ المُطَّلِبِ هُوَالثَّامِنُ مِنْ آبائِهِما جَمِيعاً.

Moreover, Toktam is an Arabic name that is often seen in Arabic poetry. Al-Sowly said, “My uncle - Ibrahim ibn Abbas - had composed a lot of eulogies about Imam Al-Ridha’ (a.s.). He used to recite them in public. However, he was finally forced to hide them. ”.Later he searched for them and compiled them again

Some people have narrated that the name of Imam Al-Ridha’'s noble mother was Sakan An-Nawbiyeh. She

.was also called Arwa, Najma, and Somayeh. Her nickname was Ummul Banin

Tamim ibn Abdullah ibn Tamim al-Qurashi - may God be pleased with him - ۲-۳ narrated that his father quoted on the authority of Ahmad ibn Ali Al-Ansari, on the authority of Ahmad ibn Ali Al-Ansari, on the authority of Ali ibn Maysam, on the authority of his father, “When the mother of Imam Al-Kazim (a.s.) - Lady Hamideh - bought (the female slave) Najma who later gave birth to Imam Al-Ridha’ (a.s.), she said, ‘I had a dream. In my dream God's Prophet (S) told me to give Najma to my son Musa (a.s.). The Prophet (S) told me that Najma and Musa (a.s.) will have a child who will be the best man on the Earth. Then I gave her to my son Musa (a.s.).’ When Najma gave birth to Imam Al-Ridha’ (a.s.), Imam Musa Al-Kazim (a.s.) named her Taherah. She also had other names including Najma, Arwa, Sakan, Samaneh and Toktam. Toktam was her last name.” Ali ibn Maysam added on the authority of his father, “I ”.heard my mother say that Najma was a girl when Lady Hamideh bought her

The author of the book narrated) my father - may God be pleased with him -) ۲-۴ narrated that Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Mahboob, on the authority of Yaqoob ibn Ishaq, on the authority of Zakariya al-Wasety, on the authority of

Hisham bin Ahmed that Abul Hassan the first (Imam Al-Kazim (a.s.) said, “Do you know anyone from the West who has come here?” I said, “No.” Imam Al-Kazim (a.s.) said, “Yes, a red man has come here. Let’s go to see him together.” We mounted our horses and rode over to see him. He was a Western man with several slaves. Imam Al-Kazim (a.s.) said, “Show us your slaves.” The man showed the Imam (a.s.) nine of his female slaves. About each one of them Imam Al-Kazim (a.s.) said, “I do not need her.”(۱) Then he said, “Show us the rest of them.” The man said, “I do not have any ”.more

وَتُكْتَمُ مِن أَسْماءِ نِساءِ العَرَبِ قَدْ جاءَتْ فِی الأَشْعارِ كَثِیراً مِنْها فِی قولَهُمْ:

طافَ الخَیالانِ فَهاجا سَقَما

خِیالُ تُكْنی وَخِیالُ تُكْتَما

قالَ الصُّولیُّ: وَكانَتْ لإِبْراهِیمَ بْنِ العَبّاسِ الصُّولیِّ عَمِّ أَبی فِی الرِّضا عَلَیْهِ السَّلامُ مَدائِحُ كَثِیرَةٌ أَظْهَرَها، ثُمَّ اضْطُرَّ إِلی أَنْ سَتَرَها، وَتَتَبَّعَها فَأَخَذَها مِنْ كُلِّ مَكان.

وَقَدْ رَوی قَوْمٌ أَنَّ أُمَّ الرِّضا عَلَیْهِ السَّلامُ تُسَمّی سَكَنَ النَّوابِیَهِ، وَسُمِّیَتْ أَرْوی ، وَسُمِّیَتْ نَجْمَه وَسُمِّیَتْ سَمانَه، وَتُكَنّی أُمُّ البَنِینَ.

۳ - حَدَّثَنا تَمِیمُ بْنِ عَبْدِاللّه تَمِیمُ القُرَشِی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنی أَبی، عَنْ أَحْمَدِ بْنِ عَلِی الأَنْصارِی قالَ: حَدَّثَنی عَلِیُّ بْنِ مِیْثَم، عَنْ أَبِیهِ قالَ: لَمّا اشْتَرَتِ الحَمِیدَهُ أُمُّ مُوسَی بْنِ جَعْفَرعَلَیْهِمَا السَّلاَمُ أُمَّ الرِّضا عَلَیْهِ السَّلامُ نَجْمَه، ذَكَرَتْ حَمِیدَهُ: أَنَّها رَأَتْ فِی المَنام رَسُولَ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ، یَقُولُ لَها: یا حَمِیدَهُ هَبی نَجْمَهَ لِإِبْنِكَ مُوسَی، فَإِنَّهُ سَیُولَدُ لَهُ مِنْها خَیْرَ أَهْلِ الأَرْض، فَوَهَبْتُها لَهُ، فَلَمّا وَلَدَتْ لَهُ الرِّضا عَلَیْهِ السَّلامُ سَمّاهَا

Implying I do not want her -۱

الطَّاهِرَة، وَكانَتْ لَها أَسْماءُ مِنْها نَجْمَهُ وَأَرْوى وَسَكَنُ وَسَمانَهُ وَتُكْتَمُ وَهُوَ آخِرُ أَسامِيَها، قالَ عَلِيُّ بْنُ مِيْثَم: سَمِعْتُ أَبى يَقُولُ: سَمِعْتُ اُمِّى تَقُولُ: كانَتْ نَجْمَهُ بِكْراً لَمّا اشْتَرَتْها حَمِيدَهُ.

۴ – حَدَّثَنا أَبى رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنُ عَبْدِ اللَّه، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى، عَنْ الحَسَن بْن مَحْبُوب، عَنْ يَعْقُوبَ بْنِ إِسْحاق، عَنْ أَبى زَكَرِيَّا الواسِطِىِّ، عَنْ هِشامِ الأَحْمَرِ قالَ: قالَ ابوالحَسَن الأَوَّلُ عَلَيْهِ السَّلامُ: هَلْ عَلِمْتَ أَحَداً مِنْ أَهْل المَغْرِب قَدِمْ ؟ قُلتُ: لا، فَقالَ عَلَيْهِ السَّلامُ: بَلى قَدْ قَدِمَ رَجُلٌ [أحمرُ] فانْطَلِقْ بِنا إِلَيْهِ، فَرَكِبَ وَرَكِبْنا مَعَهُ حَتّى انْتَهَيْنا إِلَى الرَّجُلِ، فَإِذا رَجُلٌ مِنْ أَهْل المَغْرِبِ مَعَهُ رَقِيق فَقالَ لَهُ: إِعْرِضْ عَلَيْنا فَعَرَضَ عَلَيْنا تِسْعَ جَوار كُلِّ ذلِكَ يَقُولُ أَبُوالحَسَن عَلَيْهِ السَّلامُ: لا حاجَةَ لى

The Imam (a.s.) said, “Yes you do. Show them to us. The man swore to God and said, “I swear by God that I do not have any more. There is just an ill female slave left.” The Imam (a.s.) said, “What would happen if you also show her to us?” The man refused and then the Imam (a.s.) left. The next day Imam Al-Kazim (a.s.) sent me to that man, instructed me to ask him what the last price was for her and to accept whatever price he quoted for her. Then I went to see that man. He said, “I will not sell her for an less than so much.” I said, “O.K. I accept the amount. Here is the money. It is yours.” He said, “O.K. That

female slave is ours. But please tell me who the man with you was." I said, "He is from the Hashemite(۱) tribe." He asked, "Which branch? "I answered, "He is from the noble men of the Hashemite tribe." The man said, "Please explain more." I said, "I do not know anymore than this." Then the man said, "O.K. Let me tell you then. I bought this female slave from one of the farthest towns away in the West." A woman of the People of the Book saw me and asked me, "What is this female slave doing with you?" I said, "I have bought her for myself." She said, "It is neither proper nor possible for her to be with people like you. She must live with the best of the people on the Earth. She will give birth to a child after living in their house for a short while to whom all the people of the East and the West will be humble." Hisham said, "After buying her, I took her to Imam Al-Kazim (a.s.). Then after a short while, she gave birth to (Imam) Ali ibn Musa Al-Ridha' (a.s.). Muhammad ibn Ali Majiluwayh - may God be pleased with him - quoted the same tradition in the same form for me on the authority of his uncle Muhammad ibn Ali al-Qasim, on the authority of Muhammad ibn Ali al-Kufi, on the authority of Muhammad ibn Khalid, on the authority of Hisham bin Ahmed.

Chapter ۳: On The birthdate of Imam Al-Ridha'(a.s.)

۳-۱ Muhammad ibn

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۱ - - The name "Hashem" is actually that of Qusay's grandson, who was the great-grandfather of the Prophet Muhammad (S). The Hashemites are the direct descendants of the Prophet (S) through his daughter Fatima (a.s.) and her husband Ali bin Abi Talib (a.s.). Ali (a.s.) and Fatima (a.s.) had two sons: Al-Hassan (a.s.) and Al-Husayn (a.s.). The direct descendants of their eldest son, Imam Al-Hassan (a.s.), are called the Hashemites.

Ibrahim ibn Ishaq Taleqani – may God be pleased with him – quoted on the authority of Al-Hassan ibn Ali ibn Zakariyya from Medina who quoted on the authority of Abu Abdullah Muhammad ibn Khalilan, on the authority of his father, on the authority of his -grand

فِيها، ثُمَّ قالَ لَهُ: اعْرِضْ عَلَيْنا، قالَ: ما عِنْدِى شَى ءٌ فَقالَ لَهُ: بَلى اعْرِضْ عَلَيْنا، قالَ: لا وَاللَّهِ، ما عِنْدِى إلاّ جارِيَةٌ مَرِيضَةٌ، فَقالَ لَهُ: ما عَلَيْكَ أَنْ تَعْرِضَها؟ فَأبى عَلَيْهِ، ثُمَّ انصَرَفَ عَلَيْهِ السَّلامُ ثُمَّ اِنَّهُ أَرْسَلَنِى مِنَ الغَدِ إلَيْهِ، فَقالَ لى : قُلْ لَهُ: كَمْ غايَتُكَ فِيها؟ فَإِذا قالَ: كَذا وَكَذا فَقُلْ: قَدْ أَخَذْتُها.

فَأَتَيْتُهُ،[وَ] قالَ: ما اُرِيدُ أَنْ أَنْقُصَها مِنْ كَذا [وَكَذا] ، فَقُلْتُ: قَدْ أَخَذْتُها وَهُوَ لَكَ، فَقالَ: هِيَ لَكَ، وَلكِن مَنَ الرَّجُل الَّذِى كانَ مَعَكَ بِالأَمْسِ؟ فَقُلْتُ: رَجُلٌ مِنْ بَنِى هاشِم؛ فَقالَ: مِنْ أىِّ بَنِى هاشِم؟ [فَقُلْتُ مِنْ نُقَبائِهم] فقالَ: اُرِيدُ أَكْثَرَ مِنْهُ، فَقُلْتُ: ما عِنْدِى أَكْثَرُ مِنْ هذا، فَقالَ: أَخْبِرُكَ عَنْ هذِهِ الوَصِيفَهِ، إنِّى اشْتَرَيْتُها مِنْ أَقْصى بِلاد الْمَغْرِب، فَلَقِيَتْنى اِمْرَأَهٌ مِن أَهْلِ الْكِتاب، فَقالَتْ: ما هذِهِ الوَصِيفَهِ مَعَكَ؟ فَقُلْتُ اشْتَرَيْتُها لِنَفْسِى. فَقالَتْ: ما يَنْبَغِى أَن تَكُون هذِهِ الوَصِيفَهُ عِنْدَ مِثْلِكَ، إنَّ هذِهِ الجارِيَهَ يَنْبَغِى أَن تَكُون عِنْدَ خَيْرَ أَهْلِ الأَرْض، فَلا تَلْبَثُ عنْدَهُ إلاّ قَلِيلًا حَتّى تَلِدَ مِنْهُ غُلاماً يَدَيْنُ لَهُ شَرْقُ الأَرْض وَغَرْبُها، قالَ: فَأَتَيْتَهُ بِها، فَلَمْ تَلْبَثْ عنْدَهُ إلاّ قَلِيلًا حَتّى وَلَدَتْ لَهُ عَلِيّاً عَلَيْهِ السَّلامُ.

وَحَدَّثَنى بِهذَا الْحَدِيثِ مُحَمَّدُ بْنُ عَلِى ماجِيلوَيْه رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنى عَمِّى مُحَمَّدُ بْنُ أَبى القاسِم، عَنْ مُحَمَّدِ بْنِ عَلِى الكُوفِيِّ، عَنْ مُحَمَّدِ بْنِ خالِد، عَنْ هِشامِ الأَحْمَرِ مِثْلَهُ سَواءٌ.

٣

بابُ

p: ٢٧

فِی ذِکْرِ مَوْلِدِ الرِّضا عَلِیِّ بْنِ مُوسَی عَلَیْهِمَا السَّلَامُ

۱ - حَدَّثَنا مُحَمَّدُ بْنُ إِبْراهیمَ بْنِ إِسْحاقَ الطَّالِقانِیُّ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنی الحَسَنُ بْنُ عَلِیِّ بْنِ زَکَرِیَّا بِمَدِینَهِ السَّلامُ قالَ: حَدَّثَنی أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ خَلِیلان قالَ: حَدَّثَنی أَبی، عَنْ أَبیهِ، عَنْ جَدِّهِ، عَنْ عَتابِ بْنِ أُسَیِّد قالَ: سَمِعْتُ جَماعَهً من أَهْلِ المَدِینَهِ یَقُولُونَ:

father, on the authority of Attab ibn Osayd who narrated that he had heard from a group of the Sheikhs from Medina, “Al-Ridha’ Ali ibn Musa (a.s.) was born in Medina on Thursday the ۱۱th of Rabi’ul Awwal(۱) in the year ۱۵۳ A.H. (۷۶۹ A.D.) - five years after the death of Imam As-Sadiq (a.s.) He died in Toos in a village called Sanabad in the town of Nawqan. He was buried in Hamid ibn Al-Ta’ee’s house in the same vault in which Harun Al-Rashid was buried. He was buried on the Qibla(۲) side of the grave of Harun Ar-Rashid. This occurred on Friday the ۲۱st (or the ۲۰th) of the (Arabic) month of Ramadhan in the year ۲۰۳ A.H. (۸۱۷ A.D.). He lived for forty-nine years and six months. He spent twenty-nine years and two months with his noble father Imam Musa ibn Ja'far (a.s.). Then he succeeded his father, and was Imam for a period of twenty years and four months. He became Imam when he was twenty-nine years and two months old. This period of his Divine Leadership coincided with the period of the ruling of Harun Ar-Rashid. After Ar-Rashid, Muhammad known as Al-Amin

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۱- One of the months in the Arabic calendar

۲- The direction in which Muslims pray to or the Kaaba in Mecca.

who was the son of Zobayda ruled for three years and twenty-five days. Al-Amin was then dethroned and his uncle Ibrahim ibn Shaklah was put in power for fourteen days. Then he released Muhammad ibn Zobayda (al-Amin) from prison, and had the people pledge allegiance to him again. He ruled for another year and a half and twenty-three days. Then Abdullah Al-Ma'mun ruled for twenty years and twenty-three days. It was then that he (al-Ma'mun) took a pledge of succession from Ali ibn Musa Al-Ridha' (a.s.) .without his consent

This he did after threatening him (Imam al-Ridha') with death. He insisted on this over and over. The Imam (a.s.) refused to accept this offer every time, until he finally faced the threat of being killed. Then he said, "O My God! Verily you have admonished me against getting myself killed. Indeed I dislike it but I am forced to accept the succession of Abdullah Al-Ma'mun, else he would kill me. Indeed I dislike it but I am forced to do it, just as Joseph (a.s.) and Daniel (a.s.) were forced to when they each accepted the succession of the tyrant rulers of their time. O My God! There is no pledge for me except Your Pledge, and there is no succession for me except what You may grant to me. Help me succeed in establishing Your Religion, and reviving the tradition of your Prophet Muhammad - may God's Peace and Blessings be upon him and his Household- since You are my

Master and my Helper. How good a Master and Helper!" Then he (a.s.) accepted the succession from Al-Ma'mun with

وُلِدَ الرِّضا عَلِيُّ بْنُ مُوسَى عَلَيْهِمَا السَّلاَمُ بِالْمَدِينَهِ يَوْمَ الْخَمِيس لِإحْدى عَشَرَه لَيْلَهً خَلَتْ مِنْ رَبِيع الأَوَّلِ سَنَهَ ثَلاثٍ وَخَمْسِينَ وَمائَهٍ مِنَ الهِجْرَهِ بَعْد وَفاه أَبى عَبْدِاللّه عَلَيْهِ السَّلامُ بِخَمْسِ سِنِينَ وَتُوُفِّىَ بِطُوسَ فِى قَرْيَهٍ يُقالُ لَها: سَناباذَ مِن رُسْتاق نَوْقانَ، وَدُفِنَ فِى دارِ حُمِيد بْنِ قَحْطَبه الطَّائىّ فِى القُبَّهِ الَّتِى فِيها هارُونُ الرَّشِيد إِلى جانِبِهِ مِمَّا يَلى القِبْلَهَ وَذلِكَ فِى شَهْرِ رَمَضان لِتِسْعٍ بَقِينَ مِنْهُ يَوْمَ الجُمْعَهِ سَنَهَ ثَلاثٍ وَمائَتَيْنِ، وَقَدْ تَمَّ عُمْرُهُ تِسْعاً وَأَرْبَعِينَ سِنَهَ وَسِتَّهَ أَشْهُرٍ، مِنْها مَعَ أَبِيهِ مُوسَى بْنِ جَعْفَرعَلَيْهِمَا السَّلاَمُ تِسْعاً وَعِشْرِينَ سَنَهَ وَشَهْرَيْنِ، وَبَعْد أَبِيهِ أَيَّام إِمامَتِهِ عِشْرِينَ سَنَهَ وَأَرْبَعَه أَشْهر، وَقامَ عَلَيْهِ السَّلامُ بِالأَمرِ وَلَهُ تِسْعٌ و عِشْرُونَ سَنَهِ وَشَهْرانِ وَكانَ فِى أَيَّام إِمامَتِهِ عَلَيْهِ السَّلامُ بَقِيَّهُ مُلْكِ الرَّشِيد ثُمَّ مَلَكَ بَعْدَ الرَّشِيد مُحَمَّد المَعْرُوفُ بِالأَمِين وَهُوَ ابْنُ زُبَيْدَه ثَلاث سِنِينَ وَخَمْسَهً وَعِشْرِينَ يَوْماً ثُمَّ خُلِعَ الأَمِين وَأُجْلِسَ عَمُّهِ إِبْراهِيمُ بْنُ شَكْلَهَ أَرْبَعَه عَشَرَ يَوْماً، ثُمَّ أُخْرِجَ مُحَمَّدُ بْنُ زُبَيْدَه مِنَ الحَبْسِ و بُويِعَ لَهُ ثانِيَهً، وَجَلَسَ فِى المُلْكِ سَنَهَ وَسِتَّهِ أَشْهُرٍ وَثَلاثَهً وَعِشْرِينَ يَوْماً، ثُمَّ مَلَكَ عَبْدُاللّهِ الْمَأمُونُ عِشْرِينَ سَنَهَ وَثَلاثَهً وَعِشْرِينَ يَوْماً، فَأَخَذَ البَيْعَهَ فِى مُلْكِهِ لِعَلِيِّ بْنِ مُوسَى الرِّضاعَلَيْهِمَا السَّلاَمُ بِعَهْدِ الْمُسْلِمِين مِنْ غَيْرِ رِضاهُ وَذلِكَ بَعْد أَنْ هَدَّدَهُ بِالْقَتْلِ وَأَلَحَّ عَلَيْه مَرَّهً بَعْد أُخْرى ، فِى كُلِّها يَأْبى عَلَيْهِ حَتّى أَشْرَفَ مِنْ تَأَبِّيهِ عَلَى الهَلاكِ، فَقالَ عَلَيْهِ السَّلامُ:

«اَللَّهُمَّ إِنَّكَ قَدْ نَهَيْتَنِى عَنِ الإلْقاءِ بِيَدِى إِلى التَّهْلُكَهِ، وَقَدْ أُكْرِهْتُ وَاضْطُرِرْتُ كَما أُشْرِفْتُ مِنْ قِبَلِ عَبْدِاللّه الْمَأمُونِ عَلَى القَتْلِ مَتى لَمْ أَقْبَلْ وِلايَهَ عَهْدِهِ، وَقَدْ

أَكْرَهْتُ وَاضْطُرِرْتُ، كَما اضْطُرَّ يُوسِفُ وَدانِيال عَلَيْهِمَا السَّلَامُ، إِذْ قَبْلَ كُلِّ واحِدٍ مِنْهُما الوِلايَه مِنْ طاغِيَهَ زَمانِه، اَللَّهُمَّ لا عَهْدَ لِی إلاّ عَهْدَکَ وَلا وِلايَهَ لِی إلاّ من قِبَلِکَ فَوَفِّقْنِی لِإقامَهَ دِينِکَ وَإحْياءِ سُنَّهَ نَبِيَّکَ مُحَمَّد صَلَّی اللهُ عَلَيْهِ وَآلِهِ فَإِنَّکَ أَنْتَ المَوْلی وَأَنْتَ النَّصِير وَنِعْمَ المَوْلی أَنْتَ وَنِعْمَ النَّصِير».

tears and silence on condition that he will not appoint anyone, dismiss anyone, or change any customs or traditions. He accepted to be a counselor on the affairs from a distance. Then Al-Ma'mun had all the people including his personal entourage, and the general public pledge allegiance to Imam Al-Ridha' (a.s.). However, whenever one of the nobilities of Imam Al-Ridha' (a.s.), his knowledge and good management ability was manifested in front of Al-Ma'mun; Al-Ma'mun became jealous of the Imam (a.s.) - up to the point that he could not bear it anymore. He then tricked Imam Al-Ridha' (a.s.) and poisoned him to death to go to the Almighty God's Heaven and His Nobility".

٢-٣ Tamim ibn Abdullah ibn Tamim al-Qurashi - may God be pleased with him - narrated that his father quoted on the authority of Ahmad ibn Ali Al-Ansari, on the authority of Ali ibn Maysam on the authority of his father, "I heard Najma, the mother of Imam Al-Ridha' (a.s.), say, 'When I was pregnant with my son Ali, I did not feel any burden. I used to hear God's praises, glorification and supplications from my stomach when I slept. I got scared hearing these sounds and woke up to

hear nothing more when I was awake. Once I gave birth to my child, he put both of his hands on the ground, and raised his head towards the sky and moved his lips as if he was saying something.' His father, Musa ibn Ja'far (a.s.) came to me said, 'O Najma! Congratulations for this Divine Blessing that God has bestowed upon you." Then I wrapped the baby in white cloth and handed him to Imam Al-Kazim (a.s.)(١) He (a.s.) said the 'Azan(٢) in his right ear and the Iqamah(٣) in his left ear. Then he (a.s.) asked for some water from the Euphrates River and gave the infant (Imam Ridha') some of it. Then he gave the baby back to me and said, "Take him. He is God's Continuation (baqiyyatulah) on the Earth".

Chapter ۴: On Imam Al-Kazim's (a.s.) Clear Appointment of Imam Al-Ridha' (a.s.)

۴-١ (The author of the book narrated) my father - may God be pleased with him - narrated that Al-Hassan ibn Abdullah ibn Muhammad ibn Isa quoted on the authority of his father, on the authority of Al-Hassan ibn Musa al-Khashshab, on the authority of Muhammad ibn al-Asbaq, on the

ثُمَّ قَبِلَ عَلَيْهِ السَّلامُ وَلايَه الْعَهْدِ مِنَ الْمَأمُون – وَهُوَ باكٍ حَزِينٌ - عَلَى أَن لا يُوَلّىَ أَحداً وَلا يَعْزِلَ أَحداً، وَلايُغَيِّرَ رَسْماً وَلا سُنَّةً، وَأَنْ يَكُونَ فِى الأَمْر مُشِيراً مِنْ بَعِيدٍ، فَأَخَذَ الْمَأمُون لَهُ البِيْعَهَ عَلَى النَّاسِ، الخاصِّ مِنْهُمْ وَالعامِّ، فَكانَ مَتى ماظَهَر لِلْمَأمُونِ مِنَ الرِّضا عَلَيْهِ السَّلامُ فَضْلٌ وَعِلْمٌ وَحُسْنُ تَدْبِيرٍ، حَسَدَهُ عَلَى ذلِك وَحَقَدَهُ عَلَيْهِ حَتّى ضاقَ صَدْرُهُ مِنْهُ، فَغَدَرَ بِهِ وَقَتَلَهُ بِالسَّمِّ

١- Imam Al-Ridha''s father (a.s.)

٢- The general call to prayer

٣- The call to stand to pray

و مَضى إِلى رِضْوانُ اللّه تَعالى وَكَرامَتِهِ.

۲ – حَدَّثَنى تَميمُ بْنُ عَبْدِاللّه بْنِ تَمِيم القُرَشِى رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنى أَبى، عَنْ أَحْمَدَ بْنِ عَلِى الأَنْصارى، عَنْ عَلِىِّ بْنِ مِيْثَم، عَنْ أَبيهِ قالَ: سَمِعْتُ اُمّى تَقُولُ: سَمِعْتُ نَجْمَه اُمِّ الرِّضا عَلَيْهِ السَّلامُ تَقُول: لَمّا حَمَلْتُ بِابْنِى عَلِىٍّ لَمْ أَشعِرْ بِثِقْلِ الحَمْلِ، وَكُنْتُ أَسْمَعُ فِى مَنامِى تَسْبِيحاً وَتَهْلِيلاً وَتَمْجِيداً مِنْ بَطْنى، فَيَفْزَعُنِى ذلِكَ وَيَهُولُنِى فَإِذا انتَبَهْتُ لَمْ أَسْمَعُ شَيْئاً، فَلَمَّا وَضَعْتُهُ وَقَعَ عَلَى الأَرْض واضِعاً يَدَيْهِ عَلَى الأَرْض، رافِعاً رَأسِهِ إِلى السَّماءِ، يُحَرِّكُ شَفْتَيْهِ كَأَنَّهُ يُتَكَلِّمُ فَدَخَلَ إِلىَّ أَبُوه مُوسَى بْنُ جَعْفَرعَلَيْهِمَا السَّلاَمُ فَقالَ لى : هَنِيئاً لَكِ يا نَجْمَهُ كَرامَهُ رَبِّكَ فَناوَلْتُهُ إِيَّاهُ فِى خِرْقَةٍ بَيْضاءَ، فَأَذَّنَ فِى اُذُنِهِ الُيمْنى وَأَقامَ اليُسْرى وَدَعا بِماءِ الفُراتِ فَحَكَّنَهُ بِهِ، ثُمَّ رَدُّهُ إِلَىَّ، فَقالَ: خُذِيهِ، فَإِنَّهُ بَقِيَّهُ اللّه تَعالى فِى أَرْضِه.

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باب نَصُّ أَبى الحَسَن مُوسَى بْنِ جَعْفَرعَلَيهِمَا السَّلاَمُ عَلَى اِبْنِهِ الرِّضا عَلِيِّ بْنِ مُوسَى بْنِ جَعْفَر عَلَيْهِمُ السَّلاَمُ بِالإِمامَه وَالوَصِيَّهِ

۱ – حَدَّثَنا أَبى رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنى الحَسَنُ بْنُ عَبْدِاللّه بْنِ مُحَمَّدِ بْنِ عِيسَى، عَنْ أَبيهِ، عَنْ الحَسَن بْنِ مُوسَى الخَشَّاب، عَنْ مُحَمَّدِ بْنِ الأَصْبَغ، عَنْ أَحْمَدَ بْنِ الحَسَن المِيْثَمى – وَكانَ واقِفِيّاً – قالَ: مُحَمَّدِ بْنِ إِسْماعِيل بْنِ الفَضْلِ الهاشِمى، قالَ: دَخَلْتُ عَلَى أَبى

authority of Ahmad ibn Al-Hassan al-Maysami - who was one of the Waqifites[1] quoted on the authority of Muhammad ibn Isma'il ibn Al-Fadhl al-Hashemi, "I went to see Imam Musa Al-Kazim (a.s.) when he was seriously ill. I asked him: If God forbid something should happen to you, whom should we follow? He said, "Follow my son Ali (Imam

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۱ - A sect comprised of those who believe that the Divine Leadership of the Immaculate Imams ended at the Imamate of Imam Musa Al-Kazim (a.s.) and do not recognize the Divine Leadership of the Imams who came after him.

al-Ridha’). His writing is my writing. He is my Testamentary Trustee, and my successor after me.

۴-۲ In another tradition it is narrated that Muhammad ibn Al-Hassan ibn Ahmad ibn al-Valid - may God be pleased with him - narrated that Muhammad ibn Al-Hassan As-Saffar and Sa’d ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa Al-Ash'ari, on the authority of Al-Hassan ibn Ali ibn Yaqteen, on the authority of his brother Al-Husayn, on the authority of his father Ali ibn Yaqteen, “I was with Abil Hassan(۱) Musa ibn Ja'far (a.s.). His son Ali (Al-Ridha’ (a.s.)) was with him. Then he said, ‘O Ali, This son of mine is the master of my children. I put my nickname on him.’ Then Hisham (who heard this from me) hit himself on the forehead and said, ‘Verily from God we are! Imam Al-Kazim (a.s.) has thus informed you of his upcoming death.’”

۴-۳ In another tradition it is narrated that Muhammad ibn Al-Hassan ibn Ahmad ibn al-Valid - may God be pleased with him - narrated that Muhammad ibn Al-Hassan As-Saffar quoted on the authority of Abdullah ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Mahboob and Uthman ibn Isa, on the authority of Al-Husayn ibn No’aym As-Sahhaf, “I was in Baghdad with Hisham ibn al-Hikam and Ali ibn al-Yaqteen. Ali ibn al-Yaqteen said, ‘I was (a.s.itting) in the presence of the virtuous servant Musa ibn Ja'far (a.s.). Then his son Al-Ridha’ (a.s.) entered. Then he said, ‘O Ali!

۱- Abil Hassan, Abal Hassan and Abul Hassan are all the same name but pronounced differently.

This is the master of my children. I have given him my nickname(١).’ Then Hisham hit himself on the forehead and said, ‘Woe! What did you say?’ Then Ali ibn Yaqteen said, ‘I swear by God that I heard him say (what I just told you).’ Then Hisham said, ‘By God, he has informed you that the affairs are entrusted to him (Imam al-Ridha’) (after ”’.(Imam Musa Al-Kazim

In another tradition it is narrated that Muhammad ibn Musa ibn al-Mutawakkil - ۴-۴ may God be pleased with him - narrated that Ali ibn Al-Husayn As-Sa’dabadi quoted on the authority of Ahmad ibn Abi Abdullah al-Barqi, on the authority of his father, on the authority of

الحَسَن مُوسَـِى بْنِ جَعْفَرعَلَيْهِمَا السَّلَامُ وَقَدْ اشْـتَكى شَـكاةً شَدِيدَةً، فَقُلْتُ لَهُ: إِنْ كانَ ما أَسْأَلُ اللَّه أَن لا يُرْيَناهُ فَإلى مَنْ ؟ قالَ: إِلى عَلِيٍّ اِبْنِى، وَكِتابُهُ كِتابى، وَهُوَ وَصِيِّى وَخَلِيفَتِى مِنْ بَعْدى.

٢ - نَصٌّ آخَرُ: حَدَّثَنا مُحَمَّدُ بْنُ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِيد رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ الحَسَن الصَفَّار؛ وَسَعْدُ بْنُ عَبْدِ اللَّه جَمِيعاً، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَـِى الأَشْعَرِىِّ، عَنْ الحَسَن بْنِ علىِ بن يَقْطِينٍ، عَنْ أَخِيهِ الحُسَيْن، عَنْ أَبيهِ عَلِىِّ بْن يَقْطِينٍ قالَ: كُنْتُ عِنْـدَ أَبى الحَسَن مُوسَـِى بْنِ جَعْفَرعَلَيْهِمَا السَّلَامُ وَعنْدَهُ عَلىٌّ اِبْنُهُ، فَقالَ: يا عَلِىُّ هذا اِبْنِى سَـيِّدُ وُلِدِى، وَقَدْ نَحلْتُهُ كُنْيَتِى، قالَ: فَضَرَبَ هِشامِ - يَعْنِى ابْنِ سالِمٍ - يَدَهُ عَلَى جَبْهَتِهِ ! فَقالَ: إِنَّا لِلَّهِ نَعى وَاللَّهِ إِلَيْكَ نَفْسَهُ.

٣ - نَصٌّ آخَرُ: حَدَّثَنا مُحَمَّدُ بْنُ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِيد رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدُ

١- Both are called Abal Hassan

بْنُ الحَسَنِ الصَفَّار، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عِيسَى، عَنِ الحَسَن بْنِ مَحْبُوب؛ وَعُثْمانَ بْنِ عِيسَى، عَنْ [ال] حُسَيْنِ بْنِ نُعَيْم الصَّحّاف قالَ: كُنْتُ أَنا وَهِشامُ بْنُ الحَكَم وَعَلِيُّ بْنُ يَقْطِينٍ بِبَغْدادَ فَقالَ عَلِيُّ بْنُ يَقْطِينٍ: كُنْتُ عِنْدَ العَبْدِ الصَّالِح مُوسَى بْنِ جَعْفَرعَلَيْهِما السَّلامُ [جالِساً] فَدَخَلَ عَلَيْهِ ابْنُهُ الرِّضا عَلَيْهِ السَّلامُ فَقالَ: يا عَلِيُّ هذا سَيِّد وُلْدِى وَقَدْ نَحَلْتُهُ كُنْيَتِى، فَضَرَبَ هِشامٌ بِراحَتِهِ جَبْهَتَهُ ! ثُمَّ قالَ: وَيْحَكَ كَيْفَ قُلْتَ؟! فقالَ عَلِيُّ بْنُ يَقْطِينٍ: سَمِعْتُ وَاللَّه مِنْهُ [كَما قُلتُ لَکَ] فَقالَ هِشامٌ: أَخْبَرَكَ وَاللَّهِ أَنَّ الأَمْرَ فِيهِ مِنْ بَعْدِهِ.

۴ - نَصٌّ آخَرُ: حَدَّثَنا مُحَمَّدُ بْنُ مُوسَى بْنِ المُتَوَكِّل رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيُّ بْنُ الحُسَيْنِ السَعْدْ آبادِى، عَنْ أَحْمَدِ بْنِ أَبى عَبْدِ اللَّه البَرْقِيُّ، عَنْ أَبيهِ، عَنْ خَلَفِ بْنِ حَمَّادٍ، عَنْ داوُدَ بْنِ زُرْبِى، عَنْ عَلِيِّ بْنِ يَقْطِين، قالَ: قالَ لى مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ اِبْتِداءً

Dawood ibn Zorbi, on the authority of Ali ibn Yaqteen, “Musa ibn Ja'far (a.s.) told me - without me having said anything to him, ‘This is my most knowledgeable child. I have ”.placed my nickname on him.’ He pointed to Al-Ridha’ (a.s.) with his hand

In another tradition we read that my father - may God be pleased with him - ۴-۵ narrated that Al-Hassan ibn Muhammad ibn Abdullah ibn Isa quoted on the authority of his father, on the authority of Al-Hassan ibn Musa al-Khashshab, on the authority of Muhammad ibn al-Asbaq, on the authority of Uthman ibn al-Qasim, “Mansoor ibn Yunus bin Bozorj told me that once he

went to visit Abul Hassan, that is Imam Musa ibn Ja'far (al-Kazim) (a.s.). Imam Al-Kazim (a.s.) said, 'O Mansoor! Do you know what I have done today?' Mansoor said, 'No.' Imam Al-Kazim (a.s.) said, 'I have appointed my son Ali as my Testamentary Trustee, and my successor after me.' Then Mansoor said, 'I then went to see Al-Ridha' (a.s.) and congratulated him (a.s.) this. I let him know that his father had instructed me to do so.' However, Mansoor later denied this, confiscated the property that he had(۱) control over, and spent it."

۴-۶ In another tradition it is narrated that Muhammad ibn Al-Hassan ibn Ahmad ibn al-Valid - may God be pleased with him - narrated that Muhammad ibn Al-Hassan As-Saffar quoted on the authority of Al-Hassan ibn Musa Al-Khashshab, on the authority of Ahmad ibn Muhammad ibn Abi Nasr Al-Bezanti, on the authority of Zakaria ibn Adam, on the authority of Dawood ibn Kathir that he said to Abi Abdullah, "May I be your ransom! Who should I follow if anything should happen to you and you perish?" Imam As-Sadiq (a.s.) said, "My son Musa." Then this happened. By God, I did not have the least bit of doubt in my mind about (the appointment of) Musa (a.s.). About thirty years passed. Then I went to see Abul Hassan Musa (al-Kazim) (a.s.) and said, "May I be your ransom! Who should I follow if anything should happen to you and you perish?" Imam Al-Kazim (a.s.) said, "My son Ali."

۱- Which belonged to Imam Musa Al-Kazim (a.s.).

Dawood added, “Then this happened. By God, I did not have the least bit of doubt in my mind about (the appointment of) Ali (al-Ridha’) (a.s.).”

In another tradition it is narrated that (The author of the book narrated) my father ۴-۷ - may God be pleased with him - narrated that Sa’d ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Abdullah ibn Muhammad al-Haj'jal, on the authority

مِنْهُ: هذا أَفْقَهُ وُلْدِى – وَأَشارَ بِيَدِهِ إِلى الرِّضا عَلَيْهِ السَّلامُ – وَقَدْ نَحَلْتُهُ كُنْيَتِى.

۵ – نَصٌّ آخَرُ: حَدَّثَنا أَبى رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا الحَسَنُ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللّه بْنِ عِيسَى، عَنْ أَبيهِ، عَنْ الحَسَنِ بْنِ مُوسَى الخَشّاب، عَنْ مُحَمَّدِ بْنِ الأَصْبَغ، عَنْ أَبيهِ، عَنْ عُثْمانَ بْنِ القاسِمِ قالَ: قالَ لى مَنْصُور بْنُ يُونُسَ – بُزُرْج -: دَخَلْتُ عَلَى أَبِى الحَسَنِ يَعْنِى مُوسَى بْنِ جَعْفَرعَلَيْهِمَا السَّلاَمُ يَوْماً فَقالَ لى : يا مَنْصُور أما عَلِمْتَ ما أَحْدَثْتُ فِى يَوْمِى هذا؟ قُلتُ: لا، قالَ: قَدْ صَيَّرْتُ عَلِيّاً اِبْنِى وَصِيِّى وَالخَلَفَ مِنْ بَعْدِى، فادْخُلْ عَلَيْهِ وَهَنِّئْهُ بِذلِكَ، وَأَعْلِمْهُ أَنِّى أَمَرْتُكَ بِهذا، قالَ: فَدَخَلْتُ عَلَيْهِ، فَهَنَّئْتُهُ بِذلِكَ و أَعْلَمْتُهُ أَنَّ أَباهُ أَمَرَنِى بِذلِكَ.

ثُمَّ جَحَدَ مَنْصُورٌ فَأَخَذَ الأَمْوالَ الَّتِى كانَتْ فِى يَدِهِ وَكَسَرَها.

۶ – نَصٌّ آخَرُ: حَدَّثَنا مُحَمَّدُ بْنُ الحَسَن بْنِ أَحْمَدَ بْنِ الوَلِيد رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدُ بْنِ الحَسَن الصَفّارُ، عَنِ الحَسَن بْنِ مُوسَى الخَشّاب، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبى نَصْرِ البِزَنْطِيِّ، عَنْ زَكَرِيّا بْنِ آدَمَ، عَنْ داوُدِ بْنِ كَثِير قالَ: قُلْتُ لأَبِى عَبْدِاللّه: جُعِلْتُ فَداكَ وَقَدْمِنَى المَوْتَ قَبْلِكَ، إِنْ كانَ كُونٌ فَإِلىْ مَنْ؟ قالَ: إِلى

اِبْنِی مُوسَـی، فَکـانَ ذلِـکَ الکَوْنُ، فَوَاللّهِ مـا شَـکَکْتُ فِی [شَـیْ ءٍ مِنْ أَمْرِ] مُوسَـی عَلَیْهِ السَّلامُ طَرْفَهَ عَیْنٍ قَطُّ ثُمَّ مَکَثْتُ نَحْواً مِنْ ثَلاثِینَ سَنَهً، ثُمَّ أَتَیْتُ أَبَا الحَسَن مُوسَـی عَلَیْهِ السَّلامُ فَقُلْتُ لَهُ: جُعِلْتُ فَداکَ إِنْ کانَ کَوْنٌ فَإِلی مَنْ؟ قالَ: عَلِیٍّ اِبْنِی، قالَ: فَکانَ ذلِکَ الکَوْنُ، فَوَاللّهِ ما شَکَکْتُ فِی عَلِیٍ عَلَیْهِ السَّلامُ طَرْفَهَ عَیْنٍ قَطُّ.

۷ - نَصٌّ آخَرُ: حَدَّثَنا أَبِی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنِی سَعْدُ بْنُ عَبْدِ اللّه، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِیسَی، عَنْ عَبْدِ اللّه بْنِ مُحَمَّدِ الحَجّالِ، قالَ: حَدَّثَنا مُحَمَّدُ بْنُ سِنان، عَنْ داوُدَ

of Muhammad ibn Sinan, on the authority of Dawood al-Raq'qi that he asked Abi Ibrahim Musa ibn Ja'far (a.s.), “May I be your ransom! I have become old. Then tell me who will be the Divine Leader (Imam) after you?” Dawood al-Riqqi then continued, “The Imam (a.s.) pointed at Abul Hassan Al-Ridha’ (a.s.) and said, ‘He is the possessor of authority over you after me.’”

۴-۸ In another tradition it is narrated that Muhammad ibn Al-Hassan ibn Ahmad ibn al-Valid - may God be pleased with him - narrated that Muhammad ibn Al-Hassan As-Saffar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Abdullah ibn Muhammad Al-Haj'jal and Ahmad ibn Muhammad ibn Abi Nasr Al-Bezanti, on the authority of Abi Ali Al-Khazzaz, on the authority of Dawood Ar-Riqqi that he asked Abi Ibrahim - that is Musa Al-Kazim (a.s.), “May my father be your ransom! I have become old. I am afraid that something might happen

to me, and I may not be able to visit you anymore. Can you please inform me about ".the Imam after you?" Then the Imam (a.s.) said, "My son, Ali

۴-۹ In another tradition it is narrated that my father narrated that Muhammad ibn Al-Hassan ibn Ahmad ibn al-Valid, Muhammad ibn Musa ibn al-Motavakil, Ahmad ibn Muhammad ibn Yahya al-Attar and Muhammad ibn Ali Majiluwayh - may God be pleased with them - quoted on the authority of Muhammad ibn Yahya al-Attar, on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Abdullah ibn Muhammad ash-Shami, on the authority of Al-Hassan ibn Musa al-Khashshab, on the authority of Ali ibn Asbat, on the authority of Al-Husayn Maula Abi Abdullah, on the authority of Abi al-Hakam, on the authority of Abdullah ibn Ibrahim Al-Ja'fari, on the authority of Yazid ibn Saleet az-Zaydi, "My travel companions and I met Abu Abdullah (Imam as-Saqiq) (a.s.) on the way to Mecca. I told him, 'May my mother and father be your ransom! You are one of the Immaculate Imams (a.s.). There is no escape from death for anyone. Then please tell me something (the Imam who will succeed you) so that I could tell my descendants.' The Imam (a.s.) said, 'Yes. These are my children, and he is their master.' The Imam (a.s.) pointed at his son, Musa (a.s.). He (a.s.) added, 'He has knowledge, just judgement, understanding, generosity and recognition of what the people need regarding their conflicts

concerning their religious affairs. He is good-tempered. He is a

الرَّقِّيِّ قالَ: قُلْتُ لأَبِی إبراهِيمَ مُوسَـی بْنِ جَعْفَرٍ عَلَيْهِ السَّلامُ: جُعِلْتُ فَداکَ قَدْ كَبُرَ سِنِّی فَحَدِّثْنِی مَنِ الإمامُ بَعْدَکَ؟ قالَ: فَأَشارَ إِلی أَبی الحَسَنِ الرِّضا عَلَيْهِ السَّلامُ، وَقالَ: هذا صاحِبُكُمْ مِنْ بَعْدی.

۸ - نَصٌّ آخَرُ: حَدَّثَنا مُحَمَّدُ بْنُ الحَسَنِ بْنِ أَحْمَدِ بْنِ الوَلِيد رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدُ بْنِ الحَسَنِ الصَفَّارُ قالَ: حَدَّثَنا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَـی، عَنْ عَبْدِ اللَّه بْنِ مُحَمَّد الحَجّالِ ؛ وَأَحْمَدِ بْنِ مُحَمَّدِ بْنِ أَبی نَصْرٍ البِزَنْطِیِّ، عَنْ أَبی عَلِیٍّ الخَزّار، عَنْ داوُدِ الرَّقِّیِّ قالَ: قُلْتُ لأَبِی إِبْراهِيمَ - يَعْنِی موسـی الکاظِمَ عَلَيْهِ السَّلامُ - فِداکَ أَبی إِنّی قَدْ كَبُرْتُ وَخِفْتُ أَنْ يَحْدُثَ بی حَدَثٌ وَلا أَلْقاکَ فَأَخبِرْنی مِنَ الإمامُ مِنْ بَعْدِکَ؟ فَقالَ: اِبْنِی عَلِی عَلَيْهِ السَّلامُ.

۹ - نَصٌّ آخَرُ: حَدَّثَنا أَبی؛ وَمُحَمَّدُ بْنُ الحَسَنِ بْنِ أَحْمَدَ بْنِ الوَلِيد؛ وَمُحَمَّدِ بْنِ مُوسَـی بْنِ المُتَوَکِّل؛ وَأَحْمَدُ بْنُ مُحَمَّدِ بْنِ يَحْيَی العَطّار؛ وَمُحَمَّدُ بْنِ عَلِي ماجيلوَيْه - رَضِیَ اللَّهُ عَنْهُمْ - قالُوا: حَدَّثَنا مُحَمَّدِ بْنِ يَحْيَی العَطّارُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدِ بْنِ يَحْيَی بْنِ عِمْران الأَشْعَرِیِّ، عَنْ عَبْدِ اللَّه بْنِ مُحَمَّد الشّامِیِّ، عَنِ الحَسَن بْنِ مُوسَی الخَشّاب، عَنْ عَلِیِّ بْنِ أَسْباطٍ، عَنِ الحُسَيْنِ مَوْلی أَبی عَبْدِ اللَّه، عَنْ أَبی الحَکَمْ، عَنْ عَبْدِاللَّه بْنِ إِبْراهيم الجَعْفَرِیِّ، عَنْ يَزِيدَ بْنِ سَلِيطٍ الزيْدِیِّ قالَ: لَقِينا أَبَا عبداللّهِ عَلَيْهِ السَّلامُ فِی طَرِيقِ مَكَّةَ وَنَحْنُ جماعَةٌ، فَقُلْتُ لَهُ: بِأَبِی أَنْتَ وَأُمِّی أَنْتُمْ الأَئِمَّهُ المُطَهَّرُونَ و المَوْتُ لا يَعْری أَحَدٍ مِنْهُ، فَأَحدث إِلی شَيْئاً أُلْقِيهِ إِلی مَنْ يَخْلُفُنِی، فَقالَ لی : نَعَمْ، هؤُلاءِ وُلْدِی وَهذا سَيِّدهُمْ - وَأَشارَ إِلی اِبْنِهِ مُوسَی عَلَيْهِ السَّلامُ - وَفِيهِ

العِلْمُ وَالحُكمْ وَالفَهْمِ وَالسَّخْاءُ وَالمَعْرِفَهُ بِما يَحْتاجُ النَّاسُ إِلَيْهِ فِيما اختَلَفُوا فِيهِ مِنْ أَمْرِ دِينِهُمْ، وَفِيهِ حُسْنُ الْخَلْقِ وَحُسْنِ الجِوارِ وَهُوَ

good neighbor. He is a gate from the gates of the Almighty the Sublime God. There is another important point about him that is even more important than all these points.' Yazid ibn Saleet continued, 'My father told him, 'May my father and mother be your ransom! What is this point?' The Imam (a.s.) said, 'The Almighty God will deliver this nation's helper through him - their helper, their knowledge, their light, their understanding and their just judgement. He will deliver through him the best baby and the best youth. God will prevent bloodshed through him. He will settle the disputes through him. He will eliminate separation through him. He will fill the gaps through him. He will clothe the bare through him. He will feed the hungry through him. He will secure the fearful ones through him. He will send down rain because of him. He will make the servants obedient due to him. He will be the best middle-aged man. He will be the best young man. His family will be given the glad tidings (of his becoming the Imam before puberty). His words are full of wisdom. His silence is out of knowledge. He will clarify for the people issues on which they differ.'' Yazid ibn Saleet continued, 'My father asked, 'May my father and my mother be our ransom! Will we have a child '?after him

Then the Imam (a.s.) said, ‘Yes.’ Then he stopped talking. Then Yazid ibn Saleet said, ‘I met Abul Hassan - that is Musa ibn Ja'far (a.s.) after a while and told him, ‘May my father and my mother be our ransom! I wish that you inform me (of the one who will follow you) just as your father did.’ Then Imam Al-Kazim (a.s.) said, ‘My father (a.s.) lived at a time that was quite different from this time.’ Then Yazid ibn Saleet said, ‘God will damn whoever stops the following of the Divine Leaders at ths point!’ Then the Imam (a.s.) laughed and said, ‘O Aba Imara! I left my house. I set all my sons including Ali as my Testamentary Trustees on the surface. However, in private, I appointed him (Imam al-Ridha’) as my Testamentary Trustee. In fact, I dreamt of God's Prophet (S) and the Commander of the Faithful (a.s.) with him, along with a ring, a sword, a cane, a book and a turban. I asked what these were. The Prophet (S) said, ‘The turban is a sign of the kingdom of the Almighty God. The sword is a sign of the Honor of the Almighty God. The book is a sign of the Light of the Almighty God. The cane is a sign of the Might of the Almighty God. And the ring includes all of these.’ The Prophet (S) added, ‘The affairs will be entrusted to your son Ali.’ Yazid ibn Saleet added, ‘Then the

Imam (a.s.) said, ‘O Yazid! You are entrusted with these. Do not speak to anyone about what I told you except

بابٌ من أَبْواب اللَّهِ عَزَّ وَجلَّ وَفِيهِ اُخْرى هِىَ خَيْرٌ مِنْ هذا كُلِّهِ، فَقالَ لَهُ أَبى: وَما هِىَ بِأَبِى أَنْتَ وَاُمِّى؟ قالَ: يُخْرِجُ اللَّهُ عَزَّ وَجلَّ مِنْهُ غَوْثَ هذِهِ الاُمَّهِ وَغِياثَها وَعَلَمَها وَنُورَها وَفَهْمَها وَحُكمِها و خَيْرَ مَولُودٍ وَخَيْرَ ناشى ءٍ يَحْقِنُ اللَّهَ بِهِ الدِّماءَ، وَيُصْلِحُ بِهِ ذاتِ البَيْنِ، و يَلُمُّ بِهِ الشَعْثَ، وَيَشْعُبَ بِهِ الصَّدْعَ، وَيَكْسُو بِهِ العارِى، وَيُشْبِعُ بِهِ الجائِعَ، وَيُؤْمِنُ بِهِ الخائِفَ، وَيُنْزِلُ بِهِ القَطْرَ، وَيَأْتَمِرُ بِهِ العِبادُ، خَيْرُ كَهْلٍ، وَخَيْرُ ناشى ءٍ يُبَشَّرُ بِهِ عَشِيرَتَهُ قَبْلَ أَوانَ حُلُمِهِ، قَوْلَهُ حُكْمٌ، وَصَمْتُهُ عِلْمٌ، يُبَيِّنُ لِلنّاسِ ما يَخْتَلِفُون فِيهِ، قالَ: فَقالَ أَبى: بِأَبِى أَنْتَ و اُمِّى فَيَكُونَ لَهُ وَلَدٌ بَعْدَهُ؟ فَقالَ: نَعَم، ثُمَّ قَطَعَ الكَلام وَقالَ يَزِيدُ: ثُمَّ لَقِيتُ أَبَا الحَسَن - يَعْنِى مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ - بَعْدُ فَقُلْتُ لَهُ: بِأَبِى أَنْتَ وَاُمِّى إِنّى اُرِيدُ أَن تُخْبِرَنِى بِمِثْلِ ما أَخْبَرنِى بِهِ أَبُوكَ، قالَ: فَقالَ: كانَ أَبى عَلَيْهِ السَّلامُ فِى زَمَنٍ لَيْسَ هذا مِثْلَهُ، قالَ يَزِيد: فَقُلْتُ: مَنْ يَرضى مِنْكَ بِهذَا فَعَلَيْهِ لَعْنَهُ اللَّهِ، قالَ: فَضَحِكَ، ثُمَّ قالَ: اُخْبِرُكَ يا أَبا عُمارَه إِنّى خَرَجْتُ مِنْ مَنْزِلى فَأَوصَيْتُ فِى الظّاهِرِ إِلى بَنِيِّ فَأَشْرَكْتُهُمْ مَعَ اِبْنِى عَلِيّ، وَأَفْرَدْتُهُ بِوَصِيَّتِى فِى الباطِنَ، وَلَقَدْ رَأَيْت رَسُولَ اللَّهِ فِى المَنام وَأَمِيرِ الْمُؤْمِنين عَلَيْهِما السَّلامُ مَعَهُ وَمَعَهُ خاتَمٌ وَسَيْفٌ وَعَصاً وَكِتابٌ وَعِمامَهٌ فَقُلْتُ لَهُ: ما هذا؟ فَقالَ: أَمَّا العَمامَه فَسُلْطانُ اللَّه تَعالى عَزَّ وَجلَّ، وَأَمّا السَّيْف فَعِزَّهُ اللَّه عَزَّ وَجلَّ، وَأَمّا الْكِتابُ فَنُورُ اللَّه عَزَّ وَجلَّ، و أَمّا العَصا فَقُوَّهُ اللَّه عَزَّ وَجلَّ، وَأَمّا الخاتَم فَجامِعُ

هذِهِ الأُمُور، ثُمَّ قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْـــــهِ وَآلِهِ: و الأَمْرُ يَخْرُجُ إِلى عَلِيٍّ ابْنِکَ قالَ: ثُمَّ قـــالَ: يا يَزِيدُ إِنَّها وَدِيعَه

for intelligent people, or those whose hearts have been tested for faith by God, or honest ones. Do not be ungrateful for the Almighty God’s Blessings. Testify if you are ever asked to testify to this since God the Blessed the Sublime has said, ‘God doth command you to render back your Trusts to those to whom they are due….’; (۱) He also said, ‘…Ah! who is more unjust than those who conceal the testimony they have from God?…’(۲) Then Yazid ibn Saleet said, ‘By God, I will never do that.’ Then Abul Hassan (a.s.) said, ‘Then God's Prophet (S) started to enumerate his characteristics and said, ‘Your son Ali is one who looks using God's light; hears using God's understanding; speaks using God's wisdom; always acts right and never makes any mistakes; he is knowledgeable and is not ignorant; he is filled with wisdom and knowledge. But how short a period will you be with him! It will be so short that it is as if he was never with you. Thus settle your affairs upon your return from this journey. Relieve yourself of your wishes, since you will be separated from them and be with other things. Therefore, gather your children together, and have God be as a witness over them all. It suffices for God to witness.’ Then Imam Al-Kazim (a.s.) said, ‘O Yazid! I

۱- Qur'an, ۴:۵۸

۲- Qur'an, ۲:۱۴۰

will die this year. My son Ali has the same name as Ali ibn Al-Husayn (a.s.). He has been granted the understanding of the former, and his knowledge, grandeur and honor. He is not allowed to say anything until four years after Harun. Then after the four years have passed, you may ask him any question you have. He will answer your question ”’.by the Almighty God's will

In another tradition it is narrated that (the author of the book narrated) my father ۴-۱۰ - may God be pleased with him - narrated that Ahmad ibn Idris quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of al-Abbas an-Nakhkhas al-Asadi, “I asked Al-Ridha’ (a.s.), ‘Are you the possessor of authority now?’ Al-Ridha’ ”’.(a.s.) replied, ‘Yes. By God, I am the Divine Leader of the people and the genies

In another tradition it is narrated that Ahmad ibn Ziyad ibn Ja'far al-Hamadani - ۴-۱۱ may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Muhammad ibn Khalid al-Bareqi, on the authority of Soleiman ibn Hafs al-Marwazi, “I went to see Abul Hassan Musa ibn Ja'far (a.s.). I wanted to ask about the Divine Leader (Imam) after him. He (a.s.) looked at me. Before I asked any question he (a.s.) said, ‘O Soleiman! Ali (Al-Ridha’ (a.s.)) is my son, my Testamentary Trustee and the Divine

عِنْدَکَ، فَلا تُخْبِر بِها إِلاّ عاقِلًا أَوْ عَبْداً امْتَحَنَ اللَّه قَلْبِهِ

لِلإيمان أَوْ صادِقاً، وَلا تَكْفُر نِعَمَ اللَّه تعالى وَإِن سُئِلْتَ عَنِ الشَّهادَه فَأَدَّها فَإِنَّ اللَّه تَعالى يَقُولُ: «إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الأماناتِ إِلى أَهْلِها» و قالَ اللَّه عَزَّ وَجَلَّ: «وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهادَةً عِنْدَهُ مِنَ اللَّه».

فَقُلْتُ: وَاللَّه ما كُنْتُ لأَفْعَلَ هذا أَبَداً، قالَ: ثُمَّ قالَ أَبُو الحَسَن عَلَيْهِ السَّلامُ: ثُمَّ وَصَفَهُ لى رَسُولَ اللَّهِ صَلَّى الله عَلَيْهِ وَآلِهِ فَقال: عَلِيٌّ ابْنِكَ الَّذِى يَنْظُرُ بِنُور اللَّه وَيَسْمَعُ بِتَفْهِيمِهِ وَيَنْطِقُ بِحِكْمَتِهِ يُصِيبُ وَلا يُخْطِى ءُ وَيَعْلَمُ وَلا يَجْهَلُ وَقَدْ مُلِى ءَ حُكْماً وَعِلْماً، وَما أَقَلَّ مَقامَكَ مَعَهُ !

إِنَّما هُوَشَى ءٌ كانَ لَمْ يَكُنْ فَإِذا رَجَعْتَ مِنْ سَفَرِكَ فَأَصلح أَمْرِك، وَافْرغ مِمَّا أَرَدتْ فَإِنَّكَ مُنْتَقِل عَنْهُ وَمُجاوِرٌ غَيْرَهُ، فَاجْمَع وُلْدَكَ وَأَشْهَدِ اللَّه عَلَيْهِمْ جَمِيعاً وَكَفى بِاللَّه شَهِيداً ثُمَّ قالَ: يا يَزِيد! إِنّى اوخَذُ فِى هذِهِ السَّنَه، وَعَلِيٌّ اِبْنِى سَمِيُّ عَلِيِّ بْنِ أَبى طالِب عَلَيْهِ السَّلامُ وَسَمِيُّ عَلِيِّ بْنِ الحُسَيْن عَلَيْهِمَا السَّلاَمُ أُعْطِىَ فَهُمْ الأَوَّلُ وَعِلْمَهُ وَنَصْرَهُ وَرُواءَهُ، وَلَيْسَ لَهُ أَنْ يُتَكَلِّمَ إِلاّ بَعْد هارُونَ بِأَرْبَع سِنِينَ فَإِذا مَضَتْ أَرْبَع سِنِينَ، فَأَسْأَلْهُ عَمَّا شِئْتَ يُجِبْكَ إِن شاءَ اللَّه تَعالى .

١٠ – نَصٌّ آخَرُ: حَدَّثَنا أَبى رَضِىَ الله عَنْهُ قالَ: حَدَّثَنا أَحْمَدُ بْنُ إِدْرِيس، عَنْ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِيسَى، عَنِ العَبَّاس النَّخَّاس الأَسَدِى قالَ: قُلْتُ لِلرِّضا عَلَيْهِ السَّلامُ: أَنْتَ صاحِبُ هذا الأَمْرِ؟ قالَ: إِى وَاللَّهِ عَلَى الإِنْس وَالجِنِّ.

١١ – نَصٌّ آخَرُ: حَدَّثَنا أَحْمَدُ بْنُ زِيادِ بْنِ جَعْفَرِ الْهَمَذانى رَضِىَ الله عَنْهُ قالَ: حَدَّثَنا عَلِيُّ بْنُ إِبراهِيم بْنِ هاشِم، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ خالِد البَرْقِيِّ، عَنْ سُلَيْمانَ بْنِ حَفْصٍ الْمَرْوَزِيِّ قالَ: دَخَلْتُ عَلَى أَبى الحَسَن مُوسَى بْنِ جَعْفَرعَلَيْهِمَا السَّلاَمُ وَأَنَا أُرِيدُ أَنْ أَسْأَلَهُ الحُجَّه عَلَى النَّاسِ بَعْدَهُ.

فَلَمَّا

نَظَرَ إِلى فَابْتَدَأَنِی وقالَ: یا سُلَیمان إِنَّ عَلِیّاً ابْنِی وَوَصِیِّی وَالحُجَّهُ عَلَى النَّاسِ بَعْدی،

Leader (Imam) of the people after me. He is my noblest child. Then witness on his behalf to my followers and my friends who want to know about my successor if you ”’.live after me

In another tradition it is narrated that (The author of the book narrated) my ۴-۱۲ father - may God be pleased with him - narrated that Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Abdullah ibn Muhammad al-Hajjal, on the authority of Sa’d ibn Zakarya ibn Adam, on the authority of Ali ibn Obaydullah al-Hashemi, “We were nearly sixty Shiites who were next to the tomb of the Prophet (S). Abu Ibrahim Musa ibn Ja'far (a.s.) came towards us. He was holding the hand of his son - Ali - in his hand. He said, ‘Do you know who I am?’ We said, ‘You are our Master and our elder.’ Then he said, ‘Tell me my name and my family.’ Then we said, ‘You are Musa ibn Ja'far ibn Muhammad (a.s.).’ Then he asked, ‘Who is this with me?’ Then we said, ‘He is Ali ibn Musa ibn Ja'far (a.s.).’ He said, ‘Then bear witness that he is my counsel in my life, and is my Testamentary Trustee after ’.my death

In another tradition it is narrated that (The author of the book narrated) my ۴-۱۳ - father - may God be pleased with him

narrated that Sa’d ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Mahboob, on the authority of Abdullah ibn Marhoom, “I left Basra to go towards Medina. I met Aba Ibrahim (Imam al-Kazim) (a.s.) who was being taken to Basra. He sent someone to me and I went to him. Then Imam Al-Kazim (a.s.) gave me several books and ordered me to take them to Medina. I asked him, ‘May I be your ransom! Who should I give these books to?’ He (a.s.) replied, ’Give them to my son Ali (Al-Ridha’ (a.s.)). He is my Testamentary Trustee and in charge of my affairs. He is my best son.’”

۴-۱۴ In another tradition it is narrated that Muhammad ibn Al-Hassan ibn Ahmad ibn al-Valid - may God be pleased with him - narrated that Muhammad ibn Al-Hassan As-Saffar quoted on the authority of Muhammad ibn Al-Husayn ibn Abi Al-Khattab, on the authority of Muhammad ibn Al-Fozayl, on the authority of Abdullah ibn Al-Harith whose mother is a descendant of Ja'far ibn Abi Talib, “Abu Ibrahim (al-Kazim) (a.s.) sent someone after us, gathered us together and asked us, ‘Do you know why I have gathered you together?’ We replied, ‘No.’ Imam

وَهُوَ أَفْضَلُ وُلْدِی، فَإِنْ بَقِیتَ بَعْدِی فَاشْهَد لَهُ بِذلِکَ عِنْدَ شِیعَتِی وَأَهْل وِلایَتِی الْمُسْتَخْبِرِینَ عَنْ خَلِیفَتِی من بَعْدی.

۱۲ - نَصٌّ آخَرُ: حَدَّثَنا أَبی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنُ عَبْدِ اللَّه، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِیسَی، عَنْ عَبْدِ اللَّه بْنِ مُحَمَّدِ بْنِ

الحَجّالِ قالَ: حَدَّثَنا سَعْدُ بْنُ زَكَرِيَّا بْنِ آدَم، عَنْ عَلِيِّ بْنِ عُبَيْدِاللَّهِ الهاشِمی قالَ: كُنَّا عِنْدَ القَبْرِ نَحْوَسِتِّينَ رَجُلاً مِنَّا وَمِنْ مُوالِينا، إذْ أَقْبَلَ أَبُو إِبْراهيمَ مُوسَی بْنِ جَعْفَرٍعَلَيْهِمَا السَّلَامُ و يَدُ عَلِيِّ ابْنِهِ عَلَيْهِ السَّلامُ فِی يَدِهِ، فَقالَ أَتَدْرُونَ مَنْ أَنَا؟ قُلْنا: أَنْتَ سَيِّدَنا وَكَبِيرنا. فَقالَ: سَمُّونی وَانْسِبُونِی، فَقُلْنا أَنْتَ مُوسَی بْنِ جَعْفَرِ بْنِ مُحَمَّد، فَقالَ: مَنْ هذا الَّذِی مَعِی؟ قُلْنا هُوَعَلِيِّ بْنِ مُوسَی بْنِ جَعْفَرٍ عَلَيْهِمُ السَّلَامُ، قالَ: فَاشْهَدُوا أَنَّهُ وَكِيلی فِی حَياتِی وَوَصِيِّی بَعْد مَوْتِی.

١٣ – نَصٌّ آخَرُ: حَدَّثَنا أَبی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنی سَعْدُ بْنُ عَبْدِ اللَّهِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَی، عَنِ الحَسَنِ بْنِ مَحْبُوبٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَرْحُوم قالَ: خَرَجْتُ مِنَ البَصْرَهِ أُرِيدُ المَدِينَهَ، فَلَمَّا صِرْتُ فی بَعْض الطَرِيقِ لَقِيتُ أَبَا إِبْراهِيمَ عَلَيْهِ السَّلامُ وَهُوَ يُذْهَبُ بِهِ إِلی البَصْرَهِ فَأَرْسَلَ إِلَیَّ، فَدَخَلْتُ عَلَيْهِ، فَدَفَعَ إِلَیَّ كُتُباً وَأَمَرَنی أَن أُوصِلَها إِلَی الْمَدِينَهِ، فَقُلْتُ: إلی مَنْ أَدْفَعُها جُعِلْتُ فِداكَ؟ قالَ: إِلَی ابْنِی عَلِیٍّ، فَإِنَّهُ وَصِيِّی وَالقَيِّمُ بِأَمْرِی وَخَيْرُ بَنِیَّ.

١٤ – نَصٌّ آخَرُ: حَدَّثَنا مُحَمَّدُ بْنُ الحَسَنِ بْنِ أَحْمَدَ بْنِ الوَلِيد رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدُ بْنِ الحَسَنِ الصَفَّارُ، عَنْ مُحَمَّدِ بْنِ الحُسَيْنِ بْنِ أَبی الخَطَّاب، عَنْ مُحَمَّدِ بْنِ الفُضَيْلِ، عَنْ عَبْدِ اللَّه بْنِ الحارِثِ – وَأُمُّهُ مِنْ وُلْدِ جَعْفَرِ بْنِ أَبی طالِب – قالَ: بَعَثَ إِلَيْنا أَبُوإِبْراهِيم عَلَيْهِ السَّلامُ فَجَمَعَنا، ثُمَّ قالَ: أَتَدْرُونَ لِمَ جَمَعْتُكُمْ قُلْنا: لا، قالَ: اشْهَدُوا أَنَّ عَلِيّاً

Al-Kazim (a.s.) said, 'Bear witness that this - my son Ali is my Testamentary Trustee. He (a.s.) is in charge of all my affairs. He (a.s.) is my successor. Whoever has lent me

something can take it back from him. Whoever has been given a promise by me should ask him to fulfill that promise. Whoever has to visit me in person can come to see me with a note from him.’”

۴-۱۵ In another tradition it is narrated that Al-Mudhaffar ibn Ja'far Al-Alavi As-Samarqandi - may God be pleased with him - narrated that Ja'far ibn Muhammad ibn Mas’ood al-Ayyashi quoted on the authority of his father, on the authority of Yusuf ibn As-Sakht, on the authority of Ali ibn Qasim al-Uraydhi, on the authority of his father, on the authority of Safwan ibn Yahya, on the authority of Haydar ibn Ayyoub that Muhammad ibn Yazid al-Hashemi said, “The Shiites will accept Ali ibn Musa Al-Ridha’ (a.s.) to be their Divine Leader now.”' Haydar ibn Ayyoub said, “How come?” He said, “Abul Hassan Musa ibn Ja'far (a.s.) called them in and appointed him as his Testamentary Trustee.”

۴-۱۶ In another tradition it is narrated that (The author of the book narrated) my father - may God be pleased with him - narrated that Sa’d ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Ali ibn al-Hakam, on the authority of Haydar ibn Ayyoub, “We were in a place known as Qaba in Medina where Muhammad ibn Zayd ibn Ali lived. Muhammad came later than usual. We asked him, ‘May we be your ransom! What kept you from coming on time?’ He said, ‘Abu Ibrahim (a.s.) invited seventeen

men from the descendants of Ali (a.s.) and (the Blessed Lady) Fatima (a.s.). He had us bear witness that his son Ali is his Testamentary Trustee and deputy in his lifetime and after his death and that he accepts Ali's decrees against him or in favor of him.' Muhammad ibn Zayd continued, 'O Haydar (ibn Ayyoub)! By God, today he appointed him as the Imam. The Shiites will follow him from today. Haydar said, 'What are you saying? God will keep him alive.' Muhammad (ibn Zayd) said, 'O Haydar (ibn Ayyoub)! Once he (a.s.) appointed his son (Ali) as his Testamentary Trustee, he has established Ali (a.s.) as the Imam.' Ali ibn al-Hakam said, 'Haydar (ibn Ayyoub) passed away while '.he was still in doubt

In another tradition it is narrated that Muhammad ibn Ali Majiluwayh -may God ۴-۱۷ be pleased with him- quoted on the authority of his

ابْنِی هـذا، وَصِیِّی وَالقَیِّمُ بِأَمْرِی وَخَلِیفَتِی مِنْ بَعْدی، مَنْ کانَ لَهُ عِنْدِی دَیْنٌ فَلْیَأْخُذْهُ مِن ابْنِی هـذا، وَمَنْ کانَتْ لَهُ عِنْدِی عِدَهٌ فَلْیَسْتَنْجِزْها مِنْهُ، وَمَنْ لَمْ یَکُنْ لَهُ بُدٌّ مِنْ لِقائِی فَلا یَلْقِنِی إلاَّ بِکِتابِهِ.

۱۵ - نَصٌّ آخَرُ: حَدَّثَنا المُظَفَّرُ بْنُ جَعْفَر العَلَوِیُّ السَمَرْقَنْدِیُّ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا جَعْفَرُ بْنُ مُحَمَّدِ بْنِ مَسْعُودٍ العَیَّاشِیُّ، عَنْ أَبیهِ قالَ: حَدَّثَنا یُوسُفُ بْنُ السَّخْتِ، عَنْ عَلِیِّ بْنِ القاسِمِ العُرَیْضِیِّ، عَنْ أَبیهِ، عَنْ صَفْوانَ بْنِ یَحْیَی، عَنْ حَیْدَرِ بْنِ أَیُّوبَ، عَنْ مُحَمَّدِ بْنِ یَزِید الهاشِمِیِّ أَنَّهُ قالَ: أَلآنَ یَتَّخِذُ الشِّیعَهُ عَلِیَّ بْنَ مُوسَی عَلَیْهِمَا السَّلاَمُ إِماماً، قُلْتُ: وَکَیْفَ ذلِکَ؟ قالَ: دَعاهُ أَبُو الحَسَنِ مُوسَی بْنِ جَعْفَرٍ عَلَیْهِ

السَّلامُ فَأَوصى إِلَيْهِ.

١٦ - نَصٌّ آخَرُ: حَدَّثَنا أَبى رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنِ عَبْدِ اللَّهِ قالَ: حَدَّثَنا أَحْمَدُ بْنِ مُحَمَّدِ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ الحَكَمِ، عَنْ حَيْدَرِ بْنِ أَيُّوبَ قالَ: كُنَّا بِالْمَدِينَةِ فِى مَوْضِعِ يُعْرَفُ بِالقُبْا، فِيهِ مُحَمَّدُ بْنِ زَيْدِ بْنِ عَلِيٍّ، فَجاءَ بَعْدَ الوَقْتِ الَّذِى كانَ يَجِيئُنا فِيهِ، فَقُلْنا لَهُ: جَعَلْنا اللَّهُ فَداكَ ما حَبَسَكَ قالَ: دَعانا أَبُو إِبْراهِيمَ عَلَيْهِ السَّلامُ الْيَوْمَ سَبْعَةَ عَشَر رَجُلاً مِنْ وُلْدِ عَلِيٍّ وَفاطِمَةعَلَيْهِما السَّلامُ، فَأَشْهَدَنا لِعَلِيِّ ابْنِهِ بِالْوَصِيَّةِ وَالوِكالَهِ فِى حَياتِهِ وَبَعْدِ مَوْتِه وَأَنَّ أَمْرَهُ جائِزٌ عَلَيْهِ وَلَهُ، ثُمَّ قالَ مُحَمَّدِ بْنِ زَيْدٍ وَاللَّهِ يا حَيْدَرُ لَقَدْ عَقَدَ لَهُ الإِمامَةَ اليَوْمَ و لَيَقُولَنَّ الشِّيعَةُ بِهِ مِنْ بَعْدِهِ، قالَ حَيْدَر: قُلْتُ: بَلْ يُبْقِيهِ اللَّهُ، وَأَيُّ شَىءٍ هذا؟ قالَ: يا حَيْدَرُ إِذا أَوْصى إِلَيْهِ فَقَدْ عَقَدَ لَهُ الإِمامَه. قالَ عَلِيِّ بْنِ الحَكَمُ ماتَ حَيْدَرٌ وَهُوَ شاكٌّ.

١٧ - نَصٌّ آخَرُ: حَدَّثَنا مُحَمَّدُ بْنِ عَلِى ماجِيلوَيْه رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَمِّى مُحَمَّدُ

uncle Muhammad ibn Abil Qasim, on the authority of Muhammad ibn Ali al-Kufi, on the authority of Muhammad ibn Khalaf, on the authority of Yunus ibn Abdul Rahman, on the authority of Asad ibn Abi al-A'la, on the authority of Abdul Rahman ibn al-Hajjaj that, "Abul Hassan Musa ibn Ja'far (a.s.) appointed his son Ali (a.s.) as his Testamentary Trustee. He wrote him a note and had sixty of the noble men of Medina sign it as witnesses."

۴-۱۸ - In another tradition it is narrated that Ahmad ibn Zayad ibn Ja'far al-Hamadani - may God be pleased with him - narrated that

Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Isma'il ibn Mar'rar and Salih ibn As-Sindi, on the authority of Yunus ibn Abdul Rahman, on the authority of Husayn ibn Bashir, "Abul Hassan Musa ibn Ja'far (a.s.) appointed his son Ali (Al-Ridha') (a.s.) just as God's Prophet (S) appointed Ali (a.s.) on the day of Ghadir Khom. He (a.s.) said, 'O people of Medina! This is my Testamentary Trustee after me." Or said, 'O people of the mosque! This is my Testamentary Trustee after ".'me

In another tradition it is narrated that Muhammad ibn Musa ibn al-Motavakil - ۴-۱۹ may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali al-Khazzaz, "We went towards Mecca with Ali ibn Abi Hamza. He was carrying some goods and property. I asked him, 'What is all of this?' He said, 'They belong to the good servant (Imam al-Kazim). He has ordered me to take them to his son Ali (a.s.) ".'since he has appointed him as his Testamentary Trustee

The author of this book (a.s.heikh Sadooq) said, "Ali ibn Hamza denied this after the death of Imam Musa ibn Ja'far (a.s.) and did not turn these goods and property over ".(.to Imam Al-Ridha' (a.s

In another tradition it is narrated that Ali ibn Abdullah al-Warraq - may God be ۴-۲۰ pleased with him - narrated that Sa'd ibn Abdullah quoted

on the authority of Muhammad ibn Isa ibn Obayd, on the authority of Yunus ibn Abdurrahman, on the authority of Safwan ibn Yahya, on the authority of Ayyoub al-Khazzaz, on the authority of Salama ibn Mohrez that he told Abi Abdillah (a.s.), "A man from the Ejelites asked, 'How much longer do you hope this old man will live? He will die in a couple of years and you will have no one to place your hopes in." Abu Abdillah (.(a.s

بْنِ أَبی القـاسِم، عَنْ مُحَمَّدِ بْنِ عَلِیٍّ الكُوفِیّ، عَنْ مُحَمَّدِ بْنِ خَلَفٍ، عَنْ یُونُسَ بْنِ عَبْـدُ الرَّحْمنِ، عَنْ أَسَـد بْنِ أَبی العَلاءِ، عَنْ عَبْد الصَّمَـدِ بْنِ بَشـیر وَخَلَفِ بْنِ حَمّـادٍ، عَنْ عَبْـدُ الرَّحْمن بْنِ الحَجّاجِ قالَ: أَوْصـی أَبُو الحَسَنِ مُوسَـی بْنِ جَعْفَرٍعَلَیْهِمَا السَّلاَمُ إِلی ابْنِهِ عَلِیٍ عَلَیْهِ السَّلامُ، وَكَتَبَ لَهُ كِتاباً أَشْهَدَ فِیهِ سِتِّینَ رَجُلاً مِنْ وُجُوه أَهْلِ المَدِینَهِ.

١٨ - نَصٌّ آخَرُ: حَـدَّثَنا أَحْمَـدُ بْنُ زِیـادِ بْنِ جَعْفَرٍ الْهَمَـذانیّ رَضِـیَ اللهُ عَنْهُ قـالَ: حَـدَّثَنا عَلیُّ بْنُ إبراهِیمَ بْنِ هـاشِمٍ، عَنْ أَبِیهِ، عَنْ إِسْمَاعِیلَ بْنِ مَرّار وَصالِحِ بْنِ السَّنْـدِیِّ، عَنْ یُونُسَ بْنِ عَبْـدِالرَّحْمنِ، عَنْ حُسَـیْن بْنِ بَشـیرٍ قـالَ: أَقـامَ لَنـا أَبُو الحَسَنِ مُوسَـی بْنِ جَعْفَرٍعَلَیْهِمَـا السَّلاَمُ اِبْنَهُ عَلِیّاً عَلَیْهِ السَّلامُ كَمـا أَقـامَ رَسُولُ اللّهِ صَـلَّی اللهُ عَلَیْهِ وَآلِهِ عَلِیّاً عَلَیْهِ السَّلامُ یَوْمَ غَـدِیرِ خُمٍّ فَقالَ: یا أَهْل المَدِینَه - أَوْ قالَ: یا أَهْلَ الْمَسْجِد - هذا وَصِیّی من بَعْدِی.

١٩ - نَصٌّ آخَرُ: حَـدَّثَنا مُحَمَّدُ بْنُ مُوسَـی بْنِ الْمُتَوَكِّل رَضِـیَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ یَحْیَی العَطّارُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِیسَی، عَنِ الحَسَن بْنِ عَلِیٍّ الخَزّازِ قالَ: خَرَجْنا إِلی

مَكّه وَمَعَنا عَلِيُّ بْنُ أَبى حَمْزَه وَمَعَهُ مالٌ وَمَتاعٌ، فَقُلْنا: ما هـذا؟ قالَ: هـذا لِلْعَبْـدِ الصَّالِح عَلَيْهِ السَّلامُ أَمَرَنى أَنْ أَحمِلَهُ إِلى عَلِيّ ابْنِهِ عَلَيْهِ السَّلامُ وَقَدْ أَوْصى إِلَيْهِ.

قالَ مُصَـنِّفُ هذا الْكِتاب: اِنَّ عَلِيّ بْنِ أَبِى حَمْزَه أَنْكَرَ ذلِك بَعْدَ وَفاهِ مُوسَى بْنِ جَعْفَرٍعَلَيْهِمَا السَّلاَمُ، وَحَبَسَ المالَ عَنِ الرِّضا عَلَيْهِ السَّلامُ.

٢٠ – نَصٌّ آخَرُ: حَـدَّثَنا عَلِيُّ بْنِ عَبْـدِ اللَّهِ الوَرّاقُ قالَ: حَدَّثَنا سَـعْدُ بْنِ عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ عِيسَـى بْنِ عُبَيْدٍ، عَنْ يُونُسَ بْنِ عَبْدُ الرَّحْمنِ، عَنْ صَـفْوانَ بْنِ يَحْيَى، عَنْ أَبى أَيُّوب الخَزّارِ، عَنْ سَـلَمهِ بْنِ مُحْرِزٍ قـالَ: قُلْتُ لأَـبِى عَبْـدِ اللَّهِ عَلَيْهِ السَّلامُ: إِنَّ رَجُلاً ـ مِنَ العِجْلِيّهِ قالَ لى : كَمْ عَسى أَنْ يَبْقى لَكُمْ هذا الشَّيْخُ، إِنَّما هُوَ[لِ] سَنَهٍ أَوْ سَنَتَيْنِ حَتّى يَهْلِكَ، ثُمَّ تَصِيرُونَ لَيْسَ لَكُمْ أَحَـدٌ تَنْظُرُونَ إِلَيْهِ فَقـالَ عَبْدِ اللَّه عَلَيْهِ السَّلامُ: أَلا قُلْتَ لَهُ:

asked, “Why didn’t you tell him that it is this Musa ibn Ja'far (a.s.) who has become a man? We have bought him a slave-wife who is legitimate for him. Soon you will see ”.that God willing he will have a highly-intelligent son

In another tradition it is narrated that Al-Mudhaffar ibn Ja'far Al-Mudhaffar Al- ۲۱-۴ Alawi As-Samarqandi - may God be pleased with him - narrated that Ja'far ibn Muhammad ibn Masoud quoted on the authority of his father, on the authority of Yusuf ibn As-Sakht, on the authority of Ali ibn al-Qasim, on the authority of his father, on the authority of Ja'far ibn Khalaf, on the authority of Isma'il ibn al-Khattab, “Abul Hassan (a.s.) often praised his son

Ali (a.s.), and expressed his nobilities and virtues in a manner in which he never ".praised others. It was as if he wanted to attract their attention to him

In another tradition it is narrated that (The author of the book narrated) my ۴-۲۲ father - may God be pleased with him - narrated that Sa'd ibn Abdullah quoted Muhammad ibn Isa ibn Obayd, on the authority of Yunus ibn Abdir-Rahman, on the authority of Ja'far ibn Khalaf that he had heard Abul Hassan Musa ibn Ja'far (a.s.) say, "One who can see his son that he will leave behind as a memory before he dies is prosperous. God has shown me the son that I will leave behind by giving him to me." .(.Abul Hassan Musa ibn Ja'far (a.s.) was pointing at him - that is Al-Ridha' (a.s

In another tradition from Muhammad ibn Al-Hassan ibn Ahmad ibn al-valid - may ۴-۲۳ God be pleased with him - it is narrated that Muhammad ibn Al-Hassan al-Saffar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Abdullah Muhammad al-Hajjal, Ahmad ibn Abi Nasr al-Bezanti, Muhammad ibn Sinan, Ali ibn Sinan, and Ali, on the authority of al-Hakam, on the authority of Al-Husayn ibn al-Mukhtar who said, "These sheets came to us from Abi Ibrahim Musa (a.s.) while he ".was in prison in which it was written, "My successor is my oldest son

- In another tradition we read that (The author of the book narrated) my father ۴-۲۴

may God be pleased with him - narrated that Sa'd ibn Abdillah, on the authority of Muhammad ibn Isa bin Obayd, on the authority of Yunus ibn Abdurrahman, on the authority of Al-Husayn ibn al-Mokhtar, "When Abul Hassan (Imam Al-Kazim) (a.s.) passed by Basra, we received letters from him (a.s.) in which it was written, 'My successor

هـذا مُوسَى بْنِ جَعْفَرعَلَيْهِمَا السَّلَامُ قَدْ أَدْرَكَ ما يُدْرِكُ الرِّجال وَقَدْ اشْتَرَينا لَهُ جارِيَةً تُباحُ لَهُ فَكَأَنَّكَ بِهِ إِنْ شاءَ اللَّه وَقَدْ وُلِدَ لَهُ فَقِيهٌ خَلَفٌ.

٢١ - نَصٌّ آخَرُ: حَدَّثَنا المُظَفَّرُ بْنِ جَعْفَرِ بْنِ المُظَفَّرِ العَلَوِيُّ السَمَرْقَنْدِيُ رَضِيَ اللهُ عَنْهُ قال: حَدَّثَنی جَعْفَرُ بْنِ مُحَمَّدِ بْنِ مَسْعُودٍ، عَنْ أَبيهِ، عَنْ يُوسُفَ بْنِ السَّخْتِ، عَنْ عَلِيِّ بْنِ القاسِم، عَنْ أَبيهِ، عَنْ جَعْفَرِ بْنِ خَلَفٍ، عَنْ إِسْمَاعِيلَ بْنِ الخَطَّابِ، قالَ: كانَ أَبُو الحَسَن عَلَيْهِ السَّلامُ يَبْتَدِءُ بِالثَّناءِ عَلَى ابْنِهِ عَلِي عَلَيْهِ السَّلامُ وَيُطْرِيهِ وَيَذْكُرُ مِنْ فَضْلِهُ وَبرِّهِ ما لا يَذْكُرُ من غَيْرِه، كَأَنَّهُ يُرِيدُ أَن يَدُلَّ عَلَيْهِ.

٢٢ - نَصٌّ آخَرُ: حَدَّثَنا أَبی رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنِ عَبْدِ اللَّهِ، قالَ: حَدَّثَنا مُحَمَّدُ بْنِ عِيسَى بْنِ عُبَيْدٍ، عَنْ يُونُس بْنِ عَبْدُ الرَّحمنِ، عَنْ جَعْفَرِ بْنِ خَلَفٍ، قالَ: سَمِعْتُ أَبَا الحَسَنِ مُوسَى بْنِ جَعْفَرعَلَيْهِمَا السَّلاَمُ يَقُولُ: سَعِدُ امْرُءٌ لَمْ يَمُتْ حَتّى يُرى مِنْهُ خَلَفٌ، وَقَدْ أَرانِيَ اللَّهُ مِن ابْنِی هذا خَلَفاً - وَأَشارَ إِلَيْهِ - يَعْنِی الرِّضا عَلَيْهِ السَّلامُ -.

٢٣ - نَصٌّ آخَرُ: حَدَّثَنا مُحَمَّدُ بْنِ الحَسَنِ بْنِ أَحْمَدَ بْنِ الوَلِيد رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدُ بْنِ الحَسَن الصَفَّار، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسى ، عَنْ عَبْدِ اللَّه بْنِ مُحَمَّدٍ الحَجَّالِ؛ وَأَحْمَدَ بْنِ مُحَمَّدِ بْنِ

أَبى نَصْرِ البِزَنْطِيِّ؛ وَمُحَمَّدِ بْنِ سِنانٍ؛ وَعَلِيِّ بْنِ الحَكَمِ، عَنِ الحُسَيْنِ بْنِ الُمخْتارِ، خَرَجَتْ إِلَيْنا أَلْواحٌ مِنْ أَبى إِبْراهيمَ مُوسَى عَلَيْهِ السَّلامُ وَهُوَ فِى الحَبْسِ، فَإِذا فِيها مَكْتُوبٌ: عَهْدِى إِلى أَكْبَرِ وُلْدِى.

۲۴ - نَصٌّ آخَرُ: حَدَّثَنا أَبى رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنُ عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ، عَنْ يُونُس بْنِ عَبْدُ الرَّحْمنِ، عَنِ الحُسَيْنِ بْنِ الُمخْتارِ قالَ: لَمّا مَرَّ بِنا أَبُوالحَسَن عَلَيْهِ السَّلامُ بِالْبَصْرَهِ خَرَجَت إِلَيْنا مِنْهُ أَلْواحٌ مَكْتُوب فِيها بِالعَرْضِ عَهْدِى إِلى

”’.((.is my oldest son (Ali ibn Musa Al-Ridha’ (a.s

In another tradition from (The author of the book narrated) my father - may God ۴-۲۵ be pleased with him - it is narrated that Sa’d ibn Abdullah quoted on the authority of Muhammad ibn Isa ibn Obayd, on the authority Ziyad ibn Marwan al-Qandi, “I went to see Abi Ibrahim (a.s.). His son Ali was with him. He told me, ‘O Ziyad! This is his writing that is (just as effective as) my writing. His words are my words. His messenger is my ”’.messenger. And whatever he says, (the truth) is in what he says

The author of this book (a.s.heikh Sadooq) said, “In fact, Ziyad ibn Marwan al-Qandi narrated this tradition. But he later denied it after Musa (a.s.) passed away. He became one of the Vaqafites(۱) and confiscated whatever he had that belonged to .().Musa ibn Ja’far (a.s

In another tradition it is narrated that (The author of the book narrated) my ۴-۲۶ father - may God be pleased with him - narrated that

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The Waqifites are those who believe that Divine Leadership stopped at the - ۱ Imamate of Imam Musa Al-Kazim (a.s.) and do not recognize the Divine Leadership of .the Imams who came after him

Sa’d ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Abdullah ibn Muhammad al-Hajjal, on the authority of Sa'eed ibn Abil Jahm, on the authority of Nasr ibn Qaboos that he told Abi Ibrahim Musa ibn Ja'far (a.s.), “I asked your father (a.s.) ‘Who is going to be your successor?’ Your father (a.s.) informed me that you were his successor. When Abu Abdillah (a.s.) passed away each group of people went on different ways. But my friends and I believed in you. Then please inform me about whom your successor will be.” Musa ibn Ja’far (a.s.) said, “My son Ali.”

۴-۲۷ In another tradition it is narrated that Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - narrated that Muhammad ibn Al-Hassan al-Saffar quoted on the authority of Al-Hassan ibn Musa al-Khashshab, on the authority of Nasr ibn Qaboos that Abul Hassan (Imam al-Kazim) (a.s.) told him, “My son Ali (Al-Ridha’ (a.s.)) is my oldest son. He is the most obedient of them to me. He studies the books of AL-JAFR and AL-JAME’A along with me. No one can look at these two books except for the Prophet and his Testamentary Trustees.”

۴-۲۸ In another tradition it is narrated that (The author of the book narrated) my father - may God be pleased with him - narrated that Sa’d ibn Abdillah quoted on the authority of Ahmad ibn Abi Abdillah al-Barqi, on the authority of his father, on the

authority of Abdullah ibn

أَکْبَرِ وُلْدِی».

۲۵ - نَصٌّ آخَرُ: حَدَّثَنا أَبی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنِ عَبْدِ اللَّهِ، عَنْ مُحَمَّدِ بْنِ عِیسَی بْنِ عُبَیْدٍ، عَنْ زِیادِ بْنِ مَرْوان الْقَنْدِیِّ قالَ: دَخَلْتُ عَلَی أَبی إِبْراهیمَ عَلَیْهِ السَّلامُ وَعِنْدَهُ عَلِیٌّ ابْنُهُ، فَقالَ لی : یا زِیادُ هـذا کِتابُهُ کِتابی، وَکَلامُهُ کَلامِی، وَرَسُولُهُ رَسُولِی، وَما قالَ فَالْقَوْلُ قَوْلُهُ.

قالَ مُصَنِّفُ هـذَا الْکِتاب: إِنَّ زِیادِ بْنِ مَرْوان الْقَنْدِیِّ رَوی هـذا الْحَدِیثِ ثُمَّ أَنْکَرَه بَعْد مُضِیِّ مُوسَی عَلَیْهِ السَّلامُ وَقالَ بِالْوَقْفِ، وَحَبَسَ ما کانَ عِنْدَهُ مِنْ مالِ مُوسَی بْنِ جَعْفَرٍعَلَیْهِمَا السَّلاَمُ.

۲۶ - نَصٌّ آخَرُ: حَدَّثَنا أَبی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنِ عَبْدِ اللَّه، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِیسَی، عَنْ عَبْدِ اللَّه بْنِ مُحَمَّدٍ الحَجّالِ، قالَ: حَدَّثَنا سَعِیدُ بْنِ أَبی الجَهْم، عَنْ نَصْرِ بْنِ قابوس قالَ: قُلْتُ لأَبی إِبْراهِیمَ مُوسَی بْنِ جَعْفَرٍعَلَیْهِمَا السَّلاَمُ: إِنّی سَأَلْتُ أَباکَ عَلَیْهِ السَّلامُ مَنِ الَّذِی یَکُونُ بَعْدَکَ؟ فَأَخبَرَنِی أَنَّکَ أَنْتَ هُوَ، فَلَمّا تُوُفِّی أَبُو عَبْدِاللَّه عَلَیْهِ السَّلامُ ذَهَبَ النَّاسِ یَمِیناً وَشِمالاً، وَقُلْتُ أَنَا وَأَصْحابِی بِکَ، فَأَخْبِرْنِی مِنَ الَّذِی یَکُونُ بَعْدَکَ؟ قالَ: اِبْنِی عَلِیٌّ عَلَیْهِ السَّلامُ.

۲۷ - نَصٌّ آخَرُ: حَدَّثَنا مُحَمَّدُ بْنِ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِید رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنی مُحَمَّدُ بْنِ الحَسَن الصَفّارُ، عَنِ الحَسَن بْنِ مُوسَی الخَشّابِ، عَنْ نَصْرِ بْنِ قابُوسَ قالَ: قالَ لی أَبُو الحَسَن عَلَیْهِ السَّلامُ: عَلِیٌّ ابْنِی أَکْبَرُ وُلْدِی وَأَسْمَعُهُمْ لِقَوْلِی وَأَطْوَعُهُمْ لأَمْرِی یَنْظُرُ مَعِی فِی کِتابی الجَفْرِ وَالجامِعَه وَلَیْس یَنْظُرُ فِیهِ إِلاّ نَبِیٌّ أَوْ وَصِیُّ نَبِیٍّ.

۲۸ - نَصٌّ آخَرُ: حَدَّثَنا أَبی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنِ عَبْدِ اللَّه، عَنْ أَحْمَدَ بْنِ أَبی عَبْدِ اللَّهِ البَرْقِیِّ، عَنْ أَبِیهِ، عَنْ عَبْدِ اللَّهِ

بْنِ عَبْدُ الرَّحْم_نِ، عَنِ المَفْضَّل بْنِ عُمَرَ ق_الَ:

Abdurrahman, on the authority of Mufaz'zal ibn Umar, “I went to see Abil Hassan Musa ibn Ja'far (a.s.) and he was holding his son Ali (a.s.) in his arms. He kissed him, sucked his tongue, put him on his back, hugged him and said, May my father and mother be your ransom! How good-scented you are! How pure a nature! How clear are your nobilities!” Mufadhdhal said, “May I be your ransom! There is a feeling of love in my heart for this child that I have for no one else but you.” The Imam (a.s.) said, “O Mufadhdhal! He is to me as I was to my father (a.s.), ‘Offspring, one of the other. And God heareth and knoweth all things.’” Mufadhdhal asked, “Is he in charge of the affairs after you?” The Imam (a.s.) said, “Yes. Whoever obeys him will make progress. ”.Whoever disobeys him is an infidel

۲۹-۴ - In another tradition it is narrated that Ahmad ibn Ziyad ibn Ja’far al-Hamadani may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Muhammad ibn Sinan, “One day about a year before they took Abil Hassan Al-Kazim (a.s.) to Iraq, I went to see him. His son Ali Al-Ridha’ (a.s.) was in front of him (a.s.). Imam Al-Kazim (a.s.) said, ‘O Muhammad (ibn Sinan)!’ I said, ’Yes.’ He said, ‘There will be a problem this year. Try

not to get upset.' Then he (a.s.) became silent. He hit the ground with his hand. Then the Imam (a.s.) looked at me and recited the Quranic verse 'but God will leave to stray, those who do wrong. God doeth what He willeth.'(۱) Muhammad (ibn Sinan) said, 'May I be your ransom! What is the matter?' He (a.s.) said, 'Whoever oppresses this son of mine, does not honor his rights and denies his Divine Leadership after me is like those who oppressed Ali ibn Abi-Talib (a.s.), did not honor his rights and denied his Divine Leadership after the Prophet Muhammad (S).' Then Muhammad (ibn Sinan) realized that the Imam (a.s.) was informing him about his upcoming death, and the appointment of his son. Muhammad (ibn Sinan) said, '[I swear by God that if God extends my life, I will honor his right and accept his Divine Leadership and] I will bear witness that he will be the Almighty God's witness for the creatures after you, and the inviter to His Religion.' The Imam (a.s.) said, 'O Muhammad (ibn Sinan)! God will extend your life, and you will invite the people to accept his Divine Leadership, and the Divine Leadership of the Imam that will come after him.' Muhammad (ibn Sinan) said, 'O May I be your ransom! Who is it?' He (a.s.) said, 'His son Muhammad.(۲)' Muhammad (ibn Sinan) said, 'I accept.' He (a.s.) said, 'Yes. I had found you to be this

دَخَلْتُ عَلَى أَبِی الْحَسَنِ جَعْفَرٍعَلَيْهِمَا السَّلَامُ وَعَلِیٌّ

۱- Qur'an, ۱۴:۲۷

۲- The ninth Imam Muhammad ibn Ali ibn Musa (a.s.) – Imam Al-Jawad

عَلَيْهِ السَّلامُ ابْنِهِ فِی حِجْره وَهُوَ یُقَبِّلُهُ وَیَمُصُّ لِسانَهُ وَیَضَعُهُ عَلی عاتِقِهِ وَیَضُمُّهُ إلَیْهِ، وَیَقُولُ بِأَبی أَنْتَ وَأُمِّی ما أَطْیَبَ رِیحَکَ وَأَطْهَرَ خَلْقَکَ وَأَبْیَنَ فَضْلَکَ؟ ! قُلْتُ: جُعِلْتُ فَداکَ لَقَدْ وَقَعَ فی قَلْبِی لِهذَا الغُلام مِنَ المَوَدَّهِ ما لَمْ یَقَعْ لأَحَدٍ إلاَّ لَکَ، فَقالَ لی: یا مُفَضَّل هُوَمِنِّی بِمَنْزِلَتِی مِنْ أَبی عَلَیْهِ السَّلامُ «ذُرِّیَّهً بَعْضُها مِنْ بَعْضٍ وَاللَّهُ سَمِیعٌ عَلِیمٌ» قالَ: قُلْتُ: هُوَصاحِبُ هذا الأَمْرِ مِنْ بَعْدِکَ؟ قالَ: نَعَمْ، مَنْ أَطاعَهُ رَشَدَ وَمن عَصاهُ کَفَرَ.

۲۹ – نَصُّ آخَرُ: حَدَّثَنا أَحْمَدُ بْنِ زِیادِ بْنِ جَعْفَرِ الْهَمَدانیُّ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِیُّ بْنِ إبراهِیمَ بْنِ هاشِمٍ، عَنْ أَبِیهِ، عَنْ مُحَمَّدِ بْنِ سَنانٍ قالَ: دَخَلْتُ عَلی أَبی الحَسَن عَلَیْهِ السَّلامُ قَبْلَ أَن یُحْمَلَ إلی العَراقِ بِسَنَّهٍ وَعَلِیٌّ ابْنِهِ عَلَیْهِ السَّلامُ بَیْنَ یَدَیْهِ، فَقالَ لی: یا مُحَمَّدُ! فَقُلْتُ: لَبَّیْکَ، قالَ: إنَّهُ سَیَکُونُ فِی هذِهِ السَّنَّهِ حَرَکَهٌ فَلا تَجْزَعْ مِنْها، ثُمَّ أَطْرَقَ وَنَکَتَ بِیَدِهِ فِی الأَرْضِ، وَرَفَعَ رَأْسَهُ إلَیَّ وَهُوَ یَقُولُ: «وَیُضِلُّ اللَّهُ الظَّالِمِین وَیَفْعَلُ اللَّه ما یَشاءَ» قُلْتُ: وَما ذاکَ جُعِلْتُ فِداکَ؟ قالَ: مَنْ ظَلَمَ ابْنِی هذا حَقُّهُ وَجَحَدَ إمامَتَهُ مِنْ بَعْدِی، کانَ کَمَنْ ظَلَمَ عَلِیِّ بْنِ أَبی طالِب عَلَیْهِ السَّلامُ حَقَّهُ وَجَحَدَ إمامَتَهُ مِنْ بَعْدِ مُحَمَّدٍ صَلَّی اللهُ عَلَیْهِ وَآلِهِ، فَعَلِمْتُ أَنَّهُ قَدْ نَعی إلَیَّ نَفْسَهِ، وَدَلَّ عَلی ابْنِهِ، فَقُلْتُ: [وَاللَّهِ لَئِنْ مَدَّ اللَّهُ فِی عُمْری لَأُسَلِّمَنَّ إلَیْهِ حَقَّهُ، و لَأُقِرَّنَّ لَهُ بِالإمامَه وَ] أَشْهَدُ أَنَّهُ مِنْ بَعْدِکَ حُجَّهُ اللَّهِ تَعالی عَلَی خَلْقِهِ وَالدَّاعِی إلی دِینِهِ، فقالَ لِی : یا مُحَمَّد یَمُدُّ اللَّهُ فِی عُمْرِکَ وَتَدْعُو إلی إمامَتِهِ وَإمامَهِ مَنْ یَقُومُ مَقامَهُ مِنْ بَعْدِهِ فَقُلْتُ: مَنْ ذاکَ جُعِلْتُ فِداکَ؟ قالَ: مُحَمَّدٌ ابْنُهُ،

قـالَ: قُـلْتُ: فَالرِّضـا وَالتَّسْـلِيمُ، قـالَ: نَعَمْ، كَذلِكَ وَجَدْتُکَ فی کِتاب أَمِیرَ الْمُؤْمِنینَ علیه

way in the Commander of the Faithful's (a.s.) book. Among our followers you are brighter than lightening in the darkness of night.' The Imam (a.s.) then added, 'O Muhammad (ibn Sinan)! Indeed Mufadhdhal has been my companion, and a source of my comfort. You are going to be their (۱) companion (Imam Al-Ridha''s (a.s.) and Imam Al-Jawad's (a.s.) companion) and their source of comfort. It is forbidden for the Fire to ever touch you.'"

Chapter ۵: On Musa Ibn Ja'far's Will

۵-۱ Al-Husayn ibn Ahmad ibn Idris - may God be pleased with him - narrated that his father quoted on the authority of Muhammad ibn Abis-Subhan, on the authority of Abdullah ibn Muhammad al-Hajjal, on the authority of Ibrahim ibn Abdullah al-Ja'fari, on the authority of some of his relatives that, "Aba Ibrahim Musa ibn Ja'far (a.s.) had Ishaq ibn Ja'far ibn Muhammad(۲), Ibrahim ibn Muhammad al-Ja'fari, Ja'far ibn Salih, Mo'awiya bin al-Ja'farayn(۳), Yahya ibn Al-Husayn ibn Zayd, Sa'd ibn Imran Al-Ansari, Yazid ibn Saleet Al-Ansari and Muhammad ibn Ja'far Al-Aslamy (۴) be witnesses to his will, after they had witnessed that There is no god but God; He is One and there are no partners for Him; Muhammad is His Servant and His Messenger; the Hour (the Day of Resurrection) will undoubtedly come and God will resurrect the people from their graves; there is resurrection after death; there is Reckoning and just retaliation; there will be a stop in front of the Almighty God

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۱- The eighth and the ninth Imams

۲- Imam Al-Kazim's (a.s.) brother

۳- Descendants of Abu Talib

۴- They were Imam Al-Kazim's companions.

the Truth; what Muhammad - may God's Blessings be upon him and his Household - has brought is the Truth, the Truth, and the Truth (۱); and what the Trusted Spirit (Gabriel) has sent down is the Truth. I live with these beliefs. I will die with these beliefs. God willing, I will be resurrected with these beliefs." He had them bear witness that the following was his will written in his own handwriting. 'Firstly, I wrote the will of my grandfather - the Commander of the Faithful (a.s.), the wills of Al-Hassan (a.s.) and Al-Husayn (a.s.) and Ali ibn Al-Husayn (a.s.), the will of Muhammad ibn Ali Al-Baqir (a.s.), and the will of Ja'far ibn Muhammad (a.s.) letter by letter. And I will appoint my son Ali as my Trustee - along with his other brothers, God willing. If he recognizes that they have grown

السلام. أَمَّا إِنَّکَ فِی شِیعَتِنَا أَبْیَنُ مِنَ البَرْقِ فِی اللَّیْلَهِ الظَّلْماء ثُمَّ قالَ: یا مُحَمَّدُ، إِنَّ المُفَضَّل کانَ أُنْسِی وَمُسْتَراحِی وَأَنْتَ أُنْسُهُما وَمُسْتَراحُهُما، حَرام عَلَی النَّارِ أَنْ تَمُسَّکَ أَبَداً.

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باب نُسْخَهُ وَصِیَّه مُوسَی بْنِ جَعْفَرٍعَلَیْهِمَا السَّلاَمُ

۱ - حَدَّثَنا الحُسَیْنُ بْنِ أَحْمَدِ بْنِ إِدْرِیسَ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَبی قالَ: حَدَّثَنا مُحَمَّدُ بْنُ أَبی الصُّهبان، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الحَجَّالِ، أَنَّ إِبْراهیمَ بْنِ عَبْدِ اللَّهِ الجَعْفَرِیِّ حَدَّثَهُ، عَنْ عِدَّهٍ مِنْ أَهْل بَیْتِهِ أَن أَبَا إِبْراهیمَ مُوسَی بْنِ جَعْفَرٍعَلَیْهِمَا السَّلاَمُ أَشْهَدَ عَلَی وَصِیَّتِه إِسْحاقَ بْنَ جَعْفَرِ بْنِ مُحَمَّدٍ؛ وَإِبْراهیمَ بْنَ مُحَمَّدٍ الجَعْفَرِیِّ، وَجَعْفَرَ بْنَ صالِحٍ؛ وَمُعاوِیَهَ بْنَ الجَعْفَرِیَّیْنِ؛ وَیَحْیَی بْنَ الحُسَیْنِ بْنِ زِیْدٍ؛ وَسَعْدَ بْنَ عِمْران الأَنْصارِیِّ،

۱- Stated three times for more emphasis

وَمُحَمَّدَ بْنَ الحارِثِ الأَنْصارِيِّ؛ وَيَزِيدَ بْنَ سَلِيطٍ الأَنْصارِيَّ؛ وَمُحَمَّدَ بْنَ جَعْفَر الأَسْلَمِيَّ، بَعْد أَنْ أَشْهَدَهُمْ أَنَّهُ يَشْهَدُ أَنْ لا إِلَهَ إِلاّ اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ، وَأَنَّ السَّاعَةَ آتِيَهٌ لا رَيْبَ فِيها وَأَنَّ اللَّهَ يَبْعَثُ مَنْ فِی القُبُورِ، وَأَنَّ البَعْثَ بَعْدَ المَوْتِ حَقٌّ وَأَنَّ الحِسابَ وَالقِصاصَ حَقٌّ، وَأَنَّ الوُقُوف بَيْنَ يَدِی اللَّهِ عَزَّ وَجَلَّ حَقٌّ، وَأَنَّما جاءَ بِهِ مُحَمَّد صَلَّى اللهُ عَلَيْهِ وَآلِهِ حَقٌّ حَقٌّ حَقٌّ، وَأَنَّ ما نَزَلَ بِهِ الرُّوحُ الأَمِينُ حَقٌّ، عَلَى ذلِکَ أَحْيى وَعَلَيْهِ أَمُوتُ وَعَلَيْهِ اُبْعَثُ إِنْ شاءَ اللَّهُ، أَشْهَدُهُمْ أَنَّ هذِهِ وَصِيَّتِی بِخَطِّی وَقَدْ نَسَخْتُ وَصِيَّهَ جَدِّی أَمِيرَ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ وَوَصايَا الحَسَنِ وَالحُسَيْنِ وَعَلِيِّ بْنِ الحُسَيْنِ وَوَصِيَّه مُحَمَّدِ بْنِ عَلِيٍّ الباقِرِ وَوَصِيَّه مُحَمَّد عَلَيْهِمُ السَّلاَمُ قَبْلَ ذلِکَ حَرْفاً بِحَرْفٍ، وَأَوْصَيْتُ بِها إِلى عَلِيٍّ ابْنِی وَبَنِيِّ بَعْدَهُ مَعَهُ إِنْ شاءَ [اللَّه] فَإِنَّ آنَسَ مِنْهُمْ رُشْداً وَأَحَبَّ

up enough and he likes to keep them as my Trustees - he can. If he is not pleased with them and wants them not to be my Trustees, he can. They have no authority over him. I entrust my affairs regarding charity, property, and my children to him and to Ibrahim, Abbas, Isma'il, Ahmad, Umm Ahmad.(١) I entrust the affairs of my wives to Ali alone. He can spend one-third of the charity of my father and my household in any way he likes - as anyone would deal with his own property. He can carry out what I said regarding my wives and household - if he pleases. He can also not do

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١- She was one of the wives of Imam Al-Kazim (a.s.) and a respectable lady who was honored by the Imam (a.s.).

what I said if he pleases. He can sell, donate or give in charity in a way other than what I have stated. According to this will, he can act just like me myself regarding my property, my family and my children. If he pleases, he can keep his brothers as Trustees - whom I named in the beginning of this document. If he likes, he can also keep them from being Trustees. No one is allowed to object to his decision. If anyone of them wants to marry off his sister, he is not authorized to do so without his permission and order. Whatever power tries to take away the authorities which I have written down for him has deviated from God the Almighty and His Messenger (a.s.). God and His Messenger will also have nothing to do with them. God's Curse, all those who curse, the curse of the nearby-stationed angels, the curse of the Prophets and the curse of (all) the Messengers and the believers be on such a person. None of the kings nor any of my children are allowed to take away his authority over the property I have entrusted him with. Whatever he says about its amount is acceptable to me - whether it be a small amount or large sum. The reason I mentioned the names of my other children here is that I wanted their names and the names of my other small children to be respectfully mentioned here. Those of my

slave-wives who are Umm Walad(۱) and do not leave will have the same rights and privileges that they had had during my life-time, if Ali Al-Ridha' (a.s.) pleases. But if they should get married, they can no longer return and receive payments unless Ali Al-Ridha' (a.s.) deems it proper to do so. The same holds true for my daughters. The marriage of none of my daughters is entrusted to their maternal brothers (uncles) or the King. My daughters should not do anything unless they seek Ali Al-Ridha''s (a.s.) counsel and opinion (advice). If my daughters' maternal brothers take any steps regarding the marriage of my daughters(۲) they have disobeyed God the Almighty and His Prophet - may God's Blessings be upon him and his Household, and have interfered in his authority. He knows best about the marriage of his

إِقْرارَهُمْ، فَذاکَ لَهُ، وَإِنْ کَرِهَهُمْ وَأَحَبَّ أَنْ یُخْرِجهُمْ فَذاکَ لَهُ وَلا أَمْرَ لَهُم مَعَهُ، وَأَوْصَیْتُ إِلَیْهِ بِصَدَقاتِی وَأَمْوالی وَصِبْیانِی الَّذِینَ خَلَّفْتُ، وَوُلْدِی وَإِلی إِبْراهِیمَ وَالعَبَّاسَ وَإِسْمَاعِیلَ وَأَحْمَدَ وَأُمِّ أَحْمَدَ؛ وَإِلی عَلِیٍّ أَمْرُ نِسائِی دُونَهُمْ وَثُلْثُ صَدَقهِ أَبی وَأَهْلِ بَیْتِی یَضَعُهُ حَیْثُ یَری وَیَجْعَلُ مِنْهُ ما یَجْعَلُ ذوُ المالَ فِی مالِهِ إِنْ أَحَبَّ أَنْ یُجِیزَ ما ذَکَرْتُ فِی عِیالی فَذاکَ إِلَیْهِ وَإِنْ کَرِهَ فَذاکَ إِلَیْهِ، وَإِنْ أَحَبَّ أَنْ یَبیعَ أَوْ یَهَبَ أَوْ یَنْحِلَ أَوْ یَتَصَدَّقَ عَلَی غَیْرِ ما وَصِیَّتِهِ فَذاکَ إِلَیْهِ وَهُوَ أَنا فِی وَصِیَّتِی فِی مالِی وَفِی أَهْلِی وَوُلْدِی، وَإِنْ رأی أَنْ یُقِرَّ إِخْوَته الَّذِینَ سَمَّیْتُهُمْ فی صَدْرِ کِتابی هذا أَقَرَّهُمْ، وَإِنْ کَرِهَ فَلَهُ أَنْ یُخْرِجَهُمْ غَیْرِ مَرْدُودٍ عَلَیْهِ، وَإِنْ أَرادَ

۱- As previously described in the footnotes of Tradition No. ۲-۲

۲- Without Ali's permission; Ali is Imam Al-Ridha' (a.s.).

رَجُلٌ مِنْهُمْ أَنْ يُزَوِّجَ اُخْتَهُ فَلَيْسَ لَهُ أَنْ يُزَوِّجها إلاّ بِإذْنِهِ وَأَمْرِه، وَأَيُّ سُلْطانٍ كَشَفَهُ عَنْ شَی ءٍ أَوْ حالَ بَيْنَهُ وَبَيْنِ شَی ءٍ مِمَّا ذَكَرْتُ فِی كِتابِی، فَقَدْ بَری ءَ مِنَ اللّه تَعالی وَمِنْ رَسُولِهِ، وَاللّهُ وَرَسُولُهُ مِنْهُ بَرِيئانِ وَعَلَيْهِ لَعْنَهُ اللّه وَلَعْنَهُ اللاَّعِنِين وَالْمَلائِكَهِ المُقَرَّبِينَ وَالنَّبِيِّينَ وَالْمُرْسَلِينَ [أَجْمَعِين] وَجماعَهَ المُؤْمِنِين وَلَيْسَ لأَحدٍ مِنَ السَّلاطِينَ أَن يَكْشِفَهُ عَنْ شَی ءٍ لی عِنْدَهُ مِنْ بِضاعَهٍ، وَلا لأَحدٍ من وُلْدِی وَلی عنْدَهُ مالٌ وَهُوَ مُصَدَّق فِيما ذَكَرَ مِنْ مَبْلَغِهِ إن أَقَلَّ أَوْ أَكْثَرَ فَهُوَالصَّادِقُ، وَإنَّما أَرَدتُ بِإدْخالِ الذِّينَ أَدْخَلْتُ مَعَهُ مِنْ وُلْدِی التَّنويه بِأَسْمائِهِمْ، وَأَوْلادی الأَصاغِرِ وَاُمَّهات أَوْلادی مَن أَقامَ مِنْهُنَّ فِی منْزِلَها وَفِی حِجابِهِ فَلَهُ ما كانَ يَجْرِی عَلَيْها فِی حَياتِی إن أَرادَ ذلِكَ، وَمَنْ خَرَجَ مِنْهُنَّ إلی زَوْجٍ فَلَيْسَ لَها أَنْ تَرْجِعَ إلی جَرايَتِی إلاّ أَنْ يَری عَلیٌّ ذلِكَ، وَبَناتِی مثل ذلِكَ وَيُزَوِّجُ بَناتِی أَحَدٌ مِنْ أَخَوتِهِنَّ مِنْ اُمِّهاتِهِنَّ، وَلا سُلْطانَ وَلا عَمَلَ لَهُنَّ إلاّ بِرَأْيِهِ وَمَشْورَتِهِ، فَإنْ فَعَلُوا ذلِكَ فَقَدْ خالَفُوا اللّه تَعالی وَرَسُولَهُ صَلَّی الله عَلَيْهِ وَآلِهِ وَحادُّوهُ فِی مُلْكِهِ، و هُوَأَعْرَفُ بِمَناكِح قَوْمِهِ، إنْ أَرادَ أَنْ يُزَوِّجَ زَوَّجَ وَإنْ أَرادَ أَنْ يَتْرُكَ تَرَكَ، وَقَدْ أَوْصَيْتَهُمْ بِمِثْلِ ما

family members. He can marry them off if he pleases, or not marry them off if he wills. I have advised them regarding what I have written here. I set God as a witness over them. No one is allowed to open my will, or express its contents. This will is just as I have stated to you. Whoever does wrong has wronged himself. Whoever does good has done it for himself. And

your Lord will not oppress any servants. No one - whether the King or others - has the right to open this letter underneath which I have placed my seal. May God's Curse and His Wrath be upon whoever does so. And after God, the angels and the group of Muslim men and women will be my supporters.' Then Musa ibn Ja'far (a.s.) and the witnesses affixed their seals to it." Abdullah ibn Muhammad al-Ja'far narrated that Al-Abbas ibn Musa (Imam Ridha''a brother) (a.s.) told Imran Al-Qadhi At-Talhi, "There is a treasure and some jewels inside this letter for us, and he wants to take it all for himself and give nothing to us. He has taken everything for himself that our father has left for us; and has left us deprived." Then Ibrahim ibn Muhammad al-Ja'far(١) yelled and swore at him. His uncle Ishab ibn Ja'far did the same thing. Al-Abbas told al-Qadhi, "May God make you prosperous! Unseal the letter and read it." He said, "I will not unseal it. I will not do something to make me suffer from your father's curse." Al-Abbas said, "I will unseal it." Al-Qadhi said, "It is up to you." Then al-Abbas broke the seal, and noted that his father had put them aside and established Ali (a.s.) alone (as his Trustee), and had placed all of them under the guardianship of Ali (a.s.) - whether they like it or not. Thus they had been placed under his guardianship like orphans, and

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١- Who was one of the witnesses to the will

had been put aside. Then Ali ibn Musa (a.s.) looked at al-Abbas and said, “O brother! I knew that your losses and debts made you say so.” Then the Imam (a.s.) said, “O Sa’d! Go and see how much debt they are under. Pay it off on their behalf. Take back their receipts, and get a receipt for paying off their debts. By God, I will not hesitate to help you, be your companion, and be sympathetic to you as long as I live on the Earth. Say whatever you wish to say.” Al-Abbas said, “You are giving these payments to us from our excess property. There is much more.” He (a.s.) said, “Say whatever you wish to say. My honor is the same as your honor. O God! Please improve them and improve their affairs. Fend off Satan from us and from them. And assist them in obeying you. ‘...Be God a witness to what we say.’(١) Al-Abbas said, “How well do I understand you! .I have nothing left to be greedy of.” Then they all walked away

ذَكَرْتُ فِی صَدْرِ كِتابی هـذا، وَأَشْـهَدُ اللَّهَ عَلَيْهِمْ، وَلَيْسَ لأَحَدٍ أَنْ يَكْشِفَ وَصِيَّتِی وَلا يَنْشُرَها و هِیَ عَلَی ما ذَكَرْتُ وَسَمَّيْتُفمن سَمَّيْتُ فَمَنْ أَساءَ فَعَلَيْهِ، وَمن أَحْسَنَ فَلِنَفْسِهِ وَما رَبُّكَ بِظَلّامٍ لِلْعَبِيدِ، وَلَيْسَ لأَحَدٍ مِنْ سُلْطانٍ وَلا غَيْرِهِ أَنْ يَفُضَّ كِتابی هذا الَّذِی خَتَمْتُ عَلَيْهِ أَسْفَلَ، فَمَنْ فَعَلَ ذلِكَ فَعَلَيْهِ لَعْنَهُ اللَّهِ وَغَضَبُهُ وَالْمَلائِكَهُ بَعْدَ ذلِكَ ظَهِيرٌ، وَجَماعَهُ الْمُسْلِمِينَ وَالْمُؤْمِنِين، وَخَتَمَ مُوسَی بْنِ جَعْفَرٍ عَلَيْهِ السَّلامُ وَالشُّهُودُ.

قالَ عَبْدِ اللَّه بْنِ مُحَمَّد الجَعْفَرِیُّ:

Qur'an, ٢٨:٢٨ -١

قالَ العَبّاسُ بْنِ مُوسَى عَلَيْهِ السَّلامُ لِإبْنِ عِمْران القاضِى الطَّلَحِيِّ إنَّ أَسْفَلَ هذا الْكِتابِ كَنْزٌ لَنا وَجَوْهَرٌ يُريدُ أَنْ يَحْتَجِزَهُ دُونَنا، وَلَمْ يَدْعُ أَبُونا شَيْئاً إلاّ جَعَلَهُ لَهُ وَتَرَكْنا عالَةً، فَوَثَبَ إلَيْهِ إبْراهيمُ بْنُ مُحَمَّدٍ الجَعْفَرِيِّ فَأَسْمَعَهُ فَوَثَبَ عَلَيْهِ إسْحاقُ بْنُ جَعْفَرٍ عَمُّهُ فَفَعَلَ بِهِ مِثْلَ ذلِكَ، فَقالَ العَبّاسُ لِلْقاضِى: أَصْلَحَكَ اللَّهُ فُضَّ الْخاتَمَ وَاقْرَأْ ما تَحْتَهُ، فَقالَ: لا أَفُضُّهُ وَلا يَلْعَنُنِى أَبُوكَ، فَقالَ العَبّاسُ: أَنَا أَفُضُّهُ، قالَ: ذلِكَ إلَيْكَ، فَفَضَّ العَبّاسِ الخاتَمَ، فَإذا فِيهِ إخْراجُهُمْ مِنَ الوَصِيَّةِ وَإقْرارُ عَلِي عَلَيْهِ السَّلامُ وَحْدَهُ، وَإدْخالُهُ إيّاهُمْ فِى وِلايَه عَلِيٍّ إنْ أَحَبُّوا أَوْ كَرِهُوا وَصارُوا كَالأَيْتامِ فِى حِجْرِهِ، وَأَخْرَجَهُمْ مِنْ حَدِّ الصَّدَقَهِ وَذِكْرِها.

ثُمَّ الْتَفَتَ عَلِيُّ بْنِ مُوسَى عَلَيْهِمَا السَّلاَمُ إلى العَبّاسِ فَقالَ: يا أَخِى إنِّى لَأَعْلَمُ أَنَّهُ إنَّما حَمَلَكُمْ عَلَى هذا، الغَرامُ وَالدُّيُونُ الَّتِى عَلَيْكُمْ، فَانْطَلِق يا سَعْدُ فَتَعَيَّنْ لى ما عَلَيْهِمْ وَاقْضِهِ عَنْهُمْ، وَاقْبِضْ ذِكْرَ حُقُوقِهِمْ وَخُذْ لَهُم الْبَراءَه، فَلا وَاللَّهِ لا أَدَعُ مُواساتِكُمْ وَبِرَّكُمْ ما أَصْبَحْتُ وَأَمْشِى عَلَى ظَهْرِ الأَرْضِ، فَقُولُوا ما شِئتم فقال العَبّاسِ: ما تُعْطِينا إلاّ مِنْ فُضُولِ أَمْوالِنا، وَمالُنا عِنْدَكَ أَكْثَرُ، فَقالَ: قُولُوا ما شِئْتُمْ فَالْعِرْضُ عِرْضُكُمْ اَللَّهُمَّ أَصْلِحَهُمْ وَأَصْلِحْ بِهِمْ وَأَخْسَأْ عَنّا وَعَنْهُمُ الشَّيْطانَ، وَأَعِنْهُمْ عَلَى طاعَتِكَ «وَاللَّهُ عَلَى ما نَقُولُ وَكِيلٌ» قالَ العَبّاسُ: ما أَعْرَفَنِى بِلِسانِكَ وَلَيْسَ لِمِسْحاتِكَ عِنْدِى طِينٌ ثُمَّ إنَّ القَوْمَ افْتَرَقُوا.

٥-٢ (- The author of the book narrated) my father - may God be pleased with him narrated that Ahmad ibn Idris quoted on the authority of Muhammad ibn Abis Sahban, on the authority of Safwan ibn Yahya, on the authority of Abdurrahman ibn al-Hajjaj, “Abul Hassan (a.s.) sent me the Commander of

the Faithful's (a.s.) will and the list of endowments of his father (a.s.) by Abu Ismail Mosadef (Imam Kazim's slave), and indicated the list of endowments of Ja'far ibn Muhammad (a.s.) and his own as follows, 'In the Name of God, the Beneficent the Merciful. This is the list of what Musa ibn Ja'far endows. He endows his land located in such and such places. The boundaries of the land are so and so. All the land, the date palms, parts of it that are not constructed, the water in it, its corners, the water right and the turn for its use of water, and every other right at its heights and its pastures, all its existing facilities(۱), its yard and its streams; its cultivated and its dry parts are endowed by Musa ibn Ja'far to his children - male or female. The caretaker in charge of this land will subtract the expenses for its maintenance and development from its income - other than the income from thirty of its trees that will be divided among the poor people of the village. He will divide this income between the children of Musa ibn Ja'far(۲). Each boy will be given twice that of each girl. The payments to each of the daughters of Musa ibn Ja'far who gets married will be cut-off until she loses her husband(۳) in which case her share will be like that of unmarried girls. Whenever one of the children of Musa dies their children will receive

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۱- Such as restrooms, kitchens, drainage, bathrooms, walkways, etc.

۲- According to some references Imam Musa ibn Ja'far had as many as ۳۹ children. They include Ali ibn Musa Al-Ridha' (a.s.), Abdullah, Husayn, Farz, Ali, Hassan, Ahmad, Muhsen, Saradin, Abdullah, Aqeel, Tayyib, Muhammad, Nasir, Yasir, Hamza, Mahmood, Ahmad, Ridha', ShahRidha', Sam, Lam, Yaqoob, Ja'far, Ibrahim, AbuJawab, Yusuf, Fatima, Amina Khatoon, Khanoom Aqa, Tawoos Khatoon. According to the hypertext material at the following url address: http://www.coej.org/islamic_resources/۷thimam.htm [۱۶], he (a.s.) had ۱۹ sons ۱۸ daughters. The most famous of his sons is his successor, Imam Ali Al-Reza (a.s.) buried in Mashhad and the most famous of his daughters is Fatima Kubra known as Masuma Qum who is buried in Qum. Yasir and Nasir are also buried in the vicinity of Mashhad on the road to Torqaba. Another one is said to be buried in Babol in the north of Iran in a place known as Imamzadeh Sultan Muhammad Taher. This shrine is

located ۳ km east of Babol and contains the body of one of the children of Imam Musa Al-Kazim (a.s.) and has been officially registered as an Iranian historical relic. Its tower is octagonal and each line is erected on a rectangular artificial arch at the bottom. The .shrine was built in the year ۱۴۷۰ A.D

Either through death or divorce -۳

their father's share - each boy will receive double the amount that each girl receives just as Musa has determined for his own children. Whenever one dies and does not have any children, then his share will be added to the others' share. His daughter's children will not receive any share unless their fathers are from my descendants. No one has any share in this as long as I have some descendants. If they all die and no one is left, then the income from these endowments will be paid to my brothers and sisters as long as they are living based on the same conditions that I stated for my children and my descendants. If all my brothers and sisters die, then the income from this endowment will be paid to my paternal brothers (uncles) and sisters (aunts) and their descendants as long as there is anyone. If none of these relations live, then the income from this endowment will be paid to my relatives and close friends - whoever is closest to me until the time when God the Almighty inherits whatever He will inherit.(۱) He is the best inheritor. Musa ibn Ja'far endowed this

۲ - حَدَّثَنا أَبی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدُ بْنُ إِدْرِیسَ، عَنْ مُحَمَّدِ بْنِ أَبی الصُّهبانِ، عَنْ صَفْوانَ بْنِ یَحْیَی، عَنْ عَبْدِ الرَّحْمن بْنِ الحَجّاجِ قالَ: بَعَثَ إِلَیَّ أَبُو الحَسَن عَلَیْهِ السَّلامُ بِوَصِیَّهِ أَمِیرِ الْمُؤْمِنین عَلَیْهِ السَّلامُ و بَعَثَ إِلی بِصَدَقَهِ أَبِیهِ مَعَ أَبی إِسْمَاعِیلَ مُصادِفٍ وَذَکَرَ صَدَقات جَعْفَرِ بْنِ مُحَمَّدعَلَیْهِمَا السَّلاَمُ وَصَدَقَه

۱- No one is left on the Earth any more.

نَفْسَهُ:

«بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيم هـذا ما تَصَـدَّقَ بِهِ مُوسَـى بْن جَعْفَر عَلَيْهِ السَّلامُ، تَصَـدَّقَ بِأَرْضِهِ مَكانَ كَـذا وَكَـذا وَحُدُودِ الأَرْضِ كَذا وَكَـذا كُلِّهـا وَنَخْلِها وَأَرْضِـها وَبِياضِـها وَمائها وَأَرْجائِها وَحُقُوقِها وَشُرْبِها مِنَ الماءِ وَكُلِّ حَقٍّ هُوَلَها فِى مَرْفَعٍ أَوْ مَظْهَرٍ أَوْ غَيْضٍ أَوْ مِرْفَقٍ أَوْ ساحَةٍ أَوْ مَسِيلٍ أَوْ عامِرٍ أَوْ غامِرٍ، تَصَدَّقَ بِجَمِيعِ حَقِّهُ مِنْ ذلِكَ عَلَى وُلْدِهِ مِنْ صُلْبِهِ للرِّجالِ وَالنِّساء يَقْسِمُ، وَإِلَيْها ما اَخْرَجَ اللَّهُ تَعالى مِنْ غَلَّتِها بَعْدَ الَّذِى يَكْفِيها فِى عِمارَتِها و مَرافِقِها وَبَعْدَ ثَلاثِينَ عِذْقاً يُقْسَمُ فى مَساكِين أَهْل القَرْيَه بَيْنِ وُلْدِ مُوسَـى بْنِ جَعْفَرٍ، لِلـذَّكَرِ مِثْـلُ حَظِّ الأُنْثَيَيْنِ فَـإِنْ تَزَوَّجَتِ اِمْرَأَةٌ مِنْ وُلْدِ مُوسَـى بْنِ جَعْفَرٍ فَلا حَقَّ لَها فِى هـذِهِ الصَّدَقَهِ حَتّى تَرْجَعَ إِلَيْها بِغَيْرِ زَوْجٍ، فَـإِنَّ رَجَعْتَ كـانَ لَها مِثْلُ حَظِّ الَّتِى لَمْ تَتَزَوَّجْ قَطُّ مِنْ بَناتِ مُوسَـى، وَمَنْ تُوُفِّىَ مِنْ وُلْدِ مُوسَـى وَلَهُ وُلْدٌ فَوُلْدُهُ عَلى سَـهْم أَبِيهِمْ، لِلذَّكَرِ مِثْلُ حَظِّ الأُنْثَيَيْنِ، عَلَى مِثْلِ ما شَـرَطَ مُوسَـى بَيْنَ وُلْدِهِ مِنْ صُلْبِهِ، وَمَنْ تُوُفِّىَ مِنْ وُلْدِ مُوسَى وَلَمْ يَتْرَك وَلَداً رُدَّ حَقَّهُ عَلَى أَهْلِ الصَّدَقَهِ، وَلَيْسَ لِوُلْدِ بَناتِى فِى صَدَقَتِى هذِهِ حَقٌّ إِلاّ أَنْ يَكُونَ آباؤُهُمْ مِنْ وُلْدِى وَلَيْسَ لأَحَدٍ فِى صَدَقَتِى حَقٌّ مَعَ وُلْدِى وَوُلْدِ وُلْدِى وَأَعْقابِهِم ما بَقِىَ مِنْهُمْ أَحَـدٌ. فَإِنِ انْقَرَضُوا وَلَمْ يَبْقَ مِنْهُمْ أَحَدٌ فَصَدَقَتِى عَلَى وُلْدِ أَبى مِنْ اُمِّى ما بَقِىَ مِنْهُمْ أَحَدٌ عَلَى ما شَرَطْتُ بَيْنِ وُلْدِى وَعَقِبى، فَإِن انْقَرَضَ وُلْدُ أَبى مِنْ اُمِّى فَصَدَقَتِى عَلَى وُلْدِ أَبى وَأَعْقابِهِم ما بَقِىَ مِنْهُمْ أَحَدٌ.

فَإِنْ لَمْ يَبْقَ مِنْهُمْ أَحَـدٌ فَصَـدَقَتِى عَلَى الأَوْلى فَالأَوْلى حَتّى يَرِثَ اللَّهُ تَعالى الَّذِى وَرِثَها وَهُوَ خَيْرُ الوارِثِينَ تَصَدَّقَ مُوسَـى بْنِ جَعْفَرٍ بِصَدَقَهِ هذِهِ

وَهُوَ صَحِيحٌ صَدَقه حَبِيساً بَتّاً بَتْلاً

property without any doubt in perfect health in a just and non-revokable manner to seek God's pleasure and the blessings of the Hereafter. No believer who has faith in God and the Resurrection Day is allowed to sell it, buy it, donate it to someone, or change its stated conditions, until the life of man and whatever is on the Earth is over, and God inherits it. This endowment is trusted to Ali and Ibrahim. Whenever one of them dies, Al-Qasim will take his place. If anyone of these two dies, then al-Abbas will take his place. If anyone of these two dies, then the oldest son will take his place. If only one person of my generation is left, then he will be in charge of his endowment.'"

The narrator of this tradition said, "Abul Hassan (a.s.) said, 'My father gave a higher priority to Isma'il over al-Abbas, even though he is younger than him.'"

۵-۳ Al-Mudhaffar ibn Ja'far Al-Alawi As-Samarqandi - may God be pleased with him - narrated that Ja'far ibn Muhammad ibn Mas'ood al-Ayyashi quoted on the authority of his father, on the authority Yusuf ibn As-Sakht, on the authority of Ali ibn Al-Qasim al-Uraydhi Al-Husayni, on the authority of Safwan ibn Yahya, on the authority of Abdurrahman ibn al-Hajjaj, on the authority of Ishaq and Ali - the sons of Abi Abdillah Ja'far ibn Muhammad (as-Sadiq) (a.s.), "The year Musa ibn Ja'far (a.s.) was arrested, we went to see Abdurrahman ibn Aslam(۱)

۱- Or Abdullah ibn Sallam.

in Mecca. We had a letter from Abil Hassan (Imam Kazim) (a.s.) in his own handwriting. There were instructions in the letter regarding what he needed. We told Abdurrahman ibn Aslam, 'This way he has issued orders for these affairs. Then if there is anything related to these orders, give it to his son Ali (a.s.) since he is his successor and he is in charge of his affairs.'" Then Ishaq and Ali added, "This conversation took place one day after the movement of the Hajj pilgrims from Mina(١) to Mecca, and nearly fifty days after Abul Hassan (a.s.) was arrested." Ishaq and Ali, the sons of Abi Abdillah (a.s.) had Al-Husayn ibn Ahmad al-Menqari, Isma'el ibn Umar, Has'san ibn Mo'awiya and Al-Husayn ibn Muhammad Sahib al-Khatm bear witness that Abul Hassan Ali ibn Musa was the Testamentary Trustee of his father (a.s.) and was his successor. Two of them testified to this, and the other two said that he is the successor and his deputy. Then all their testimonies were accepted by the Judge Hafs .ibn Ghiyath

لا مَثْنَوِيَّهَ فِيها وَلا رَدّاً أَبَداً اِبْتِغاءَ وَجْهَ اللَّهِ تَعالى وَالدّارِ الآخِرَهِ لا يَحِلُّ لِمُؤْمِنٍ يُؤْمِنُ بِاللَّه وَالْيَوْمِ الآخِرِ أَن يَبِيعَها أَوْ يَبْتاعَها أَوْ يَهَبَها أَوْ يَنْحَلَها أَوْ يُغَيِّرَ شَيْئاً مّما وَضَعْتُها عَلَيْهِ حَتّى يَرِثَ اللَّهُ الأَرْضَ وَمَنْ عَلَيْها، وَجَعَلَ صَدَقَهُ هذِهِ إِلى عَلِيٍّ وَإِبْراهِيمَ، فَإِنِ انْقَرَضَ أَحَدُهُما دَخَلَ القاسِمُ مَعَ الباقِى مَكانَهُ، فَإِنِ انْقَرَضَ أَحَدُهُما دَخَلَ إِسْماعِيلُ مَعَ الباقِى مِنْهُما مَكانَهُ، فَإِنِ انْقَرَضَ أَحَدُهُما دَخَلَ العَبّاسُ مَعَ الباقِى مِنْهُما، فَإِنِ انْقَرَضَ أَحَدُهُما

١- A place in the hills east of Mecca on the road from it to ál-Rafa

فَالأكْبَرُ مِنْ وُلْدِی یَقُومُ مَقامَهُ، فَإِنْ لَمْ یَبْقَ من وُلْدِی إلاّ واحِدٌ فَهُوَالَّذِی یَقُومُ بِهِ، قالَ: وَقالَ أَبُو الحَسَن عَلَیْهِ السَّلامُ: إِنَّ أَباهُ قَدَّمَ إِسْمَاعِیلَ فِی صَدَقَتِهِ عَلَی العَبَّاسِ وَهُوَ أَصْغَرُ مِنْهُ.

۳ - حَدَّثَنا المُظَفَّرُ بْنِ جَعْفَرٍ العَلَوِیُّ السَمَرْقَنْدِیُّ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا جَعْفَرُ بْنِ مُحَمَّدِ بْن مَسْعُودٍ العَیَّاشِیُّ، عَنْ أَبیهِ قالَ: حَدَّثَنا یُوسُفُ بْنِ السَّخْتِ، عَنْ عَلِیِّ بْنِ القاسِمِ العُرَیْضِیِّ الحُسَیْنِیِّ، عَنْ صَفْوانَ بْنِ یَحْیَی، عَنْ عَبْدِ الرَّحْمنِ بْنِ الحَجَّاجِ، عَنْ إِسْحاقَ؛ وَعَلِیٍّ ابْنِی أَبی عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدعَلَیْهِمَا السَّلاَمُ: أَنَّهُما دَخَلا عَلَی عَبْدِ الرَّحْمنِ بْنِ أَسْلَم بِمَکَّهِ فِی السَّنَهِ الَّتی أُخِذَ فِیها مُوسَی بْنِ جَعْفَرٍعَلَیْهِمَا السَّلاَمُ وَمَعَهُما کِتابُ أَبی الحَسَن عَلَیْهِ السَّلامُ بِخَطِّهِ فِیهِ حَوائِجُ قَدْ أَمَرَ بها فَقالا انَّهُ أمرَ بِهذِهِ الحَوائِجِ مِن هذا الوَجْهِ، فَإِنْ کانَ مِنْ أَمْرِهِ شَیْ ءٌ فَادْفَعْهُ إِلی ابْنِهِ عَلِی عَلَیْهِ السَّلامُ، فَإِنَّهُ خَلِیفَتُهُ وَالقَیِّمُ بِأَمْرِهِ، وَکانَ هذَا بَعْدَ النَّفْرِ بِیَوْم بَعْدَ ما أُخِذَ أَبُو الحَسَن عَلَیْهِ السَّلامُ بِنَحْوٍ مِنْ خَمْسِینَ یَوْماً، وَأَشْهَدَ إِسْحاقُ وَعَلِیٌّ ابْنا أَبی عَبْدِاللّه عَلَیْهِ السَّلامُ وَالحُسَیْنَ بْنِ أَحْمَدَ المِنْقَرِیَّ وَإِسْمَاعِیلَ بْنَ عُمَرَ، وَحَسَّان بْنِ مُعاوِیَهَ والحُسَیْنَ بْنَ مُحَمَّدٍ صاحِبَ الخَتْمِ عَلَی شَهادَتِهما أَنَّ أَبَا الحَسَنِ عَلِیِّ بْنِ مُوسَی عَلَیْهِمَا السَّلاَمُ وَصِیُّ أَبِیهِ عَلَیْهِ السَّلامُ وَخَلِیفَتِهِ، فَشَهَدَ اثْنانِ بِهذِهِ الشَّهادَهِ، وَاثْنانِ قالا خَلِیفَتُهُ وَوَکِیلُهُ، فَقُبِلَتْ شَهادَتُهُمْ عِنْدَ حَفْصِ بْنِ غِیاث القاضِی.

۴-۵ Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Bakr ibn Salih that he asked Ibrahim ibn Al-Hassan Musa ibn Ja'far (a.s.)(۱), "What do

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۱- The son of Imam Al-Kazim (a.s).

you say about our father?" Ibrahim ibn Al-Hassan Musa ibn Ja'far (a.s.) said, "He is alive." Bakr ibn Salih asked him, "What do you say about your brother Abil Hassan (Imam al-Rezxa) (a.s.)?" He said, "He is trustworthy and honest." Then Bakr ibn Salih said, "He believes that your father has died." He said, "He knows best what he says." Bakr ibn Salih repeated what he had said. He said the same thing again. Then Bakr ibn Salih asked, "Has your father appointed anyone as his Trustee?" He said, "Yes." Bakr ".ibn Salih asked, "Who?" He said, "The five of us, and he established Ali superior to us

Chapter ۶: On Proofs of Divine Leadership Of Al-Ridha' (a.s.) Among The Twelve (.Imams (a.s

Muhammad ibn Ibrahim ibn Ishaq al-Taliqani narrated that Al-Husayn ibn Isma'il ۶-۱ quoted on the authority of Abu Amro Sa'eed ibn Muhammad ibn Nasr al-Qat'tan, on the authority of Ubaydillah Muhammad al-Salami, on the authority of Muhammad ibn Abdul Rahim, on the authority of Muhammad ibn Sa'eed ibn Muhammad, on the authority of Al-Abbas ibn Abi Amro, on the authority of Sadaqa ibn Abi Musa, on the authority of Abi Nadhra, "When Abu Ja'far Muhammad ibn Ali Al-Baqir (a.s.) was about to pass away, he called in his son - As-Sadiq (a.s.) to entrust him with the Trusteeship. His brother Zayd ibn Ali (a.s.) told him, "I think it would not have been improper if you had treated us like Al-Hassan (a.s.) and Al-Husayn (a.s.)(۱). Then there would be no fear that you will be denied." He (a.s.) said, "O Abul

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۱ - Implying that he would first become the Imam and then As-Sadiq (a.s.) would .become the Imam after him

Hassan! What is entrusted cannot be dealt with by using examples. His decrees do not depend on traditions. These are things that have been totally set from before the birth of the Divine Proofs of God (the Imams) the Exalted the Sublime." Then he called in Jabir ibn Abdullah and told him, "O Jabir! Tell us about the sheet that you saw yourself." Then Jabir told him (a.s.), "O Aba Ja'far! Yes. I went to see the Blessed Lady Fatima - my master - the daughter of God's Prophet (S) to congratulate her upon the .(.birth of Al-Husayn (a.s

۴ - حَدَّثَنا أَحْمَدُ بْنُ زِيادِ بْنِ جَعْفَرٍ الْهَمَذانيُّ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيُّ بْنُ إبراهِيمُ بْنِ هاشِم، عَنْ أَبيهِ، عَنْ بَكْرِ بْنِ صالِح، قالَ: قُلْتُ لِإِبْراهِيمَ بْنِ أَبی الحَسَنِ مُوسَی بْنِ جَعْفَرعَلَيْهِما السَّلاَمُ: ما قَوْلُكَ فِی أَبِيکَ؟ قالَ هُوَحَيٌّ، قُلْتُ: فَما قَوْلُکَ فِی أَخِيکَ أَبی الحَسَن عَلَيْهِ السَّلامُ؟ قال: ثِقَهٌ صَدُوقٌ، قُلْتُ: فَإِنَّهُ يَقُولُ: إِنَّ أباکَ قَدْ مَضی ، قالَ: هُوَأَعْلَمُ بِما يَقُولُ، فَأَعَدْتُ عَلَيْهِ، فَأَعادَ عَلَيَّ، قُلْتُ: فَأَوْصی أَبُوکَ؟ قالَ: نَعَمْ، قُلْتُ: إِلی مَنْ أَوْصی ؟ قالَ: إِلی خَمْسَهٍ مِنَّا، وَجَعَلَ عَلِيّاً المُقَدَّمَ عَلَيْنا.

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باب النصوص عَلَی الرِّضا عَلَيْهِ السَّلامُ بِالإِمامَه فِی جُمْلَه الأَئِمَّهِ الاثنی عَشَر عَلَيْهِ السَّلامُ

۱ - حَدَّثَنا مُحَمَّدُ بْنِ إِبْراهيمَ بْنِ إِسْحاقَ الطّالِقانِیُ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا الحُسَيْنُ بْنِ إِسْماعِيل قالَ: حَدَّثَنا أَبُو عَمْرٍو سَعِيدُ بْنِ مُحَمَّدِ بْنِ نَصْرٍ القَطّانُ قالَ: حَدَّثَنا عُبَيْدِ اللَّهِ بْنِ مُحَمَّدٍ السُّلْمِيُّ قالَ: حَدَّثَنا مُحَمَّدُ بْنِ عَبْدِ الرَّحِيمِ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ سَعِيدِ بْنِ مُحَمَّدٍ قالَ: حَدَّثَنا العَبَّاسُ بْنُ أَبی عَمْروٍ، عَنْ صَدَقَهَ

بْنِ أَبی مُوسَی، عَنْ أَبی نَضْرَهَ قالَ: لَمّا احْتُضِرَ أَبُو جَعْفَرٍ مُحَمَّدُ بْنِ عَلِیٍّ الباقِرعَلَیْهِما السَّلاَمُ عِنْدَ الوَفاهِ دَعا بِابْنِهِ الصَّادِق عَلَیْهِ السَّلامُ لِیَعْهَدَ إِلَیْهِ عَهْداً، فَقالَ لَهُ: أَخُوهُ زَیْدُ بْنِ عَلِی عَلَیْهِ السَّلامُ: لَوْ امْتَثَلْتَ فِیَّ تَمْثالَ الحَسَنِ وَالحُسَیْنِ عَلَیْهِمَا السَّلاَمُ لَرَجَوْتُ أَن لا تَکُونُ أَتَیْتُ مُنْکَراً، فَقالَ لَهُ: یا أَبَا الحَسَنِ إِنَّ الأَماناتِ لَیْسَتْ بِالْمِثالِ، وَلا العُهُودُ بِالرُّسُوم وَإِنَّما هِیَ اُمُورٌ سابِقَهٌ عَنْ حُجَجِ اللَّهِ عَزَّ وَجَلَّ دَعا بِجابِرِ بْنِ عَبْدِ اللَّه، فَقالَ لَهُ: یا جابِر حَدِّثنا بِما عایَنْتَ مِنَ الصَّحِیفَهِ، فَقالَ لَهُ جابِرٌ: نَعَمْ، یا أَبَا جَعْفَرٍ، دَخَلْتُ عَلی مَوْلاتِی فاطِمَهَ بِنْتِ رَسُولَ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ لِاُهَنِّئَها بِمَوْلِدِ الحُسَیْنِ عَلَیْهِ السَّلامُ، فَإِذا بِیَدَیْها صَحِیفَهٌ بَیْضاءُ مِنْ دُرَّهٍ، فَقُلْتُ لَها: یا سَیِّدَه

There was a silvery-white pearl brilliant sheet of paper in her hands. I told her, “O Master of all Women! What is this sheet that I see you have?” She (a.s.) said, “The names of the Imams who are going to be from my progeny are written on it.” I said, “Give it to me to look at.” She (a.s.) said, “O Jabir! I would have surely done so if it was not forbidden to do so. However, it is forbidden for anyone but the Prophet (S), the Prophet’s Trustee or a Member of the Holy Household to touch it. You are only allowed to look at it from the outside.” Jabir added, “It said, ‘Abul Qasim Muhammad ibn Abdullah al-Mustafa (the Prophet) whose mother is Amina, Abul Hassan Ali ibn Abi Talib al-Murtadha whose mother

is Fatima - the daughter of Asad ibn Hashem ibn Abd Manaf, Abu Muhammad Al-Hassan ibn Ali al-Barr, Abu Abdullah Al-Husayn ibn Ali At-Taqi whose mother is (the Blessed Lady) Fatima - the daughter of Muhammad, Abu Muhammad Ali ibn Al-Husayn al-Adl whose mother is Shahr Banu - the daughter of Yazd Gird, Abu Ja'far Muhammad ibn Ali Al-Baqir whose mother is Umm Abdullah - the daughter of Al-Hassan ibn Ali ibn Abi Talib, Abu Abdullah Ja'far ibn Muhammad As-Sadiq whose mother is Umm Farwa - the daughter of Al-Qasim ibn Muhammad ibn Abi Bakr, Abu Ibrahim Musa ibn Ja'far whose mother is a slave maid called Hamidah al-Mosaffat, Abul Hassan Ali ibn Musa Al-Ridha' (a.s.) whose mother is a slave maid called Najma, Abu Ja'far Muhammad ibn Ali al-Zak'ki whose mother is a slave maid called Khayzaran, Abul Hassan Ali ibn Muhammad Al-Amin whose mother is a slave maid called Susan, Abu Muhammad Al-Hassan ibn Ali al-Rafiq whose mother is a slave maid called Samanah and whose nickname is Ummul Hassan, Abul Qasim Muhammad ibn Al-Hassan (a.s.) who is the Riser (Imam al-Mahdi) - the Proof of God - whose mother is a slave maid called Narjis. May God's Blessings be upon them all."'

The author of this book (a.s.heikh Sadooq) said, This tradition has been narrated this way by mentioning the name of the Riser (a.s.). However, I think that it is not proper to mention his name - may God bless him.

۲-۶ My father and Muhammad ibn Al-Hassan

ibn Ahmad ibn al-Waleed narrated that Sa’d ibn Abdullah and Abdullah ibn Ja’far al-Hemyari quoted on the authority of Abil Khayr Salih ibn Abi Hammad and Al-Hassan ibn Dharif, on the authority of Bakr ibn Salih who narrated the following tradition. Also my father, Muhammad ibn Musa ibn al-Mutawakkil, Muhammad ibn Ali Majiluwayh, Ahmad ibn Ali ibn

النِّساءِ ما هذِهِ الصَّحِيفَهُ الَّتِی أَراها مَعَک؟ قالَتْ: فِیها أَسْماءُ الأَئِمَّهِ مِنْ وُلْدِی، قُلْتُ لَها:

ناوِلِینی لأَنْظُرَ فِیها قالَتْ: یا جابِر لَوْ لا النَّهْیُ لَکُنْتُ أَفْعَلُ، لکِنَّهُ قَدْ نُهِیَ أَنْ یَمُسَّها إِلاّ نَبِیٌّ أَوْ وَصِیُّ نَبِیٍّ أَوْ أَهْلُ بَیْتِ نَبِیٍّ، وَلکِنَّهُ مَأْذُونٌ لَکَ أَنْ تَنْظُرَ إِلی باطِنِها مِنْ ظاهِرِها قالَ جابِرٌ: فَإِذا أَبُو القاسِمِ مُحَمَّدُ بْنِ عَبْدِ اللَّهِ الْمُصْطَفی اُمُّهُ آمِنَهُ، أَبُو الحَسَن عَلِیِّ بْنِ أَبی طالِبِ المُرْتَضی اُمُّهُ فاطِمَهُ بِنْتِ أَسَدِ بْنِ هاشِمِ بْنِ عَبْدِ مَنافٍ، أَبُو مُحَمَّدٍ الحَسَن بْنِ عَلِیٍّ البَرِّ، أَبُو عَبْدِ اللَّهِ الحُسَیْنِ بْنِ عَلِیِّ التَّقِیُّ اُمُّهُما فاطِمَهُ بِنْتِ مُحَمَّدٍ، أَبُو مُحَمَّدٍ عَلِیُّ بْنِ الحُسَیْنِ العَدْلُ، اُمُّهُ شَهْرْبانُویَه بِنْتُ یَزْدْجِرْدَ، أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ عَلِیٍّ الباقِرُ اُمُّهُ اُمُّ عَبْدِ اللَّهِ بِنْتِ الحَسَن بْنِ عَلِیِّ بْنِ أَبی طالِب عَلَیْهِ السَّلامُ، أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنِ مُحَمَّدٍ الصَّادِقُ وَاُمُّهُ اُمُّ فَرْوَهَ بِنْتِ القاسِمِ بْنِ مُحَمَّدِ بْنِ أَبی بَکْرٍ، أَبُو إِبْراهِیمَ مُوسَی بْنُ جَعْفَرٍ اُمُّهُ جارِیَهٌ اِسْمُها حَمِیدَهُ المُصَفَّاهُ، أَبُو الحَسَن عَلِیُّ بْنِ مُوسَی الرِّضا عَلَیْهِ السَّلامُ اُمُّهُ جارِیَهٌ اِسْمُها نَجْمَهُ، أَبُو جَعْفَرٍ مُحَمَّدُ بْنِ عَلِیِّ الزَّکِیُّ اُمُّهُ جارِیَهُ اِسْمُها خیزَرانُ، أَبُو الحَسَنِ عَلِیُّ بْنُ مُحَمَّدٍ الأَمِین، اُمُّهُ جارِیَهٌ اسْمُها سُوسَنُ، أَبُو مُحَمَّدٍ الحَسَنُ بْنِ عَلِیٍّ الرَّفِیقُ، اُمُّهُ جارِیَهٌ اِسْمُها سَمانَهُ وَتُکَنّی اُمُّ الحَسَنِ،

أَبُو القاسِمِ مُحَمَّدُ بْنِ الحَسَنِ هُوَحُجَّهُ اللَّهِ القائِمُ، اُمُّهُ جارِيَهٌ اسْمُها نَرْجِسُ - صَلَواتُ اللَّه عَلَيْهِمْ أَجْمَعِينَ.

قالَ مُصَنِّفُ هذا الْكِتابِ: جاءَ هذا الْحَدِيث هكَذا بِتَسْمِيَهِ القائِمِ عَلَيْهِ السَّلامُ، وَالَّذِى أَذْهَبُ إِلَيْهِ النَّهْىُ عَنْ تَسْمِيَتِهِ عَلَيْهِ السَّلامُ.

۲ - حَدَّثَنا أَبى؛ وَمُحَمَّدُ بْنِ الحَسَنِ بْنِ أَحْمَدَ بْنِ الوَلِيد قالا: حَدَّثَنا سَعْدُ بْنِ عَبْدِ اللَّهِ؛ وَعَبْدُ اللَّهِ بْنِ جَعْفَرٍ الحِمْيَرِىُّ جَمِيعاً، عَنْ أَبِى الخَيْرِ صالِحِ بْنِ أَبِى حَمَّادٍ؛ وَالحَسَن بْنِ ظَرِيفٍ جَمِيعاً، عَنْ بَكْرِ بن صالِحٍ، وَحَدَّثَنا أَبِى وَمُحَمَّدُ بْنِ مُوسَى بْنِ المُتَوَكِّلِ؛ وَمُحَمَّدُ بْنِ عَلِيٍّ ماجِيلوَيْه، وَأَحْمَدُ بْنِ عَلِيِّ بْنِ إِبْراهِيمِ بْنِ هاشِمٍ، وَالحُسَيْنُ بْنِ إِبْراهِيم بْنِ ناتانَهَ؛

Ibrahim ibn Hashem, Al-Husayn ibn Ibrahim ibn Tatana and Ahmad ibn Ziyad ibn Ja’far al-Hamadani - may God be pleased with them - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Bakr ibn Salih, on the authority of Abdul Rahman ibn Salim, on the authority of Abi Basir, on the authority of Abi Abdullah (as-Sadiq) (a.s.), “My father (a.s.) told Jabir ibn Abdullah Al-Ansari, ‘I have something to do with you in private. When is the most convenient time for you to come so that I may ask you something?’ Jabir replied to him (a.s.), ‘Whenever you please.’ Then my father (a.s.) met him in private and told him, ‘O Jabir! Tell me about the tablet which you saw in the hands of my mother (the Blessed Lady) Fatima - the daughter of God’s Prophet (S), and what my mother told you about what is

recorded in it in writing.' Jabir said, 'I take God as a witness that I went to see your mother (the Blessed Lady) Fatima during the lifetime of God's Prophet (S) to congratulate her upon the birth of Al-Husayn (a.s.). Then I saw a green tablet in her hand which I thought to be emeralds. In it there were white writings which were as brilliant as sunshine. I told her, 'O daughter of God's Prophet (S)! May my mother and father be your ransom! What is this tablet?' She (a.s.) replied, 'This is a tablet which God the Exalted the Sublime has bestowed upon His Messenger (a.s.). In it there are the names of my father, my husband, my two sons, and the names of the Trustees from my progeny. My father (a.s.) gave it to me to make me happy.' Jabir added, 'Then your mother (the Blessed Lady) Fatima gave it to me. I read it and wrote down a copy of it.'"

Then Imam As-Sadiq (a.s.) added, "My father (a.s.) asked, 'O Jabir! Can you show it to me?' He said, 'Yes.' Then my father accompanied him to Jabir's house where Jabir brought a sheet made of skin for my father and said, 'I take God as a witness that this is what I saw written on that tablet, 'In the Name of God the Beneficent, the Merciful. This is a writing from God the Honored the Wise to Muhammad - His Light, His Messenger and His Veil, and

His Reason which has been descended upon him by the Trustworthy Spirit from the Lord of the Two Worlds. O Muhammad! Exalt My Names. Be grateful for My Blessings. Do not deny. Indeed I am God. There are no gods other than Me. I am the Defeater of the Tyrants, the Humiliator of the Oppressors! The Owner of the Religion. Indeed I am God. There are no gods other than Me. I will punish whoever places hopes in others but Me or fears things other than

وَأَحْمَدَ بْنِ زِيادِ بْنِ جَعْفَرٍ الهَمَذانیُّ - رَضِیَ اللَّهُ عَنْهُمْ - قالُوا: حَدَّثَنا عَلِیُّ بْنِ إِبراهِیم بْنِ هاشِمٍ، عَنْ أَبیهِ، عَنْ بَکْرِ بْنِ صالِحٍ، عَنْ عَبْدُ الرَّحْمنِ بْنِ سالِمٍ، عَنْ أَبی بَصِیرٍ، عَنْ أَبی عَبْدِ اللَّه عَلَیْهِ السَّلامُ، قالَ: قالَ أَبی عَلَیْهِ السَّلامُ لِجابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصارِیِّ: إِنَّ لی إِلَیکَ حاجَهً فَمَتی یَخِفُّ عَلَیْکَ أَنْ أَخْلُو بِکَ فَأَسْأَلَکَ عَنْها؟ قالَ لَهُ جابِرٌ: فِی أَیُّ الأَوْقاتِ شِئْتَ فَخَلا بِهِ أَبی عَلَیْهِ السَّلامُ فَقالَ: یا جابِرُ أَخْبِرْنِی عَنْ اللَّوْحِ الَّذِی رَأَیْتَهُ فِی یَدِ أُمِّی فاطِمَه بِنْتِ رَسُولَ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ وَما أَخْبَرَتْکَ بِهِ أُمِّی أَنَّ فِی ذلِکَ اللَّوْحِ مَکْتُوباً؟ قالَ جابِرٌ: أَشْهَدُ بِاللَّهِ إِنِّی دَخَلْتُ عَلَی أُمِّکَ فاطِمَه فِی حَیاهِ رَسُولَ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ لِأُهَنِّئَها بِوِلادَهِ الحُسَیْنِ عَلَیْهِ السَّلامُ، فَرَأَیْتُ فِی یَدِها لَوْحاً أَخْضَرَ ظَنَنْتُ أَنَّهُ زُمُرُّدٌ، وَرَأَیْتُ فِیهِ کِتاباً أَبْیَضَ شِبْهَ نُورُ الشَّمْسِ، فَقُلْتُ لَها بِأَبِی أَنْتَ وَأُمِّی یا بِنْتَ رَسُولِ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ ما هذا اللَّوْحُ؟ فَقالَتْ: هذا اللَّوْحُ أَهْداهُ اللَّهُ عَزَّ وَجَلَّ إِلی رَسُولِهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ

فِيهِ اِسْمُ أَبی وَاِسْمُ بَعْلِی وَاِسْمُ ابْنِیَّ، وَأَسْماءُ الأَوْصِیاءِ مِنْ وُلْدِی، فَأَعْطانِیهِ أَبی عَلَیْهِ السَّلامُ لِیُسِرَّنی بِذلِکَ، قالَ جابِرٌ: فَأَعْطَنِیهِ أُمُّکَ فاطِمَهُ، فَقَرَأْتُهُ و انْتَسَخْتُهُ، فَقالَ: أَبی عَلَیْهِ السَّلامُ: فَهَلْ لَکَ یا جابِرُ أَنْ تَعْرِضَهُ عَلَیَّ؟ قالَ: نَعَمْ، فَمَشی مَعَهُ أَبی عَلَیْهِ السَّلامُ حَتّی انتَهی إِلی مَنْزِلِ جابِر، فَأَخْرَجَ أَبی عَلَیْهِ السَّلامُ صَحِیفَهً مِنْ رَقٍّ قالَ جابِرٌ: فَأُشْهِدُ بِاللَّهِ إِنِّی هکَذا رَأَیْتُهُ فِی اللَّوْحِ مَکْتُوباً: بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِیم هذا کِتابٌ مِنَ اللَّهِ العَزِیزِ الحَکِیمِ لِمُحَمَّدٍ نُورِهِ وَسَفِیرِهِ وَحِجابِهِ وَدَلِیلِهِ نَزَلَ بِهِ الرُّوحُ الأَمِینُ مِنْ عِنْدَ رَبِّ العالَمِینَ، عَظِّمْ یا مُحَمَّدُ أَسْمائِی، وَاشْکُرْ نَعْمائِی وَتَجْحَدْ آلائی، إِنّی أَنَّا اللَّهُ لا إِلهَ إِلاّ أَنا، قاصِم الجَبّارِینَ، وَمُذِلُّ الظّالِمِینَ، وَدَیّانَ الدِّینِ، إِنّی أَنَا اللَّهُ لا إِلهَ إِلاّ أَنَا، فَمَنْ رَجا غَیْرِ فَضْلِی، أَوْ خافَ غَیْرَ عَذابِی عَذَّبْتُهُ عَذاباً لا أُعَذِّبُ بِهِ أَحَداً مِنَ

My Chastisement in such a way that no one in the Two Worlds has been punished. Thus worship Me alone, and rely only on Me. Whenever I appoint a Prophet and his time ends I appoint a Trustee for him. I have made you superior over the other Prophets, and have made your Trustee (The first Divine Leader) superior over the other Prophet's Trustees. I have honored you with two lion cubs after him - your two grandsons Al-Hassan and Al-Husayn. I have established Al-Hassan (The second Divine Leader) as the Treasure-Mine of My Knowledge after the expiration of the term of his father. I have established Al-Husayn (The second Divine Leader) as the storehouse of My Revelations. I have

honored him with the Martyrdom, and have perfected Prosperity for him. He is the noblest of the martyrs. He holds the highest rank of the martyrs near Me. And I have entrusted him with My Perfect Word, and I have left the Complete Proof near him. I give rewards and chastisements by his kinship - the first of whom is Ali (The fourth Divine Leader)- the Master of the Worshippers and the adornment of the previous Trustees. His son (Muhammad) - the praised one - is like his grandfather. He is Muhammad Al-Baqir - the analyzer of My Knowledge and the Treasure House of My Wisdom. Those who doubt Ja'far will be destroyed. Whoever rejects him has indeed rejected Me. I say the right thing. I highly honor Ja'far (The sixth Divine Leader). I will make him happy regarding his followers, companions and friends. I have appointed Musa (The seventh Divine Leader) after him. After him there will be a short period of dark sedition, although there will not be a breach of Divine Leadership. My Proof will not remain hidden and the Trustees will not suffer. Beware that whoever denies any of them has indeed denied Me. Whoever changes any of the verses of My Book has indeed ascribed lies to Me. Woe be to those who ascribe lies and those who deny! Whoever denies the eighth (Divine Leader Al-Ridha') after the duration of the Leadership of Musa - My Servant, Friend and Appointed One - is over, has

indeed denied all My Trustees. Ali is My Trustee and Helper. He is the one on whose shoulders I will place the burden of Prophethood and grant him power. A haughty wicked fellow (al-Ma'mun) will murder him and bury him in a town that is established by a good servant next to My worst creature. I say the right thing. I will make him happy by his successor after him Muhammad (The ninth Divine Leader) - his son. He is the inheritor of My Knowledge and the Treasure-house of My Wisdom. He is the site of My Secrets and My Proof for My creatures. I

العالَمِينَ، فَإِيّاىَ فاعْبُدْ وَعَلِيِّ فَتَوَكَّلْ، إِنّى لَمْ أَبْعَثْ نَبِيّاً فَأَكْمَلْتُ أَيّاماً وَانْقَضَتْ مُدَّتُهُ، إِلاّ جَعَلْتُ لَهُ وَصِيّاً وَإِنّى فَضَّلْتُكَ عَلَى الأَنْبياءِ، وَفَضَّلْتُكَ وَصِيِّكَ عَلَى الأَوْصِياءِ، وَأَكْرَمْتُكَ بِشِبْلَيْكَ بَعْدَهُ، وَبِسِبْطَيْكَ الحَسَنِ وَالحُسَيْنِ، فَجَعَلْتُ حَسَناً مَعْدِنَ عِلْمِى بَعْد انْقِضاءَ مُدَّهِ أَبِيهِ، وَجَعَلْتُ حُسَيْناً خازِنَ وَحْيِى، وَأَكْرَمْتُهُ بِالشَّهادَهِ وَخَتَمْتُ لَهُ بِالسَّعادَهِ، فَهُوَأَفْضَلُ مَنِ اسْتَشْهِدَ، وَأَرْفَعُ الشُّهَداءِ دَرَجه عِنْدِى، وَجَعَلْتُ كَلِمَتِىَ التّامَّهَ مَعَهُ وَالحُجَّه البالِغَهَ عِنْدَهُ، بِعِتْرَتِهِ اُثِيبُ وَأُعاقِبَ، أَوَّلُهُمْ عَلِيٌّ سَيِّدُ العابِدِينَ، وَزَيْنُ أَوْلِيائِى الماضِينَ، وَابْنِهِ شَبِيهُ جَدِّهِ المَحْمُودِ، مُحَمَّد الْباقِرُ لِعِلْمِى وَالمَعْدِنُ لِحُكْمِى، سَيَهْلِكَ المُرْتابُون فِى جَعْفَرٍ، الرّادُّ عَلَيْهِ كَالرّادِ عَلِيِّ، حَقُّ القَوْلُ مِنِّى، لَأَكْرِمَنَّ مَثْوى جَعْفَرٍ، وَلاَسُرَّنَّهُ فِى أَشْياعِهِ أَنْصارِهِ و أَوْلِيائِهِ، وَانْتُجبْتُ بَعْدَهُ مُوسَى، وَانْتُحبْتُ بَعْدَهُ فِتْنَهٌ عَمْياءُ حِنْدِسٌ، لأَنَّ خَيط فَرْضِى لا يَنْقَطِعُ، وَحُجَّتِى لا تَخْفى ، وَإِنَّ أَوْلِيائِى لا يَشْقَوْنَ، إِلا وَمن جَحَدَ واحِداً مِنْهُمْ فَقَدْ جَحَدَ نِعْمَتِىَ، وَمَنْ غَيْرِ آيَهً مِنْ كِتابى فَقَدْ افْتَرى عَلَيَّ، وَوَيْلٌ لِلْمُفْتَرِينَ الْجاحِدِينَ عِنْدَ انْقِضاءِ مُدَّهِ عَبْدِى مُوسَى

و حَبِيبِى وَخيَرَتى، إِنَّ المُكَذَّب بِالثَّامِنِ مُكَذَّب بِكَلِّ أَوْلِيائِى، وَعَلِيٌّ وَلِيِّى وَناصِرِى، وَمَنْ أَضَعُ عَلَيْهِ أَعْباءَ النُّبُوَّه وَأَمْتَحُهُ بِالْاِضْطِلاعِ، يَقْتُلُهُ عِفْرِيتٌ مُسْتَكْبِرٌ يُدْفَنُ بِالْمَدِينَهِ الَّتِى بَناها العَبْدُ الصَّالِحُ إِلى جَنْبِ شَرِّ خَلْقِى، حَقّ ن القَوْلُ مِنِّى لَأُقِرَّنَّ عَيْنَيْهِ بِمُحَمَّدٍ ابْنِهِ وَخَلِيفَتِهِ مِنْ بَعْدِهِ فَهُو وارِثُ عِلْمِى ومَعْدِنُ حُكْمِى وَمَوْضِعُ سِرِّى وَحُجَّتِى عَلَى خَلْقِى جُعِلْتُ الجَنَّهَ مَثْواهُ شَفَّعْتُهُ فِى سَبْعِينَ مِنْ أَهْل بَيْتِهِ كُلِّهُم قَدْ اسْتَوْجَبُوا النَّارَ،

have established Heaven as his place and have accepted his intercession on behalf of seventy members of his family who have all become sure to burn in the Fire. And I will end the affairs of his son Ali (The tenth Divine Leader) - My Trustee and Helper, a Witness over My creatures, and My Entrusted with My Revelations - with prosperity. I will bring about Al-Hassan (The eleventh Divine Leader) from him - a caller to My Path and the Treasure-house of My Knowledge. Then I will complete Divine Leadership with his son (The twelfth Divine Leader)- Mercy for the people of the two Worlds. He will possess the Perfection of Moses, the Illumination of Jesus, and the Patience of Jacob. My friends will be belittled during his time. Their heads will be given to others as gifts like the heads of the Turks and the Daylams (Who were opposed to Islam) were. They will be killed and burnt. They will be in fear. The Earth will turn red from their shed blood. Their women will cry and mourn. They are truly My friends. I

will fend off all oppressive seditions by them. I will fend off any earthquakes by them. I will eliminate any hardships and burdens by them. They are the ones on whom is the ”’.Blessings and Mercy from their Lord. They are the guided ones

Abdurrahman ibn Salim said that Abu Basir said, “If you had not even heard any traditions in all your life, just this one is enough for you. Therefore, guard it from all ”.but those for whom it is meant

And Abu Muhammad Al-Hassan ibn Hamza Al-Alawi - may God be pleased with ۶-۳ him - narrated that Abu Ja’far Muhammad ibn Al-Husayn ibn Dorost al-Saravi quoted on the authority of Ja’far ibn Muhammad ibn Malik, on the authority of Muhammad ibn Imran al-Kufi, on the authority of Abdurrahman ibn Abi Najran and Safwan ibn Yahya, on the authority of Ishaq ibn Ammar that Abi Abdullah (a.s.) asked him, “O Ishaq! Do you want me to give you glad tidings?” He replied, “O grandson of the Prophet of God! May God sacrifice me for you! Yes.” He (a.s.) said, “We have a sheet dictated by God’s Prophet (S) and recorded in the handwriting of the Commander of the Faithful (a.s.) in which it is written, ‘In the Name of God the Beneficent, the Merciful. This is a Book from God the Honorable the All-Knowing.’ Then he narrated the rest of the tradition as it was recorded in the previous one except at the end of it he said, “Then

As-Sadiq (a.s.) said, O Ishaq! This is the religion of the angels and the Messengers. Protect it from those to whom it does not belong. May God the Sublime safeguard and (.improve your conditions." Then he (a.s

وَأَخْتِمُ بِالسَّعادَهِ لِإِبْنِهِ عَلِيٍّ وَلِيِّی وَناصِرِی، وَالشَّاهِدَ فِی خَلْقِی وَأَمِینِی عَلَی وَحْیِی، أُخْرِجُ مِنْهُ الدَّاعِیَ إِلی سَبِیلِی وَالخازِنَ لِعِلْمِی الحَسَن، ثُمَّ أَکْمِل ذلِکَ بِابْنِهِ رَحْمَهً لِلْعالَمِینَ، عَلَیْهِ کَمالُ مُوسَی، وَبِهاءُ عِیسَی، وَصَبْرُ أَیُّوبَ، سَیَذِلُّ فِی زَمانِهِ أَوْلِیائِی وَتُتَهادِی رُؤُسُهُمْ کَما تُتَهادِی رُؤُسُ التُّرْکِ وَالدَّیْلَم فَیُقْتَلُونَ و یُحْرقُونَ ویَکُونُونَ خائِفِینَ مَرْعُوبِینَ وَجِلِینَ، تُصْبَغُ الأَرْضُ بِدِمائِهِمْ وَیَفْشُو الْوَیْلُ وَالرَّنِینُ فِی نِسائِهِمْ، أَوْلئِک أَوْلِیائِی حَقّاً، بِهِمْ أَدْفَعُ کُلَّ فِتْنَهٍ عَمْیاءَ حِنْدِسٍ، وَبِهِمْ اکشِفُ الزَّلازِل و أَرْفَعُ الآصارِ وَالأَغْلالَ أُولئِکَ عَلَیْهِمْ صَلَواتٌ مِنْ رَبِّهِمْ وَرَحْمَهٌ، وَأُولئِکَ هُمُ المُهْتَدُونَ.

قالَ عَبْدُ الرَّحْمن بْنِ سالِمٍ: قالَ أَبُو بَصِیرٍ: لَوْ لَمْ تَسْمَعْ فِی دَهْرِکَ إِلاّ هذا الْحَدِیثِ لَکَفاکَ، فَصُنْهُ إِلاّ عَنْ أَهْلِهِ.

۳ - وَحَدَّثَنا أَبُو مُحَمَّدٍ الحَسَنُ بْنِ حَمْزَهَ العَلَوِیُّ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَبُو جَعْفَرٍ مُحَمَّدُ بْنِ دُرُستٍ السَّرْوِیُّ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مالِکَ قالَ: حَدَّثَنا مُحَمَّدُ بْنِ عِمْرانَ الکُوفِیُّ، عَنْ عَبْدِ الرَّحْمنِ بْنِ أَبی نَجْرانَ؛ وَصَفْوانَ بْنِ یَحْیَی، عَنْ إِسْحاقَ بْنِ عَمَّارٍ، عَنْ أَبی عَبْدِ اللَّه عَلَیْهِ السَّلامُ، أَنَّهُ قالَ: یا إِسْحاقُ ألا اُبَشِّرُکَ؟ قُلْتُ: بَلی جَعَلَنِیَ اللَّهُ فِداکَ یا ابْنَ رَسُولِ اللَّهِ، قالَ: وَجَدْنا صَحِیفَهً بِإِمْلاءِ رَسُولِ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ وَخَطِّ أَمِیرِ الْمُؤْمِنین عَلَیْهِ السَّلامُ فِیها: بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِیم هذا کِتابٌ مِنَ اللَّهِ العَزِیزِ العَلِیمِ، وَذَکَرَ الْحَدِیثَ مِثْلَهُ سَواءً إِلاّ أَنَّهُ قالَ فِی حَدِیثِهِ فِی آخِرَه: ثُمَّ قالَ الصَّادِقُ عَلَیْهِ السَّلامُ: یا إِسْحاقُ هذا

دِينُ المَلائِكَهِ وَالرُّسُلِ، فَصُنْهُ عَنْ غَيْرِ أَهْلِهِ يَصُنْکَ اللَّهُ تَعالی وَيُصْلِحْ بالَکَ،

added, “God the Exalted the Honorable will save from the Fire whoever brings faith in these issues.”

۶-۴ Abul Abbas Muhammad ibn Ibrahim ibn Ishaq al-Taliqani - may God be pleased with him - narrated that Al-Hassan ibn Isma’il quoted on the authority of Sa’eed ibn Muhammad al-Qattan, on the authority of Abdullah ibn Musa al-Royani Abu Torab, on the authority of Abdul Azeem ibn Abdullah Al-Hassani, on the authority of Ali ibn Al-Hassan ibn Zayd ibn Al-Hassan ibn Ali ibn Abi Talib (a.s.), on the authority of Abdullah ibn Muhammad ibn Ja’far ibn Muhammad, on the authority of his father, on the authority of his grandfather (a.s.): Muhammad ibn Ali Al-Baqir (a.s.) gathered all his children together along with their uncle Zayd ibn Ali (a.s.) and showed them some writing in the handwriting of Ali (a.s.) and dictated by God’s Prophet (S) in which it was recorded, “This is a Book from God the Honorable the Wise.” It contains the same material as stated before until where it said, “They are the guided ones.” Then at the end he said, “I wonder about Muhammad ibn Ja’far (Imam Sadiq’s son) and his revolt having heard these from his father (a.s.).’[۱]“ Then he added, “These are God’s Secrets, His Religion and the Religion of His angels. Then guard it against those to whom it does not belong.”

۶-۵ Ali ibn Al-Husayn ibn Shathawayh al-Mo’addib - may God be pleased with him and

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۱- You can refer to MAQATIL AL-TALEBIYEEN for a detailed account of this.

Ahmad ibn Harun al-Ami - may God be pleased with him - narrated that Muhammad ibn Abdullah ibn Ja'far al-Hemyari quoted on the authority of his father, on the authority of Ja'far ibn Muhammad ibn Malik al-Fazari al-Kufi, on the authority of Malik ibn al-Salooli, on the authority of Dorost ibn Abdul Hamid, on the authority of Abdullah ibn Jabala, on the authority of Abul Safatij, on the authority of Jabir al-Jo'fi, on the authority of Abi Ja'far Muhammad ibn Ali Al-Baqir (a.s.), on the authority of Jabir ibn Abdullah Al-Ansari, "I went to see (the Blessed Lady) Fatima - the daughter of God's Prophet (S). There was a tablet in front of her. It was so brilliant that it was about to blind my eyes. Twelve names could be seen - three names on the tablet, three names on the back, three names at the end and three names on the side. I counted them. There were twelve of them. I asked, 'Whose names are these?' (The Blessed Lady) Fatima (a.s.) replied, 'These are the names of the Trustees. The first of them is my cousin (Imam Ali), and the rest are from my progeny. The last one of them is the ".'Riser

ثُمَّ قالَ: مَنْ دانَ بِهذَا أَمِنَ مِنْ عِقابِ اللَّهِ عَزَّ وَجَلَّ».

۴ - حَدَّثَنا أَبُو العَبَّاسِ مُحَمَّدُ بْنِ إِبْراهِيمَ بْنِ إِسْحاقَ الطَّالِقانِيُّ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا الْحَسَنُ بْنِ إِسْمَاعِيلَ قالَ: حَدَّثَنا سَعِيدُ بْنِ مُحَمَّدٍ القَطَّانُ قالَ: حَدَّثَنا عَبْدُ اللَّه بْنِ مُوسَى الرُّويانِيُّ أَبُو تُرابٍ، عَنْ عَبْدِ العَظِيم

بْنِ عَبْدِ اللَّهِ الحَسَنِيِّ، عَنْ عَلِيِّ بْنِ الْحَسَنِ بن زَيْدِ بْنِ الحَسَنِ بْنِ عَلِيِّ بْنِ أَبى طالِبٍ عَلَيْهِ السَّلامُ، قالَ: حَدَّثَنى عَبْدِ اللَّهِ بْنُ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبيهِ، عَنْ جَدِّهِ أَنَّ مُحَمَّدَ بْنِ عَلِيِّ الباقِرَ جَمَعَ وُلْدَهُ وَفِيهِمْ عَمُّهُمْ زَيْدُ بْنُ عَلِيٍ عَلَيْهِ السَّلامُ ثُمَّ اَخْرَجَ إِلَيْهِم كِتاباً بِخَطِّ عَلِي عَلَيْهِ السَّلامُ وَإِمْلاءِ رَسُولِ اللَّهِ صَلَّى الله عَلَيْهِ وَآلِهِ مَكْتُوبٌ فِيهِ: «هذا كِتابٌ مِنَ اللَّهِ العَزيزِ الحَكِيم - حَدِيثُ اللَّوْحِ إِلى المَوضِعِ الَّذى فِيهِ وَأُوْلئِكَ هُمُ المُهْتَدُونَ - ثُمَّ قالَ فِى آخِرهِ: قالَ عَبْدُ العَظِيم: العَجَبُ كُلِّ العَجَبُ لُمحَمَّدِ بْنِ جَعْفَرٍ وَخُرُوجِهِ وَقَدْ سَمِعَ أَباهُ عَلَيْهِ السَّلامُ يَقُولُ هذا وَيَحْكِيهِ، ثُمَّ قالَ: هذا سِرُّ اللَّهِ وَدِينُهُ دِين مَلائِكَتِهِ، فَصُنْهُ إِلاّ عَنْ أَهْلِهِ وَأَوْلِيائِهِ».

۵ - حَدَّثَنا عَلِيُّ بْنِ الحُسَيْنِ بْنِ شاذَوَيْه المُؤَدِّبُ؛ وَأَحْمَدُ بْنُ هارُونَ الفامِيُّ - رَضِىَ اللَّهُ عَنْهُما - حَدَّثَنا مُحَمَّدُ بْنُ عَبْدِ اللَّه بْنِ جَعْفَرِ الحِمْيَرىُّ، عَنْ أَبيهِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مالِكٍ الفَزارِىِّ الكُوفِىِّ، عَنْ مالِكٍ بْنِ السَّلُولِىِّ، عَنْ دُرُستٍ، عَنْ عَبْدِ الحَمِيدَ، عَنْ عَبْدِ اللَّه بْنِ القاسِم، عَنْ عَبْدِ اللَّهِ بْنِ جَبَلَه، عَنْ أَبى السَّفاتِج، عَنْ جابِرِ الجُعفِىِّ، عَنْ أَبى جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الباقِرِعَلَيْهِمَا السَّلاَمُ، عَنْ جابِرِ بْنِ عَبْدِ اللَّه الأَنْصارِيِّ، قالَ: دَخَلْتُ عَلَى فاطِمَهَ بِنْتِ رَسُولِ اللَّهِ صَلَّى الله عَلَيْهِ وَآلِهِ وَقُدَّامَها لَوْحٌ يَكادُ ضَوْؤُهُ يَغْشَى الأَبْصارَ، وَفِيهِ اثْنا عَشَر اِسْماً ثَلاثَهٌ فِى ظاهِرِهِ، وَثَلاثَهٌ فِى باطِنِه، وَثَلاثَهٌ أَسْماءٍ فِى آخِرِه، وَثَلاثَهٌ أَسْماءٍ فِى طَرَفِهِ، فَعَدَدْتُها فَإِذا هِىَ اثْنا عَشَر، قُلْتُ: أَسْماءُ مَنْ هؤُلاءِ؟ قالَتْ: هذِهِ أَسْماءُ الأَوْصِياءِ، أَوَّلُهُم ابْنِ عَمِّى وَأَحَد عَشَرَ مِنْ وُلْدِى آخِرُهُمُ القائِمُ، قالَ جـابِرٌ: فَرَأَيْتُ

Jabir ibn Abdullah Al-Ansari added, "The name Muhammad Muhammad Muhammad was seen in three places and the name Ali Ali Ali Ali could be seen in four places."

6-6 Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with him - narrated that his father quoted on the authority of Muhammad ibn Al-Husayn ibn Abil Khattab, on the authority of Al-Hassan ibn Mahboob, on the authority of Abil Jarood(1), on the authority of Abi Ja'far (a.s.), on the authority of Jabir ibn Abdullah Al-Ansari, "I went to see (the Blessed Lady) Fatima (a.s.). There was a tablet in front of her in which there were the names of the Trustees. There were twelve names - the last one of which is the Riser. Three of them were Muhammad (a.s.) and four of them were Ali (a.s.)."

6-7 Al-Husayn ibn Ahmad ibn Idris - may God be pleased with him - narrated that his father quoted on the authority of Ahmad ibn Muhammad ibn Isa and Ibrahim ibn Hashem, on the authority of Al-Hassan ibn Mahboob, on the authority of Abil Jarood(2), on the authority of Abi Ja'far (a.s.), on the authority of Jabir ibn Abdullah Al-Ansari, "I went to see (the Blessed Lady) Fatima (a.s.). There was a tablet in front of her in which there were the names of the Trustees. There were twelve names - the last one of which is the Riser. Three of them were Muhammad (a.s.) and four of them were Ali (a.s.)."

6-8 (The author

1- Researchers believe that although this tradition is cited with this same link of narrators in KAFI and AL-KHISAL, probably there has been another narrator in the chain of narrations between Al-Hassan ibn Mahboob and Abil Jarood. This person is probably Muhammad ibn San'an.

2- Researchers believe that although this tradition is cited with this same link of narrators in KAFI and AL-KHISAL, probably there has been another narrator in the chain of narrations between Al-Hassan ibn Mahboob and Abil Jarood. This person is

.probably Muhammad ibn San’an

of the book narrated) my father - may God be pleased with him - narrated that Sa’d ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Muhammad ibn Abi Omayr, on the authority of Umar ibn Uthaynah, on the authority of Aban ibn Abi Ayyash, on the authority of Solaym ibn Qays al-Hilali that he had heard Abdullah ibn Ja’far al-Tayyar say, “Al-Hassan (a.s.), Al-Husayn (a.s.), Abdullah ibn Abbas, Umar ibn Abi Salamah, Osamah ibn Zayd and I were with Mo’awiya.” Then he narrated what was expressed. He told Mo’awiya ibn Abi Sufyan, “I (Abdullah) heard God’s Prophet (S) say, ‘To the believers, I am to be held more superior than themselves. Then my brother Ali ibn Abi Talib is more superior to the believers than themselves. When it comes to martyrdom, my son Al-Hassan is more superior to the believers than themselves. Then my son Al-Husayn is more superior to the believers than themselves. Once he is martyred his son Ali ibn Al-Husayn is more .superior to the believers than themselves

مُحَمَّداً مُحَمَّداً مُحَمَّداً فِی ثَلاثَهَ مَواضِعَ، وَعَلِیّاً عَلِیّاً عَلِیّاً عَلِیّاً فِی أَرْبَعَهِ مَواضِع.

۶ - حَدَّثَنا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ یَحْیَی العَطَّارُ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَبی، عَنْ مُحَمَّدِ بْنِ الحُسَیْنِ بْنِ أَبی الخَطَّابِ، عَنِ الحَسَنِ بْنِ مَحْبُوبٍ، عَنْ أَبی الجارُودِ، عَنْ أَبی جَعْفَرٍ عَلَیْهِ السَّلامُ، عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصارِیِّ قالَ: دَخَلْتُ عَلَی فاطِمَهَ عَلَیْها السَّلامُ وَبَیْنَ یَدَیْها لَوْحٌ فِیهِ أَسْماءُ الأَوْصِیاءِ فَعَدَدْتُ اثْنِی عَشَرَ، آخِرُهُمُ القائِمُ، ثَلاثَهٌ مِنْهُمْ مُحَمَّدٌ،

وَأَرْبَعَةٌ مِنْهُمْ عَلِيٌّ عَلَيْهِمُ السَّلَامُ.

۷ - حَدَّثَنا الحُسَيْنَ بْنُ أَحْمَدَ بْنِ إِدْرِيسَ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَبی، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَی، وَإِبْراهيمَ بْنِ هاشِمٍ جَمِيعاً، عَنِ الحَسَنِ بْنِ مَحْبُوبٍ، عَنْ أَبی الجارُودِ، عَنْ أَبی جَعْفَرٍ عَلَيْهِ السَّلامُ عَنْ جابِرِ بْنِ عَبْدِ اللَّهِ الأَنْصارِيِّ قالَ: دَخَلْتُ عَلَی فاطِمَةَ عَلَيْهَا السَّلَامُ وَبَيْنَ يَدَيْها لَوْحٌ فِيهِ أَسْماءُ الأَوْصِياءِ، فَعَدَدْتُ اثْنی عَشَر، آخِرُهُمُ القائِمُ عَلَيْهِ السَّلامُ، ثَلاثَةٌ مِنْهُمْ مُحَمَّدٌ، وَأَرْبَعَةٌ مِنْهُمْ عَلِيٌّ عَلَيْهِمُ السَّلَامُ.

۸ - حَدَّثَنا أَبی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنُ عَبْدِاللَّه، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَی، عَنْ مُحَمَّدِ بْنِ أَبی عُمَيْرٍ، عَنْ عُمَرِ بْنِ أُذَيْنَه، عَنْ أَبانِ بْنِ أَبی عَيَّاشٍ، عَنْ سَلَيْم بْنِ قَيْسٍ الهِلالِيِّ قالَ: سَمِعْتُ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الطَّيَّارَ يَقُولُ: كُنَّا عِنْدَ مُعاوِيَه [أَنا] وَالحَسَنُ وَالحُسَيْنُ عَلَيْهِمَا السَّلَامُ وَعَبْدُ اللَّهِ بْنُ عَبَّاس، وَعُمَرَ بْنِ أَبی سَلَمَه، وَأُسامَهُ بْنِ زَيْدٍ - فَذَكَرَ حَدِيثاً جَرى بَيْنَهُ وَبَيْنَهُ وَأَنَّهُ قالَ لِمُعاوِيَه بْنِ أَبی سُفْيانَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّی اللهُ عَلَيْهِ وَآلِهِ يَقُولُ: أَنَا أَوْلی بِالْمُؤْمِنينَ مِنْ أَنْفُسِهِمْ، ثُمَّ أَخِی عَلِيُّ بْنِ أَبی طالِب عَلَيْهِ السَّلامُ أَوْلی بِالْمُؤْمِنينَ مِنْ أَنْفُسِهِمْ، فَإِذا اسْتَشْهُدَ فَابْنُهُ الحَسَنُ أَوْلی بِالْمُؤْمِنينَ مِنْ أَنْفُسِهِمْ، ثُمَّ ابْنِی الحُسَيْنُ أَوْلی بِالْمُؤْمِنينَ مِنْ أَنْفُسِهِمْ، فَإِذا اسْتَشْهُدَ فَابْنُهُ عَلِيُّ بْنِ الحُسَيْنِ أَوْلی بِالْمُؤْمِنينَ مِنْ أَنْفُسِهِمْ، وَسَتَدْرِكُهُ يا عَبْدَ اللَّهِ، ثُمَّ إِبْنِی مُحَمَّدُ بْنِ عَلِيٍّ الباقِرُ أَوْلی

And O Abdullah! You will live to see him. Then it is my son Muhammad ibn Ali Al-Baqir (a.s.) who is more superior to the believers than themselves. And O Husayn! You will live to see him. Then he went on

until he completed the twelve Imams nine of whom are from the progeny of Al-Husayn.' Abdullah added, "Then I took Al-Hassan (a.s.), Al-Husayn (a.s.), Abdullah ibn Abbas, Umar ibn Abi Salamah and Osamah ibn Zayd who were all present there as witnesses on my behalf in the presence of Mo'awiya." Solaym ibn Qays said, "I have heard a similar account from Salman, Abu Tharr, al-Miqdad and Osamah who have heard this from God's Prophet (S).

۶-۹ Abu Ali Ahmad ibn Al-Hassan al-Qattan narrated that Abu Abdullah Ahmad ibn Muhammad ibn Ibrahim ibn Abil Rajal(۱) al-Baghdadi quoted on the authority of Muhammad ibn Ubdoos al-Harrani, on the authority of Abdul Ghaffar ibn al-Hakam, on the authority of Mansoor ibn Abil Aswad, on the authority of al-Muttraf, on the authority of al-Sha'bi, on the authority of his uncle Qays ibn Abdullah, "We were sitting around and Abdullah ibn Mas'ood was also present. A Bedouin came and asked, 'Which one of you is Abdullah ibn Mas'ood?' Abdullah said, 'I am Abdullah ibn Mas'ood.' The Bedouin asked, 'Has your Prophet told you how many successors he will have after him?' He replied, 'Yes. Twelve successors - as many as the Israelite chiefs.'"

۶-۱۰ Abu Ali Ahmad ibn Abil Hassan ibn Ali ibn Abduwayh al-Qattan narrated that Abu Yazid Muhammad ibn Yahya ibn Khalid ibn al-Marwazi at Ray in the (Arabic) month of Rabi'ul Awwal in the year ۲۳۰ A.H. (۸۴۴ A.D.) quoted on the authority of Ishaq ibn Yahya bin Khalid bin Yazid from Yahya bin

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۱- In some versions we read 'Abil Raja'.

Yahya(١) Ibrahim al-Hanzalay known as Ishaq ibn Rahwayh in the year ٢٣٨ A.H. (٨۴۴ A.D.), on the authority of Haytham, on the authority of Mojalid, on the authority of al-Sha'bi, on the authority of Masrooq, "We were sitting with Abdullah ibn Mas'ood(٢) and would read the Quran with him. A young fellow asked him asked, 'Has your Prophet told you how man successors he will have after him?' He replied, 'You are young. No one had asked me this question before. Yes. Our Prophet (S) has told us that there will be twelve successors after him - as many as the Israelite chiefs'."

۶-١١ Abul Qasim Attab ibn Muhammad al-Varamini al-Hafiz(٣) narrated that Yahya ibn Muhammad ibn Sa'd, on the authority of Ahmad ibn

بِالْمُؤْمِنينَ مِنْ أَنْفُسِهِمْ وَسَيَتَدْرِكُهُ عَبْدِ اللَّه وَتَكَمَّلَهُ اثْنِى عَشَر إِماماً تِسْعَةٌ مِنْ وُلْدِ الحُسَيْنِ، قالَ عَبْدِ اللَّهِ: ثُمَّ اسْتَشْهَدتُ الحَسَنَ وَالحُسَيْنَ عَلَيْهِمَا السَّلامُ وَعَبْدَ اللَّه بْنِ عَبَّاسٍ وَعُمَرَ بْنِ أَبى سَلَمَهَ وَاُسامَهَ بْنِ زَيْدٍ، فَشَهَدُوا لى عِنْدَ مُعاوِيَه.

قالَ سَلِيمُ بْنُ قَيْسٍ: وَقَدْ كُنْتُ سَمِعْتُ ذلِكَ مِنْ سَلْمانَ وَأَبى ذَرٍّ وَالْمِقْدادِ وَاُسامَهَ أَنَّهُمْ سَمِعُوا ذلِكَ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ.

٩ - حَدَّثَنا أَبُو عَلِىٍّ أَحْمَدُ بْنُ الحَسَن القَطَّانُ قالَ: حَدَّثَنا أَبُو عَبْدِ اللَّه أَحْمَدُ بْنُ مُحَمَّدِ بْنِ إِبْراهِيم بْن أَبى الرِّجالِ البَغْدادىُّ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ عَبْدُوسٍ الحَرَّانِىّ قالَ: حَدَّثَنا عَبْدُ الغَفَّارِ بْنِ الْحَكَم قالَ: حَدَّثَنا مَنْصُورُ بْنُ أَبى الأَسْوَدِ، عَنْ مُطَرَّفٍ، عَنِ الشَّعْبِىِّ، عَنْ عَمِّهِ قَيْسِ بْنِ عَبْدٍ قالَ: كُنَّا جُلُوساً فِى حَلْقَهٍ فِيها عَبْدُ اللَّه بْنِ مَسْعُودٍ فَجاءَ أَعْرابِىٌّ: فَقالَ: أَيُّكُمْ عَبْدُ اللَّه بْنِ مَسْعُودٍ؟ فَقالَ

١- Who is Yaha ibn Yaha ibn Bokir ibn Abdul Rahman

٢- He was one of the companions of God's Prophet (S) who was a recitor of the Holy Quran. He was well-known for being a recitor and a teacher of the Quran. Umar dispatched him to Kufa to teach the Quran.

٣- Who is Muhammad ibn Ahmad ibn Attab Abul Qasim al-Razi al-Varamini al-Hafiz whom al-Hamawi has called Varamin in MO'JAM Al-BULDAN and has passed away after the year ٣١٠ A.H. (٩٢١A.D.)

عَبْدِ اللَّهِ: أَنَا عَبْدُ اللَّهِ بْنُ مَسْعُودٍ قالَ: هَلْ حَدَّثَكَمْ نَبِيُّكَمْ صَلَّى اللهُ عَلَيْهِ وَآلِهِ كَمْ يَكُونُ بَعْدَهُ مِنَ الْخُلَفاءِ؟ قالَ: نَعَمْ، اثْنا عَشَر عِدَّةُ نُقَباءِ بَنِي إِسْرائِيلَ.

۱۰ - حَدَّثَنا أَبُو عَلِيٍّ أَحْمَدُ بْنُ أَبی الحَسَنِ بْنِ عَلِيِّ بْنِ عَبْدَوَيْه القَطَّانُ قالَ: حَدَّثَنا أَبُو يَزِيدَ مُحَمَّدُ بْنُ يَحْيَى بْنِ خالِدِ بْنِ يَزِيدَ المَرْوَزِيُّ بِالرَّيِّ فِی شَهْرِ رَبِيعُ الأَوَّلِ سِنَهَ اثْنَتَيْنِ وَثَلاث مائَهٍ، قالَ: حَدَّثَنا إِسْحاقُ بْنِ إِبْراهِيمَ الحَنْظَلِيُّ فِی سَنَهَ ثَمانٍ وَثَلاثِينَ وَمائَتَيْنِ – وَهُوَ المَعْرُوفُ بِإِسْحاقَ بْنِ راهْوَيْه - قالَ: حَدَّثَنا يَحْيَى بْنُ يَحْيَى قالَ: حَدَّثَنا هَشِيمٌ عَنْ مَجالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ، قالَ: بَيْنا نَحْنُ عِنْدَ عَبْدِ اللَّه بْنِ مَسْعُودٍ نَعْرِضُ مَصاحِفَنا عَلَيْهِ، إِذْ قالَ لَهُ فَتىً شابٌ: هَلْ عَهِدَ إِلَيْكُمْ نَبِيُّكُمْ كَمْ يَكُونُ مِنْ بَعْدِهِ خَلِيفَهٌ؟ قالَ: إِنَّكَ لَحَدِيثُ السِّنِّ وَإِنَّ هذا شَيْ ءٌ ما سَأَلَنِي عَنْهُ أَحَدٌ قَبْلَكَ، نَعَمْ عَهِدَ إِلَيْنا نَبِيّنا صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَّهُ يَكُونُ بَعْدَهُ اثْنا عَشَر خَلِيفَهً بِعَدَدِ نُقَباءِ بَنِي إِسْرائِيلَ.

۱۱ - حَدَّثَنا أَبُو القاسِمِ عَتَّابُ بْنُ مُحَمَّدٍ الوَرامِينيُّ الحافِظُ قالَ: حَدَّثَنا يَحْيَى بْنُ مُحَمَّدِ بْنِ صاعِدٍ قالَ: حَدَّثَنا أَحْمَدُ بْنُ عَبْدِ الرَّحْمنِ بْنِ الفَضْلِ، وَمُحَمَّدِ بْنِ عَبْدِ اللَّه بْنِ سَوَّارٍ

Abdurrahman ibn Al-Fadhl and Muhammad ibn Abdullah ibn Suwar, on the authority Abdul Ghaffar ibn al-Hakam, on the authority of Mansoor ibn Abil Aswad, on the authority of Muttraf, on the authority of al-Sha’bi, on the authority of Attab ibn Muhammad, on the authority of Ishaq ibn Muhammad al-Anmati, on the authority of Yusuf ibn Musa, on the authority of Jareer, on the authority of Ash’ath ibn Suwar, on the authority of

al-Sha'bi, on the authority of Attab ibn Muhammad, on the authority of Al-Husayn ibn Muhammad al-Harrani(١), on the authority of Aoub ibn Muhammad al-Wazzan, on the authority of Sa'eed ibn Moslemeh, on the authority of Ashas ibn Saw'war, on the authority of al-Sha'bi, on the authority of his uncle Qas ibn Abd, (on the authority of Abul Qasim Attab who said this was narrated by Muttraf), "We were sitting in the mosque and Abdullah ibn Mas'ood was also present. A Bedouin came and asked, 'Is Abdullah ibn Mas'ood among you?' Abdullah said, 'Yes. I am Abdullah ibn Mas'ood. What do you want?' The Bedouin asked, 'O Abdullah! Has your Prophet informed you how many successors will vome after him?' He replied, 'You have asked me what others have not asked me before since I came here from Iraq. Yes. There will be twelve successors - as many as the Israelite chiefs.'" Abu Aroobah has narrated this statement as follows in his version of this tradition, 'Yes. They are as many as the Israelite chiefs.' Abu Aroobah has narrated as follows in the next tradition his version .of this

١٢-۶ Ahmad ibn Al-Hassan al-Qattan narrated that Abu Bakr Ahmad ibn Muhammad ibn Ubaydah al-Neishaboori quoted on the authority of Abul Qasim Harun ibn Ishaq, i.e. al-Hamdani, on the authority of his uncle Ibrahim ibn Muhammad, on the authority of Ziyad ibn Ilaqa and Abdul Malik ibn Umayr, on the authority of Jabir ibn Samrah, "My father and I were with the Prophet

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١- In some versions we read 'Muhammad ibn Al-Husayn.'

S). I heard the Prophet (S) say, 'There will be twelve Leaders after me.' Then the) Prophet (S) lowered his voice. I asked my father, 'What did he (a.s.) say when he lowered his voice?' My father said, 'The Prophet (S) said, 'They are all from the "'.(Quraysh (tribe

Ahmad ibn Al-Hassan al-Qattan narrated that Abu Ali Muhammad ibn Ali ibn ۶-۱۳ Isma'il al-Marwazi in Ray quoted on the authority of Al-Fadhl ibn Abdul Jabbar al-Marwazi, on the authority of Ali ibn Al-Husayn, i.e. ibn Shaqiq(۱), on the authority of Al-Husayn ibn Vaqid, on the authority of Semak ibn Harb, on the authority of Jabir ibn Samra, "I went to the Prophet (S) and heard him say, 'This affair will not end until

قالا: حَدَّثنا عَبْدُ الغَفَّارِ بْنُ الحَكَم، قالَ: حَدَّثنا مَنْصُورُ بْنُ أَبى الأَسْوَدِ، عَنْ مُطَرَّفٍ، عَنْ الشَّعْبِىِّ؛ وَعَتَّابُ بْنُ مُحَمَّدٍ، قالَ: حَدَّثنا إِسْحاقُ بْنُ مُحَمَّدٍ الأَنْماطِىِّ قالَ: حَدَّثنا يُوسُفُ بْنُ مُوسَى، قالَ: حَدَّثنا جَرِيرٌ، عَنْ أَشْعَثِ بْنِ سَوَّارٍ، عَنْ الشَّعْبِىِّ، وَحَدَّثنا عَتَّابُ بْنُ مُحَمَّدٍ قالَ: حَدَّثَناالحُسَيْنُ بْنُ مُحَمَّدٍ الحَرَّانِىّ قالَ: حَدَّثنا أَيُّوبُ بْنُ مُحَمَّد الوَزَّانُ قالَ: حَدَّثنا سَعِيدُ بْنُ مُسْلِمَه قالَ: حَدَّثنا أَشْعَثُ بْنُ سَوَّارٍ، عَنْ الشَّعْبِىِّ؛ كُلُّهُمْ قالُوا عَنْ عَمِّهِ قَيْسِ بْنِ عَبْدٍ - (قالَ: أَبُوالقاسِم عَتّابٌ وَهذا حَدِيثُ مُطَرَّفٍ) قالَ: كُنَّا جُلُوساً فِى الْمَسْجِدِ وَمَعَنا عَبْدُ اللَّه بْنُ مَسْعُودٍ، فَجاءَ أَعْرابِىٌّ فَقالَ: فيكُمْ عَبْدِ اللَّهِ؟ قالَ: نَعَمْ، أَنَا عَبْدِ اللَّه، فَما حاجَتُكَ؟ قالَ: يا عَبْدِ اللَّهِ هَلْ أَخْبَرَكُمْ نَبِيُّكُمْ صَلَّى الله عَلَيْهِ وَآلِهِ كَمْ يَكُونُ فَيكُمْ مِنْ خَلِيفَهٍ؟ قالَ: لَقَدْ سَأَلْتنى عَنْ شَى ءٍ ما سَأَلَنِى عَنْهُ أَحَدٌ مِنْذُ

Ali ibn Al-Hassan ibn Shaqiq ibn Dinar Al-Abdi -۱

قَدِمْتُ العِراقَ، نَعَمْ اثْنا عَشَر عِدَّةُ نُقَباءِ بَنِی إِسْرائِیلَ. وَقالَ أَبُو عُرُوبَهَ فِی حَدِیثِهِ: نَعَمْ، هذِهِ عِدَّةُ نُقَباءِ بَنِی إِسْرائِیلَ، وَقالَ جَرِیرٌ، عَنْ أَشْعَثَ، عَنِ ابْنِ مَسْعُودٍ، عَنِ النَّبِیِّ صَلَّی اللهُ عَلَیْهِ وَآلِهِ قالَ: الخُلَفاءُ بَعْدی اثْنا عَشَر کَعِدَّهِ نُقَباءِ بَنِی إِسْرائِیلَ.

۱۲ – حَدَّثَنا أَحْمَدُ بْنُ الحَسَنِ القَطّانُ قالَ: حَدَّثَنا أَبُو بَکْرٍ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عُبَیْدَهَ النِّیسابُورِیُّ قالَ: حَدَّثَنا أَبُو القاسِمِ هارُونُ بْنُ إِسْحاقَ – یَعْنِی الهَمْدانِیَّ – قالَ: حَدَّثَنی عَمِّی إِبْراهِیمُ بْنُ مُحَمَّدٍ، عَنْ زِیادِ بْنِ عِلاقَهَ وَعَبْدِ المَلِکِ بْنِ عُمَیْرٍ، عَنْ جابِرِ بْنِ سَمُرَهَ قالَ: کُنْتُ مَعَ أَبی عِنْدَ النَّبِیِّ صَلَّی اللهُ عَلَیْهِ وَآلِهِ فَسَمِعْتُهُ یَقُولُ: یَکُون بَعْدی اثْنا عَشَر أَمِیراً، ثُمَّ أَخْفی صَوْتَهُ فَقُلْتُ لأَبِی: ماالَّذِی أَخْفی رَسُولُ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ قالَ: قالَ: کُلُّهُم مِنْ قُرَیْشٍ.

۱۳ – حَدَّثَنا أَحْمَدُ بْنُ الحَسَنِ القَطّانُ قالَ: حَدَّثَنا أَبُو عَلِیِّ بْنِ إِسْماعِیلَ المَرْوَزِیُّ بِالرَّیِّ قالَ: حَدَّثَنا الفَضْلُ بْنُ عَبْدِ الجَبّارِ المَرْوَزِیُّ قالَ: حَدَّثَنا عَلِیُّ بْنُ الحَسَنِ – یَعْنِی ابْنِ شَقِیقٍ – قالَ: حَدَّثَنا الحُسَیْنُ بْنُ واقِدٍ قالَ: حَدَّثَنی سِماکُ بْنِ حَرْبٍ، عَنْ جابِرِ بْنِ سَمُرَهَ قالَ: أَتَیْتُ النَّبِیَّ صَلَّی اللهُ عَلَیْهِ وَآلِهِ، فَسَمِعْتُهُ یَقُولُ: إِنَّ هـذا الأَمْرَ لَنْ یَنْقَضِی حَتّی یَمْلِکَ اثْنا

the twelve successors come.’ Then he said something to my father quietly. I asked my father: ‘What did he say?’ He said, ‘They are all from the Quraysh (tribe).’”

۱۴-۶ Ahmad ibn Muhammad ibn Ishaq al-Qadhi narrated that Abu Ya’la quoted on the authority of Ali ibn al-Ja’d, on the authority of Zohair, on the authority of Ziyad ibn Khaythama, on the authority of Aswad ibn al-Sa’eed al-Hamadani

that he had heard Jabir ibn Samrah say that he had heard God's Prophet (S) say, "There will be twelve successors after me. All of them will be from the Quraysh tribe." When the Prophet (S) returned home, Jabir ibn Samrah went to see him (a.s.)in private and asked, "What will happen after them?" The Prophet (S) replied, "Then there will be ".chaos

Abul Qasim Abdullah ibn Muhammad al-Sa'igh narrated that Abu Abdullah ۶-۱۵ Muhammad ibn Sa'eed quoted on the authority of Al-Hassan ibn Ali, on the authority of the Sheikh in Baghdad, on the authority of Yahya - whose father's name I have forgotten, on the authority of Abdullah ibn Bakr As-Sahmy, on the authority of Hatam ibn Abi Mugheera, on the authority of (Abi) Bojayr, "A man called Abul Khold was my neighbor. I heard him swear and say, 'Indeed this nation will not terminate until twelve Caliphs - all of whom act according to the right religion and guidance - appear (amongst them.'"(۱)

Abul Qasim Abdullah ibn Muhammad al-Sa'igh narrated that Abu Abdullah ۶-۱۶ Muhammad ibn Sa'eed quoted on the authority of Al-Hassan ibn Ali, on the authority of al-Waleed ibn Muslim, on the authority of Safwan ibn Amr, on the authority of Shorayh ibn Obayd, on the authority of Amr al-Boka'ee, on the authority of Ka'b al-Ahbar, "The Caliphs are twelve. When their time ends and righteous people come, then God will extend their life as God has promised to His nation." Then he recited (the verse), 'God

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.The identity of Abul Khold is unknown -۱

has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them...'(١) He continued, "The Honorable the Exalted God treated the Children of Israel the same way. It is not hard for the Noble God to gather this nation in one day or half a day, '...Verily a Day in the sight of thy Lord is like a thousand years (of your reckoning.'(٢)

عَشر خَلِيفَةً، فَقالَ: كَلِمَةً خَفِيَّةً فَقُلْتُ لأَبِى: ما قالَ؟ فَقالَ: قالَ: كُلُّهُم مِنْ قُرَيْشٍ.

١۴ - حَدَّثَنا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ إِسْحاقَ القاضِى قالَ: حَدَّثَنا أَبُو يَعْلى قالَ: حَدَّثَنا عَلِيُّ بْنُ الجَعْدِ قالَ: حَدَّثَنا زُهَيْرٌ، عَنْ زِيادِ بْنِ خَيْثَمَهَ، عَنْ أَسْوَدَ بْنِ السَّعِيدِ الهَمْدانِيِّ قالَ: سَمِعْتُ جابِرَ بْنَ سَمُرَهَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ: يَكُونُ بَعْدى اثْنا عَشَر خَلِيفَةً، كُلَّهُم مِنْ قُرَيْشٍ، فَلَمَّا رَجَعَ إِلى مَنْزِلِهِ فَأَتَيْتَهُ فِيما بَيْنِى وَبَيْنَهُ، فَقُلْتُ: ثُمَّ يَكُونُ ماذا؟ قالَ: ثُمَّ يَكُونُ الهَرْجُ.

١۵ - حَدَّثَنا أَبُو القاسِمِ عَبْدِ اللَّه بْنِ مُحَمَّد الصائِغُ قالَ: حَدَّثَنا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ سَعِيدٍ قالَ: حَدَّثَنا الحَسَنُ بْنُ عَلِيٍّ قالَ: حَدَّثَنا شَيْخٌ بِبَغْدادَ: يُقالُ لَهُ: يَحْيَى سَقَطَ عَنِّى اِسْمُ أَبِيهِ قالَ: عَبْدُ اللَّهِ بْنِ بَكْرٍ السَّهْمِيُّ قالَ: حَدَّثَنا حاتَمُ بْنِ أَبِى صَغِيرَهِ، عَنْ [أَبِى] بُجِيرٍ، قالَ: كانَ أَبُو الخُلْدِ جارِى فَسَمِعْتُهُ يَقُولُ وَيَحْلِفُ عَلَيْهِ إِنَّ هذِهِ الأُمَّهَ لا تَهْلِكُ حَتّى تَكُونَ فِيها اثْنا عَشَر خَلِيفَةً، كُلَّهُمْ يَعْمَلُ بِالْهُدى وَدِينِ الحَقَّ.

١۶ - حَدَّثَنا أَبُو القاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الصائِغُ، قالَ: حَدَّثَنا أَبُو

١- Qur'an, ٢۴:۵۵

٢- Qur'an, ٢٢:۴٧

عَبْدِاللَّهِ مُحَمَّدُ بْنُ سَعِیدٌ، قالَ: حَدَّثَنا الحَسَنُ بْنُ عَلِیٍّ قالَ: حَدَّثَنا الْوَلِیدُ بْنُ مُسْلِمٍ قالَ: حَدَّثَنا صَفْوانُ بْنُ عَمْرٍو، عَنْ شُرَیح بْنِ عُبَیْدٍ، عَنْ عَمْرٍو الْبُکـائیِّ، عَنْ کَعْبِ الأَحْبارِ، قالَ فِی الخُلَفاءِ: هُمُ اثْنا عَشَر فَإِذا کانَ عِنـدَ انْقِضائِهِمْ وَأَتی طَبَقَهٌ صالِحَهٌ، مَدَّ اللَّهُ لَهُم فِی العُمْرِ کَذلِکَ وَعَدَ اللَّهُ هذِهِ الاُمَّهِ ثُمَّ قَرَأَ: «وَعَدَ اللَّهُ الَّذِینَ آمَنُوا مِنْکُمْ وَعَمِلُوا الصَّالِحاتِ لَیَسْتَخْلِفَنَّهُمْ فِی الأَرْضِ کَمَا اسْتَخْلَفَ الَّذِینَ مِنْ قَبْلِهِمْ»، قالَ و کَذلِکَ فَعَلَ اللَّهُ عَزَّ وَجَلَّ بِبَنِی إِسْرائِیلَ، وَلَیْسَ بِعَزِیز أَنْ تَجْمَـعَ هذا الاُمَّهَ یَوْماً أَوْ نِصْفَ یَوْمٍ «وَإِنَّ یَوْماً عِنْدَ رَبِّکَ کَأَلْفِ سَنَهٍ مِمَّا

The author of the book said,) I have compiled the various forms of such traditions in) .AL-KHISAL

The author of the book narrated) my father - may God be pleased with him -) ۶-۱۷ narrated that Sa’d ibn Abdullah ibn Abi Khalaf quoted on the authority of Yaqoob ibn Yazid, on the authority of Hammad ibn Isa, on the authority of Abdullah ibn Moskan, on the authority of Aban ibn Taqlib, on the authority of Solaym ibn Qays al-Hilali, on the authority of Salman al-Farsi - may God have Mercy upon him said, “I went to see the Prophet (S). Al-Husayn was sitting on his lap. The Prophet (S) was kissing his eyes and lips and said, ‘You are a Master, the son of a Master. You are an Imam, the son of an Imam. You are a Proof, the son of a Proof. You are the father of nine Proofs that come from your loin. The

".one from your ninth generation will be the Riser"

۶-۱۸ Hamza ibn Muhammad ibn Ahmad ibn Ja'far ibn Muhammad ibn Zayd ibn Ali ibn Al-Husayn ibn Ali ibn Abi Talib (a.s.) in the (Arabic) month of Rajab of the year ۳۳۹ A.H. (۹۴۹ A.D.) in Qum narrated that Ahmad ibn Muhammad ibn Sa'eed al-Kufi - a chief of the Hashemite tribe on the authority of Al-Qasim ibn Muhammad ibn Hammad, on the authority of Ghiyath ibn Ibrahim, on the authority of Husayn ibn Zayd ibn Ali, on the authority of Ja'far ibn Muhammad, on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali (a.s.) that God's Prophet (S) said, "Glad tidings! Glad tidings thrice! The similitude of my nation is like that of rain which one does not know whether its beginning is good or its end. The similitude of my nation is like that of a garden from which one group eat for one year and others benefit from it the next year. There may be some at the end with more power and more benefits. How can a nation be destroyed which starts with me and twelve Prosperous Ones - the Imams - and ends with the Messiah - Jesus (a.s.): the son of (the Blessed Lady) Mary (a.s.)? However, the next generation after this chaos will be ".destroyed. They do not belong to my nation and I am not one of them

۶-۱۹ (my (The author of the book narrated

p: ۱۰۹

father - may God be pleased with him - narrated that Sa'd ibn Abdullah quoted on the authority of Muhammad ibn Al-Husayn Abil Khattab, on the authority of al-Hakam ibn Meskin al-Thaqafi, on the authority of Salih ibn Oqbah that Ja'far ibn Muhammad (as-Sadiq) (a.s.) said, "When Abu Bakr died and Umar took

تَعُدُّونَ.» وَقَدْ أَخْرَجْتُ طُرُق هذِهِ الأَخْبار كِتاب الْخِصالِ.

١٧ - حَدَّثَنا أَبی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنُ عَبْدِاللَّه بْنِ أَبی خَلَفٍ قالَ: حَدَّثَنا یَعْقُوبُ بْنُ یَزِیدَ، عَنْ حَمَّادِ بْنِ عِیسَی، عَنْ عَبْدِاللَّه بْنِ مُسْکانَ، عَنْ أَبانِ بْنِ تَغْلِبَ، عَنْ سُلَیم بْنِ قَیْسٍ الهِلالِیِّ، عَنْ سَلْمان الفارْسِی رحمه الله قالَ: دَخَلْتُ عَلی النَّبِی صَلَّی اللهُ عَلَیْهِ وَآلِهِ فَإِذا الحُسَیْنُ عَلی فَخِذَیْهِ وَهُوَ یُقَبِّلُ عَیْنَیْهِ وَیَلْثِمُ فاهُ وَهُوَ یَقُولُ: أَنْتَ سَیِّدٌ بْنُ سَیِّدٍ، أَنْتَ إمامٌ بْنُ إمامٍ، أَنْتَ حُجَّةٌ بْنُ حُجَّةٍ، أَبُو حُجَجٍ تِسْعَةٍ مِنْ صُلْبِکَ تاسِعُهُمْ قائِمُهُمْ.

١٨ - حَدَّثَنا حَمْزَةُ بْنُ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ زَیْدِ بْنِ عَلِیِّ بْنِ الحُسَیْنِ بْنِ أَبی طالِبٍ عَلَیْهِ السَّلامُ فِی بِقُمّ فِی سَنَهِ تِسْعَ وَثَلاثِینَ وَثَلاثِ مائَهٍ قالَ: أَخْبَرنا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَعِیدٍ الکُوفِیُّ مَوْلی بَنِی هاشِمٍ قالَ: أَخْبَرَنِی القاسِمُ بْنُ مُحَمَّدِ بْنِ حَمَّادٍ قالَ: حَدَّثَنا غِیاثُ بْنُ إِبْراهیمَ قالَ: حَدَّثَنا حُسَیْنُ بْنُ زَیْد بْنِ عَلِیٍّ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبیهِ، عَنْ آبائِهِ، عَنْ عَلِی عَلَیْهِمُ السَّلامُ قالَ: قالَ رَسُولُ اللَّهُ صَلَّی اللهُ عَلَیْهِ وَآلِهِ: أَبْشِرُوا - ثَلاثَ مَرَّاتٍ - إِنَّما مَثَلُ أُمَّتِی کَمَثَلِ غَیْثٍ لا یُدْری أَوَّلُهُ خَیْرٌ أَمْ آخِرُهُ، إِنَّما مَثَلُ أُمَّتِی کَمَثَلِ حَدِیقَهٍ أُطْعِمَ مِنْها فَوْجٌ عاماًثُمَّ أطعم مِنْها فَوْجٌ عاماً، لَعَلَّ آخِرَها فَوْجٌ

يَكونُ أَعْرَضَها بَحْراً وَأَعْمَقَها طُوْلاً وَفَرْعاً وَأَحْسَنَها جَنْياً، وَكَيْفَ تَهْلِكُ اُمَّه أَنَا أَوَّلُها وَاثْنا عَشَر مِنْ بَعْدى مِنَ السُّعَداء وَاُولُواالأَلْبابِ وَالمَسِيحُ عِيسَى ابْنُ مَرْيَمَ آخِرُها؟ وَلكِنْ يَهْلِكُ مِنْ بَيْنِ ذلِكَ نَتْجُ الهَرْجِ، لَيْسُوا مِنِّى و لَسْتُ مِنْهُمْ.

۱۹ – حَدَّثَنا أَبى رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنُ عَبْدِ اللَّه، عَنْ مُحَمَّدِ بْنِ الحُسَيْنِ بْنِ أَبى الخَطّاب، عَنِ الْحَكَمِ بْنِ مِسْكِينٍ الثَّقَفِيِّ، عَنْ صالِحِ بْنِ عُقْبَه عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلامُ قالَ لَمّا هَلَكَ أَبُو بَكْرِ اسْتُخْلِفَ عُمَرُ رَجَعَ عُمَرُ إِلى الْمَسْجِدِ فَقَعَدَ فَدَخَلَ عَلَيْهِ

over, he returned to the mosque and sat down. A man came to him and said, “O Commander of the Faithful! I am one of the Jews. I am one of their scientists. I have several questions to ask you. If you answer them I will become a Muslim.” Umar said, “What are those questions?” He said, “Three, three and one. If you are ready I will ask them, but if there is someone more knowledgeable than you in your tribe direct me to him.” Then Umar said, “Go to that young man – that is Ali ibn Abi Talib (a.s.).” The man asked him (a.s.) his questions. Ali (a.s.) said, “Why did you say three, three and one? Why didn’t you say seven?” The Jew said, “Since then I would be ignorant. Should you not answer the first three, I will suffice and not ask the rest.” Ali (a.s.) said, “Will you become a Muslim if I answer the first three questions?” The man said,

Yes." Then Ali (a.s.) said, "Ask." He said, "I want to ask you about the first stone placed" on the Earth, the first spring gushed forth and the first tree grown." Ali (a.s.) said, "O Jew! You say that the first stone place on the Earth is the one in the Holy House of Bayt ul-Maqdis. But you lie. It is the stone that Adam brought down to Earth from Heaven." He said, "You are right! By God, Aaron wrote this down which was dictated to him by Moses (a.s.)." Ali (a.s.) said, "You say that the first spring which gushed forth from the Earth was the one in the Holy House of Bayt ul-Maqdis. But you lie! It is the Spring of Life in which Yush'a ibn Noon washed that fish. It is the same spring from which al-Khizr drank. Whoever drinks from it will live forever." The Jew said, "You are right! By God, Aaron wrote this down which was dictated to him by Moses (a.s.)." Ali (a.s.) added, "You say that the first tree grown on the Earth was an olive tree. But you lie! That tree was al-Ajwa which Adam brought down with him to the Earth from Heaven." He said, "You are right! By God, Aaron wrote this down which was dictated to him by Moses (a.s.)." The Jew said, "And now for the second three. How many Divine Leaders does this nation have to guide them who will not lose anything if all the

people stop following them?” Ali (a.s.) said, “Twelve Divine Leaders!” The Jew said, “You are right! By God, Aaron wrote this down which was dictated to him by Moses (a.s.).” The Jew asked, “Where does your Prophet reside in Paradise?” Ali (a.s.) said, “In the highmost place and the noblest location in the Eternal Paradise.” The Jew said, “You are right! By God, Aaron wrote this down which was dictated to him by Moses (a.s.).” The Jew asked, “Who are the people who live with him in the same house?” Ali (a.s.) said, “The twelve Divine Leaders.” The Jew said, “You are right! By God, Aaron wrote

رَجُلٌ، فَقالَ: يا أَمِيرِ الْمُؤْمِنين إِنّى رَجُلٌ مِنَ اليَهُودِ، وَأَنا عَلاّمَتُهُمْ وَقَدْ أَرَدْتُ أَن أَسأَلَكَ عَنْ مَسائِلَ، إنْ أَجَبْتَنِى فِيها أَسْلَمْتُ، قالَ: ما هِىَ؟ قالَ: ثَلاثٌ وَثَلاثٌ وَواحِدَه، فَإِنْ شِئْتَ سَأَلْتُكَ، وَإِنْ كانَ فِى قَوْمَكَ أَحَدٌ أَعْلَمُ مِنْكَ فَأَرشِدْنِى إِلَيْهِ، قالَ: عَلَيْكَ بِذلِكَ الشابَّ - يَعْنِى عَلِيَّ بْنِ أَبِى طالِبٍ عَلَيْهِ السَّلامُ - فَأَتى عَلِيّاً عَلَيْهِ السَّلامُ فَسَأَلَهُ، فَقالَ لَهُ: لِمَ قُلْتَ ثَلاثاً وَثَلاثاً وَواحِدَةً، أَلاّ قُلْتَ سَبْعاً؟ قالَ: أَنا إِذاً لَجاهِلَ إِنْ لَمْ تُجِبْنِى فِى الثَّلاثِ اكْتَفَيْتُ، قالَ: فَإِنْ أَجَبْتُكَ تُسْلِمُ؟ قالَ: نَعَمْ، قالَ: سَلْ، قالَ: أَسأَلُكَ عَنْ أَوَّل حَجَرٍ وُضِعَ عَلَى وَجْهِ الأَرْضِ، وَأَوَّل عَيْنٍ نَبَعَتْ وَأَوَّلَ شَجَرَهِ نَبَتَتْ؟ قالَ يا يَهُودِىُّ: أَنْتُمْ تَقُولُونَ: إِنَّ أَوَّل حَجَرٍ وُضِعَ عَلَى وَجْهِ الأَرْض الْحَجَرُ الَّذِى فِى بَيْتِ المُقَدَّس وَكَذَبْتُمْ هُوَالْحَجَرُ الَّذِى نَزَلَ بِهِ آدَمُ مِنَ الجَنَّه، قالَ: صَدَقْتَ وَاللّهِ إِنَّهُ لَبِخَطِّ هارُونَ وَإِمْلاءِ مُوسَى عَلَيْهِمَا السَّلامُ، قالَ: وَأَنْتُمْ تَقُولُونَ: إِنَّ أَوَّلَ عَيْنٍ نَبَعَتْ عَلَى وَجْهِ

الأرض العَيْنُ الَّتِی فِی بَیْتِ الْمُقَدَّس وَکَذَبْتُمْ، هِیَ عَیْنُ الحَیاه الَّتِی غَسَلَ فِیها یُوشَعُ بْنُ نُونٍ السَّمَکَهَ وَالعَیْنُ الَّتِی شَرِبَ مِنْها الخِضْر وَلَیْسَ یَشْرَبُ مِنْها أَحَدٌ إلَّا حَیِیَ، قالَ: صَدَقْتَ، وَاللَّه إنَّهُ لَبِخَطِّ هارُون وَإِمْلاءِ مُوسَی عَلَیْهِمَا السَّلَامُ قالَ: وَأَنْتُمْ تَقُولُونَ: إنَّ أَوَّل شَجَرَهٍ نَبَعَتْ عَلَی وَجْهِ الأَرْض الزَّیْتُون وَکَذَبْتُمْ هِیَ العَجْوَهُ الَّتِی نَزَلَ بِها آدَمُ عَلَیْهِ السَّلامُ مِنَ الجَنَّهِ مَعَهُ، قالَ: صَدَقْتَ، وَاللَّه إِنَّهُ لَبِخَطِّ هارُون وَإِمْلاءِ مُوسَی عَلَیْهِمَا السَّلَامُ.

قالَ: وَالثَّلاثُ الأُخْری کَمْ لِهذِهِ الأُمَّهِ مِنْ إمامِ هُدیً لا یَضُرُّهُمْ خِذْلانُ مِنْ خُذْ لَهُمْ؟ قالَ: اثْنا عَشَر إماماً، قالَ: صَدَقْتَ وَاللَّهِ إنَّهُ لَبِخَطِّ هارُونَ وَإِمْلاءِ مُوسَی عَلَیْهِمَا السَّلَامُ، قالَ: فَأَین یَسْکُنُ نَبِیُّکُمْ فِی الجَنَّه؟ قالَ: فِی أَعْلاها دَرَجَهً وَأَشْرَفِها مَکاناً فِی جَنَّاتِ عَدْنٍ، قالَ: صَدَقْتَ وَاللَّهِ إِنَّهُ لَبِخَطِّ هارُونَ وَإِمْلاءِ مُوسَی عَلَیْهِمَا السَّلَامُ، قالَ: فَمَنْ یُنْزِلُ مَعَهُ فِی مَنْزِلِهِ؟ قالَ: اثْنا عَشَر إماماً، قالَ: صَدَقْتَ وَاللَّه إِنَّهُ لَبِخَطِّ هارُونَ وَإِمْلاءِ مُوسَی عَلَیْهِمَا السَّلَامُ.

ثُمَّ قالَ: السَّابِعَه فَأَسْأَلُکَ کَمْ یَعِیشُ وَصِیِّه بَعْدَهُ؟ قالَ: ثَلاثِینَ سِنَهً، قالَ: ثُمَّ ماذا؟ یَمُوتُ أَوْ

this down which was dictated to him by Moses (a.s.)." Then the Jew said, "And now for the seventh question. For how many years will his successor live after him?" Ali (a.s.) said, "For thirty years." The Jew asked, "What will happen next? Will he die or will he get killed?" Ali (a.s.) said, "He will be killed. He will be struck on the crown of his head with a sword and his beard will be covered with blood." The Jew said, "You are right! By God, Aaron wrote this down which was dictated to him by

".(.Moses (a.s

The author of this book (a.s.heikh Sadooq) said,) There are other sources for this) tradition which I have presented in the book KAMAL AD-DIN WA TAMAM AN-NE'MAH .FI ITHBAT AL-GHAYBA WA KASHF AL-HAYRA

۲۰-۶ Ahmad ibn Al-Hassan al-Qattan narrated that Ahmad ibn Yahya al-Zakariya al-Qattan quoted on the authority of Bakr ibn Abdullah ibn Habib, on the authority of Tamim ibn Bohlool, "I asked Abdullah ibn Abil Hozayl about Divine Leadership - who deserves it and what its signs are." He said, "It is the reason for this. He is the Proof for the believers (after the Prophet (S)). He is the manager of the affairs of the Muslims, the spokesman of the Quran, and the knowledgeable one of its rulings. He is the brother of God's Prophet. He is his Successor over his nation, and his Trustee over them and their Master whose position relative to him is the same as that of Aaron's position relative to Moses (a.s.). It is obligatory to obey him as the Honorable the Exalted God said,'O ye who believe! Obey God, and obey the Apostle, and those (charged with authority among you...'(۱

He is the same one who is described by the Honorable the Exalted as, 'Your (real) friends are (no less than) God, His Apostle, and the (fellowship of) believers- those who establish regular prayers and regular charity, and they bow down humbly (in (worship).'(۲

He is the same one to whose Mastery the people were invited to which was established for him firmly

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۱- Qur'an, ۴:۵۹

۲- Qur'an, ۵:۵۵

on the Day of Ghadir Khom by what God’s Prophet (S) said on the authority of the Honorable the Exalted God, “Is it not that my Mastery over you is more than that of your own mastery over yourselves?” And the people answered, “Yes.” Then the Prophet (S) said, “Whoever I am the Master of, Ali is the Master of. O my God! Please be the friend of his friends and be the enemy of his enemies. Assist whoever

يُقْتَلُ؟ قالَ: يُقْتَلُ وَيُضْرِبُ عَلَى قَرْنِهِ فَتُخْضَبُ لِحْيَتُهُ، قالَ: صَدَقْتَ وَاللَّهِ إِنَّهُ لَبِخَطِّ هارُون وَإِمْلاءِ مُوسَى عَلَيْهِمَا السَّلَامُ.

وَلِهذَا الْحَدِيث طُرُق اُخَر قَدْ أَخْرَجْتُها فِى كِتاب كَمالِ الدِّين وَتَمامِ النِّعْمَهِ فِى إِثْباتِ الغَيْبَه وَكَشْفِ الحَيْرَه.

٢٠ – حَدَّثَنا أَحْمَدُ بْنُ الحَسَنِ القَطَّانُ قالَ: حَدَّثَنا أَحْمَدُ بْنُ يَحْيَى بْنِ زَكَرِيَّا القَطَّانُ قالَ: بَكْرُ بْنُ عَبْدِ اللَّهِ بْن حَبِيبٍ قالَ: حَدَّثَنا تَمِيمُ بْنُ بُهْلُولٍ قالَ: حَدَّثَنا عَبْدِاللَّهِ بْنِ أَبى الهُذَيْلِ وَسَأَلْتُهُ عَنِ الإِمامَه فِيمَنْ تَجِبُ وَما عَلامهُ مَنْ تَجِبُ لَهُ الإِمامَهُ؟ فَقالَ: إِنَّ الدَّلِيلَ عَلَى ذلِكَ وَالحُجَّهَ عَلَى المُؤْمِنِينَ وَالقائِمَ بِاُمُورِ الْمُسْلِمِينَ وَالنَّاطِقَ بِالْقُرآنِ وَالْعالِمَ بِالأَحْكام أَخُو نَبِىِّ اللَّهِ خَلِيفَتُهُ عَلَى اُمَّتِهِ وَوَصِيُّهُ عَلَيْهِمْ وَوَلِيُّهِ الَّذِى كانَ مِنْهُ بِمَنْزِلَهِ هارُونَ مِنْ مُوسَى، المَفْرُوض الطَّاعَهِ بِقَوْلِ اللَّه عَزَّ وَجَلَّ: «يا أَيُّهَاالَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِى الأَمْرِمِنْكُمْ» المَوْصُوفُ بِقَوْلِه عَزَّ وَجَلَّ: «إِنَّما وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلاهَ وَيُؤْتُونَ الزَّكاهَ وَهُمْ راكِعُونَ»، وَالمَدْعُوُّ إِلَيْهِ بِالْوِلايَهِ، المُثْبَتُ لَهُ الإِمامَهُ يَوْمَ غَدِيرِ خُمٍّ بِقَوْلِ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَنِ اللَّه عَزَّ وَجَلَّ: أَلَسْتُ أَوْلى بِكُمْ مِنْكُمْ بِأَنْفُسَكُمْ؟ قالُوا: بَلى ، قالَ: فَمَنْ كُنْتُ مَوْلاهُ فَعَلِيٌّ مَوْلاهُ، اَللَّهُمَّ

والِ مَنْ والاهُ، وَعادَ مَنْ عاداهُ، وَانْصُر مَنْ نَصَرَهُ، وَاخْذُلْ مَنْ خَذَلَهُ وَأَعِنْ مَنْ أَعانَهُ، عَلِيُّ بْنُ أَبِی طالِبٍ

assists him, and abandon whoever abandons him. Help whoever helps him. He is Ali ibn Abi Talib (a.s.). He is the Commander of the Faithful, the Divine Leader of the pious ones, the Leader of those with white-foreheads(۱), the Noblest of the Trustees, and .(the best of the people after God's Prophet (S

After him come Al-Hassan ibn Ali (a.s.) and Al-Husayn (a.s.) - the grandsons of God's Prophet (S), the sons of the best of all women. Then there is Ali ibn Al-Husayn (a.s.), then Muhammad ibn Ali (a.s.), Ali ibn Muhammad (a.s.), Al-Hassan ibn Ali (a.s.), Muhammad ibn Al-Hassan (a.s.) successively up to now. They are the Prophet's progeny known by their Trusteeship and Divine Leadership. There is no time or era in which the Earth is left without one of them. They are the Reliable Grip, Leaders towards guidance, Proofs for the people of the Earth until God inherits the Earth with whatever is in it. Anyone who opposes them (the Imams) is deviant, misleading, and a deserter of the right and the guidance. They (the Imams) are the interpreters of the Quran and the spokespersons of the Prophet (S) with directness. Whoever dies before he recognizes them is regarded as one who has died in the Age of Ignorance. The features of their religion include piety, chastity, honesty, goodness, diligence, returning what we are entrusted with whether it belongs

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Qa'ed al-Ghurral-Muhajjalin" – those who are proud of their deeds. Some have" -۱ interpreted this to refer to those whose hands, feet and foreheads are white due to .extended prostrations

to the pious or the wicked, extended prostration (to God), night worship, avoidance of the forbidden acts, expectation of the Relief by means of patience, good .companionship, and being good neighborliness

Then Tamim ibn Bohlool said, “Abu Mo’awiya also narrated this same tradition about Divine Leadership for me on the authority of al-A’mesh, on the authority of Ja’far ibn ”.(.Muhammad (a.s

The author of the book narrated) my father - may God be pleased with him -) ۶-۲۱ narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Muhammad ibn Isa ibn Obayd and Muhammad ibn Al-Husayn ibn Abil Khattab al-Zay’yat, on the authority of Muhammad ibn al-Fozayl al-Seyrafi, on the authority of Abi Hamza al-Somali that Abi Ja’far (a.s.) said, “Indeed the Honorable the Exalted God appointed Muhammad to the Prophethood over genies and men. He established twelve Trustees after him some of whom lived before, and some who are yet to come. There is a certain tradition for each and everyone of the Trustees. The (.Trustees after Muhammad (a.s

عَلَيْهِ السَّلامُ أَمِيرِ الْمُؤْمِنينَ وَإِمام المُتَّقِينَ، وَقائِدُ الْغُرّ الُمحَجِّلِينَ، وَأَفْضَلِ الوَصِيِّين، وَخَيْرُ الْخَلْقِ أَجْمَعِينَ بَعْد رَسُولِ اللَّهِ صَلَّى الله عَلَيْهِ وَآلِهِ وَبَعْدَهُ الحَسَنُ بْنُ عَلِيٍّ، ثُمَّ الحُسَيْنُ سِبْطاً رَسُولِ اللَّهِ صَلَّى الله عَلَيْهِ وَآلِهِ وَابْنا خَيْرِ النِّسْوان أَجْمَعِينَ، ثُمَّ عَلِيُّ بْنُ الحُسَيْنِ، ثُمَّ مُحَمَّدِ بْنِ عَلِيّ، ثُمَّ جَعْفَرُ بْنُ مُحَمَّد، ثُمَّ مُوسَى بْنِ جَعْفَرٍ، ثُمَّ عَلِيُّ بْنُ مُوسَى، ثُمَّ مُحَمَّدُ بْنُ عَلِيٍّ، ثُمَّ عَلِيُّ بْنُ مُحَمَّدٍ، ثُمَّ الحَسَنُ بْنُ عَلِيٍّ، ثُمَّ مُحَمَّدُ بْنُ

الحَسَنِ عَلَيْهِمُ السَّلامُ، إلى يَوْمِنا هذا واحِداً بَعْدَ واحِدٍ، وَهُمْ عِتْرَةُ الرَّسُول عَلَيْهِ وَ عَلَيْهِمُ السَّلامُ المَعْرُفُون بِالْوَصِيَّه وَالإمامَه، لا تَخلُو الأَرْضُ مِنْ حُجَّه مِنْهُمْ فِى كُلِّ عَصْرٍ وَزمانٍ، وَفِى كُلِّ وَقْتٍ وَأَوانٍ، وَهُمُ العُرْوَهُ الوُثْقى وَأَئِمَّهُ الهُدى ، وَالحُجَّه عَلَى أَهْلِ الدُّنْيا إلى أَن يَرِثَ اللَّهُ الأَرْضَ وَمَنْ عَلَيْها، وَكُلُّ مَنْ خالَفَهُمْ ضالٌّ مُضِلٌّ تارِكٌ لِلْحَقِّ وَالهُدى وَهُمُ المُعَبِّرُونَ عَنِ الْقُرْآنِ وَالنَّاطِقُونَ عَنِ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مَنْ ماتَ وَلا يَعْرِفُهُمْ ماتَ مَيْتَهً جاهِلِيَّهً، وَدِينُهُمُ الوَرْعُ وَالعِفَّهُ وَالصِّدْقُ وَالصَّلاحُ وَالاِجْتِهاد وَأَداءَ الأمانَهِ إلى الْبَرِّ الفاجِرِ وَطُولُ السُّجُودِ وَقِيامُ اللَّيْل، وَاجْتَنابُ الَمحارِمِ وَانْتِظارُ الفَرَجِ بِالصَّبْرِ، وَحُسْنُ الصُّحْبَه وَحُسْنُ الجَوارِ. ثُمَّ قالَ تَمِيمُ بْنُ بُهْلُولٍ: حَدَّثَنى أَبُو مُعاوِيَه، عَنِ الأَعْمَشِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍعَلَيْهِمَا السَّلاَمُ فِى الإمامَهِ مِثْلَهُ سَواءً.

٢١ - حَدَّثَنا أَبى رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيُّ بْنُ إبراهِيمَ بْنِ هاشِمٍ، عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْدٍ، وَمُحَمَّدِ بْنِ الحُسَيْنِ بْنِ أَبى الخَطَّاب الزَيَّاتِ، عَنْ مُحَمَّدِ بْنِ الفُضَيْلِ الصَّيْرَفىِّ، عَنْ أَبى حَمْزَهَ الُّثمالِيِّ، عَنْ أَبى جَعْفَرٍعَلَيْهِمَا السَّلاَمُ قالَ: إنَّ اللَّهَ عَزَّ وَجَلَّ أَرْسَلَ مُحَمَّداً إلى الجِنِّ وَالإِنْسِ، وَجَعَلَ مِنْ بَعْدِهِ اثْنِى عَشَر وَصِيّاً مِنْهُمْ مِنْ سَبَقَ، وَمِنْهُمْ مَنْ بَقِىَ، وَكُلُّ وَصِيٍّ جَرَتْ بِهِ سُنَّه، وَالأَوْصِياءِ الَّذِينَ مِنْ بَعْدِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ عَلَى

acted upon the same tradition on which the twelve Trustees of Jesus (a.s.) (1) did. The Commander of the Faithful (a.s.) acted upon the same tradition as the Messiah (a.s.) ".did

Ja'far ibn Muhammad ibn Masroor - may God be pleased with him - narrated that ۶-۲۲ Al-Husayn ibn Muhammad ibn Aamir quoted on the authority of Al-Mo'alla ibn

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(1) The disciples of Jesus (a.s.).

Muhammad al-Basri, on the authority of Al-Hassan ibn Ali Al-Washsha', on the authority of Aban ibn Uthman, on the authority of Zurara ibn A'yun that he had heard Aba Ja'far say, "We are twelve Divine Leaders including Al-Hassan (a.s.), Al-Husayn (a.s.), and then the rest of the Divine Leaders are from the descendants of Al-Husayn ".(.(a.s

Muhammad ibn Ali Majiluwayh - may God be pleased with him - narrated that ۶-۲۳ Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Al-Hassan al-Saffar, on the authority of Abi Talib Abdullah ibn as-Salt al-Qumi, on the authority of Uthman ibn Isa, on the authority of Sama'a ibn Mehran, "Abu Basir, Muhammad ibn Imran - Abi Ja'far's defender - and I were at Imran's house. Muhammad ibn Imran says, "I heard Aba Abdullah (a.s.) say, 'We are twelve 'Muhaddath."'(۱) Then Abu Basir asked him, 'Did you really hear this from Abi Abdullah (a.s.) yourself?' He made him "'.(.swear a few times and then said, 'I heard this from Abi Ja'far (a.s

Muhammad ibn Ali Majiluwayh - may God be pleased with him - narrated that ۶-۲۴ Muhammad ibn Yaqoob al-Kolayni quoted on the authority of Abu Ali al-Ash'ari, on the authority of Al-Husayn ibn Ubaydillah, on the authority of Al-Hassan ibn Musa al-Khashshab, on the authority of Ali ibn Sama'a, on the authority of Ali ibn Al-Hassan ibn Rebat, on the authority of his father, on the authority of ibn Ozaynat, on the authority (.of Zurara ibn A'ayn, "I heard Aba Ja'far (a.s

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That means they hear the voice of the angels but do not see them -۱

say, ‘We are twelve Divine Leaders from the Household of Muhammad after God’s ”’.Prophet (S). We are all ‘Muhaddath and Ali ibn Abi Talib (a.s.) is one of us

Ahmad ibn Ziyad ibn Ja’far al-Hamadani - may God be pleased with him - ۶-۲۵ narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Muhammad ibn Abi Omayr, on the authority of Ghiyath ibn Ibrahim, on the authority of As-Sadiq Ja’far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Ali ibn Al-Husayn (a.s.), on the authority of

سُنَّهِ أوَصِياءِ عِيسَى عَلَيْهِ السَّلامُ وَكانُوا اثْنِى عَشَر، وَكانَ أَمِيرِ الْمُؤْمِنينَ عَلَيْهِ السَّلامُ عَلَى سُنَّهِ الْمَسِيحِ عَلَيْهِ السَّلامُ.

۲۲ - حَدَّثَنا جَعْفَرُ بْنُ مُحَمَّدِ بْنِ مَسْرُورٍ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا الحُسَيْنُ بْنُ مُحَمَّدِ بْنِ عامِرٍ، عَنِ المُعَلَّى بْنِ مُحَمَّدٍ البَصَرِىِّ، عَنِ الحَسَنِ بْنِ عَلِيٍّ الوَشَّاءِ، عَنْ أَبانِ بْنِ عُثْمانَ، عَنْ زُرارَهَ بْنِ أَعْيَنَ قالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلامُ يَقُولُ: نَحْنُ اثْنا عَشَر إِماماً، مِنْهُمُ الحَسَنُ وَالحُسَيْنُ ثُمَّ الأَئِمَّهُ مِنْ وُلْدِ الحُسَيْنِ عَلَيْهِمُ السَّلَامُ.

۲۳ - حَدَّثَنا مُحَمَّدُ بْنُ عَلِى ماجِيلوَيْه رَضِىَ اللهُ عَنْهُ قالَ:حَدَّثَنا مُحَمَّدُ بْنُ يَحْيَى العَطَّار، عَنْ مُحَمَّدِ بْنِ الحَسَنِ الصَفَّارِ، عَنْ أَبى طالِبٍ عَبْدِ اللَّه بْنِ الصَّلْتِ القُمِّيِّ، عَنْ عُثْمانَ بْنِ عِيسَى، عَنْ سَماعَهَ بْنِ مِهْرانِ، قالَ: كُنْتُ أَنَا وَأَبُو بَصِيرٍ وَمُحَمَّدُ بْنِ عِمْران مَوْلى أَبى جَعْفَرٍ عَلَيْهِ السَّلامُ فِى مَنْزِلٍ فَقالَ، مُحَمَّدُ بْنُ عِمْرانَ: سَمِعْتُ أَبَا عَبْدِاللَّه عَلَيْهِ السَّلامُ يَقُولُ: نَحْنُ اثْنا عَشَر مُحَدَّثاً، فَقالَ لَهُ أَبُو بَصِيرٍ: بِاللَّهِ لَقَدْ سَمِعْتُ

ذلِكَ مِنْ أَبى عَبْدِ اللَّه عَلَيْهِ السَّلامُ ؟ فَحَلَفَهُ مَرَّةً أَوْ مَرَّتَيْنِ فَحَلَفَ أَنَّهُ سَمِعَهُ، فَقالَ لَهُ أَبُو بَصِيرٍ: لكِنِّى سَمِعْتُهُ مِنْ أَبى جَعْفَرٍ عَلَيْهِ السَّلامُ.

۲۴ – حَدَّثَنا مُحَمَّدُ بْنُ عَلِيٍّ ماجِيلوَيْه رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ يَعْقُوبِ الكُلَيْنِيُّ قالَ: حَدَّثَنا عَلِيٍّ الأَشْعَرِيُّ، عَنِ الحُسَيْنِ بْنِ عُبَيْدِ اللَّه، عَنِ الحَسَنِ بْنِ مُوسَى الخَشَّابِ، عَنْ عَلِيِّ بْنِ سَماعَةَ، عَنْ عَلِيِّ بْنِ الحَسَنِ بْن رِباطٍ، عَنْ أَبيه، عَنِ ابْنِ أُذَيْنَه، عَنْ زُرارَةَ بْنِ أَعْيَنَ، قالَ: سَمِعْتُ أَبَا جَعْفَرٍ عَلَيْهِ السَّلامُ يَقُولُ: نَحْنُ اثْنا عَشَر إِماماً مِنْ آلِ مُحَمَّدٍ كُلُّهُمْ مُحَدَّثُونَ بَعْدَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَعَلِيُّ بْنُ أَبى طالِبٍ عَلَيْهِ السَّلامُ مِنْهُمْ.

۲۵ – حَدَّثَنا أَحْمَدُ بْنُ زِيادِ بْنِ جَعْفَرٍ الْهَمَذانىُ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيُّ بْنُ هاشِمٍ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ أَبى عُمَيْرٍ، عَنْ غِياثِ بْنِ إِبْراهيمَ، عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبيهِ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبيهِ عَلِيِّ بْنِ الحُسَيْنُ؛ عَنْ أَبيهِ الحُسَيْنِ بْنِ عَلِيٍ عَلَيْهِ السَّلامُ

his father Al-Husayn ibn Ali (a.s.) that the Commander of the Faithful (a.s.) was questioned about the meaning of what God's Prophet (S) said, "I will leave behind two heavy things with you: God's Book and my 'Itra(۱)." He (a.s.) was asked, "What does "my 'Itra" mean?" He (a.s.) replied, "It is I, Al-Hassan, Al-Husayn and the other nine Divine Leaders from the descendants of Al-Husayn. The ninth of them is their Al-Mahdi (Divinely Guided One) who is their Riser. They will not separate themselves from God's Book and God's Book will not separate from them until they

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۱ – See tradition No. ۲۳-۱ regarding the meaning of Itra where God's Prophet said, "I am leaving among you two weighty things— God's Book and my progeny; my family. They will not depart each other until they will join me at the Divine Pool.

".meet God's Prophet (S) at his Pool

۶-۲۶ Ali ibn Al-Fadhl al-Baghdadi narrated that he had heard that Abu Umar - the friend of Abil Abbas Tha'lab was asked the following question regarding the meaning 'I will leave two heavy things with you' that the Prophet (S) said. He was asked, 'Why are these two things called heavy things?' He replied, 'Since they are very hard to '.adhere to

۶-۲۷ Muhammad ibn Ibrahim ibn Ishaq al-Taliqani narrated that Muhammad ibn Hammam quoted on the authority of Ahmad ibn Bondar, on the authority of Muhammad ibn Abi Umayr, on the authority of Ahmad ibn Hilal, on the authority of Muhammad ibn Abi Umayr, on the authority of al-Mufadhdhall ibn Umar, on the authority of As-Sadiq Ja'far ibn Muhammad (a.s.), on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of the Commander of the Faithful (a.s.) that God's Prophet (S) said, "When I was taken for the Ascension to the heavens, my Lord - the Exalted the Magnificent - revealed this to me by saying, "O Muhammad! I looked upon the Earth and chose you - a Look! I chose you from among them. Then I appointed you as the Prophet. I derived a name from My Name. I am Mahmood (praised one) and you are Muhammad(۱). Then I looked a second time and chose Ali from among them and established him as your Trustee, Successor, the .spouse of your daughter, the father of your progeny

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۱ - Meaning deserving acknowledgment, commended, commendable, praiseworthy, .praised, praiser, laudable, lauded, thanked

I derived for him a name from my Names. I am Ali the Highest, and he is Ali. I established Fatima, Al-Hassan and Al-Husayn from your light. Then I offered (the acceptance of) their Mastery to the angels. Whoever accepted it is from those Nearest to God. O Muhammad! If anyone worships Me to the extent that he cuts himself off from everything, and only his bones remain and becomes like an old leather-skin but dies while denying their Mastery, I will not place him in My Paradise, and I will not cover him under My Throne. O Muhammad! Do you like to see

قالَ: سُئِلَ أَمِيرِ الْمُؤْمِنينَ عَلَيْهِ السَّلامُ عَنْ مَعْنى قَوْلِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: «إِنِّى مُخَلِّفٌ فِيكُمُ الثَّقَلَيْنِ كِتابَ اللَّهِ وَعِتْرَتِى» مِنَ العِتْرَةُ؟ فَقالَ: أَنَا وَالحَسَنُ وَالحُسَيْنُ وَالأَئِمَّةُ التِّسْعَةُ مِنْ وُلْدِ الحُسَيْنِ، تاسِعُهُمْ مَهْدِيُّهُمْ وَقائِمُهُمْ، لا يُفارِقُونَ كِتابَ اللَّه، وَلا يُفارِقُهُمْ حَتّى يَرِدُوا عَلى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ حَوْضَهُ.

٢٦ - حَدَّثَنا عَلِيُّ بْنُ الفَضْلِ البَغْدادِيُّ قالَ: سَمِعْتُ أَبَا عُمَرَ صاحِبَ أَبِى العَبَّاسِ ثَعلَبٍ يُسْأَلُ عَنْ مَعْنى قَوْلَهُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ:«إِنِّى تارِكٌ فِيكُمُ الثَّقَلَيْنِ» لَمْ سُمِّيا بِالثَّقَلَيْنِ؟ قالَ: لأَنَّ التَمَسُّكَ بِهِما ثَقِيلٌ.

٢٧ - حَدَّثَنا مُحَمَّدُ بْنُ إِبْراهيمَ بْنِ إِسْحاقَ الطَّالِقانِيُّ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ هَمَّامٍ قالَ: حَدَّثَنا أَحْمَدُ بْنُ بُنْدارٍ قالَ: حَدَّثَنا أَحْمَدُ بْنُ هِلالٍ، عَنْ مُحَمَّدِ بْنِ أَبى عُمَيْرٍ، عَنِ المُفَضَّل بْنِ عُمَرَ، عَنِ الصَّادِقِ جَعْفَرَ بْنِ مُحَمَّدٍ، عَنْ أَبيهِ، عَنْ آبائِهِ، عَنْ أَمِيرِ الْمُؤْمِنينَ عَلَيْهِمُ السَّلَامُ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لَمّا أُسْرى بى إِلى السَّماءِ أَوْحى إِلى رَبِّى

جَلَّ جَلالُهُ فَقالَ: يا مُحَمَّدُ إِنّى اَطَّلَعْتَ إِلى الأَرْضِ اطِّلاعَةً فَاخْتَرْتُكَ مِنْها، فَجَعَلْتُكَ نَبِيّاً، وَشَقَقْتُ مِنْ اِسْمِى اسْماً، فَأَنَا الَمحْمُودُ وَأَنْتَ مُحَمَّدٌ، ثُمَّ اَطَّلَعْتُ الثّانِيَه فَاخْتَرْتُ مِنْها عَلِيّاً وَجَعَلْتُهُ وَصِيِّكَ وَخَلِيفَتِكَ، وَزَوْجَ ابْنَتِكَ، وَأَبَا ذُرِّيَّتِكَ، وَشَقَقْتُ لَهُ اسْماً مِنْ أَسْمائِى، فَأَنَا العَلِيُّ الأَعْلى وَهُوَ عَلِيٌّ، وَجَعَلْتُ فاطِمَهَ وَالحَسَنَ وَالحُسَيْنَ مِنْ نُورِكُما، ثُمَّ عَرَضْتُ وِلايَتَهُمْ عَلَى المَلائِكَهِ، فَمَنْ قَبْلَها كانَ عِنْدِى مِنَ المُقَرَّبِينَ، يا مُحَمَّدُ لَوْ أَنَّ عَبْداً عَبَدَنِى حَتّى يَنْقَطِعُ وَيَصِيرَ كَالشَّنِّ الْبالى، ثُمَّ أَتانى جاحِداً لِوِلايَتِهِمْ ما أَسْكَنْتُهُ جَنَّتِى وَلا أَظْلَلْتُهُ تَحْتَ عَرْشى، يا مُحَمَّد أَتُحِبُّ أَنْ تَراهُمْ؟ قُلْتُ: نَعَمْ يا رَبِّى، فَقالَ عَزَّ وَجَلَّ: ارْفَعْ رَأسَكَ،

them?” Then I said, “Yes, my Lord!” Then the Honorable the Exalted God said, “Raise your head.” Then I raised my head and encountered the rays of light from Ali, Fatima, Al-Hassan, Al-Husayn, Ali ibn Al-Husayn, Muhammad ibn Ali, Ja’far ibn Muhammad, Musa ibn Ja’far, Ali ibn Musa, Muhammad ibn Ali, Ali ibn Muhammad, Al-Hassan ibn Ali, and al-Hujja ibn Al-Hassan - the Riser in their midst shining like a shining star. I said, “O Lord! Who are they?” God said, “They are the Divine Leaders, and this one is the Riser who will make legitimate what I have allowed, and will forbid what I have forbidden. I will take revenge against My enemies by him. He is the Comfort for My friends. He is the one who will pacify the hearts of your followers from the oppressors, the refuters and the atheists. He will take Lat and 'Uzza(۱) fresh out of the

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۱- “Have ye seen Lat and 'Uzza.”[Qur'an, ۵۳:۱۹]

ground and burn them. Indeed the sedition which these two brought for the people is (more than the sedition of the calf(۱), and the Samiri."(۲

Ali ibn Ahmad ibn Muhammad ibn Imran ad-Daqqaq - may God be pleased with ۶-۲۸ him - narrated that Muhammad ibn Abi Abdillah al-Kufi quoted on the authority of Musa ibn Imran an-Nakha'ee, on the authority of his uncle Al-Husayn ibn Yazid al-Nowfali, on the authority of Al-Hassan ibn Ali ibn Abi Hamza, on the authority of his father, on the authority of Yahya ibn Abil Qasim, on the authority of As-Sadiq Ja'far ibn Muhammad (a.s.), on the authority of his father (a.s.), on the authority of his grandfather (a.s.), on the authority of Ali (a.s.) that God's Prophet (S) said, "There are twelve Divine Leaders after me. The first one of them is Ali ibn Abi Talib (a.s.) and the last one of them is the Riser. They are my Successors, my Trustees, my Masters, and God's Proofs for my nation after me. Whoever bears witness to them is a believer, ".and whoever denies them is an atheist

Abul Hassan Ali ibn Thabit al-Dawalini - may God be pleased with him - in Medinat ۶-۲۹ Al-Salam narrated in the year ۳۵۲ A.H. (۹۶۲ A.D.) that Muhammad ibn Ali ibn Abdul Samad al-Kufi quoted on the authority of Ali ibn Aasim, on the authority of Muhammad ibn Ali ibn Musa (a.s.), on the authority of his father Ali ibn Musa (ar-Ridha') (a.s.), on the authority of his

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There came to you Moses with clear (a.s.igns); yet ye worshipped the calf (Even)" -۱ [after that, and ye did behave wrongfully." [The Holy Quran: Baqara ۲:۹۲

God) said, "We have tested thy people in thy absence: the Samiri has led them)" -۲ .[astray." [Qur'an, ۲۰:۸۵

father Musa ibn Ja’far (Imam Kazim) (a.s.), on the authority of his father Ja’far ibn Muhammad (as-Sadiq) (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali ibn Abi Talib (a.s.), “I went to see God’s Prophet (S) and Ubay ibn Ka’b was with him (a.s.). God’s

فَرَفَعْتُ رَأسِی، فَإِذا أَنَا بِأَنْوااِرِ عَلِیٍّ وَفاطِمَهَ وَالحَسَنِ وَالحُسَیْنِ وَعَلِیِّ بْنِ الحُسَیْنِ وَمُحَمَّدِ بْنِ عَلِیٍّ وَمُحَمَّدٍ وَمُوسَی بْنِ جَعْفَرٍ وَعَلِیِّ بْنِ مُوسَی وَمُحَمَّدِ بْنِ عَلِیٍّ وَعَلِیِّ بْنِ مُحَمَّدٍ وَالحَسَنِ بْنِ عَلِیٍّ والْحُجَّهِ بْنِ الحَسَنِ القائِمِ فِی وَسْطِهِمْ کَأَنَّهُ کَوْکَبٌ دُرِّیٌّ، قُلْتُ: یا رَبِّ مَنْ هؤُلاءِ؟ قالَ: هؤُلاءِ الأَئِمَّهُ وَهذا القائِمُ الَّذِی یُحِلُّ حَلالِی وَیُحَرِّمُ حَرامِی، وَبِهِ أَنْتَقِمُ مِنْ أَعْدائِی وَهُوَ راحَهٌ لِأَوْلِیائِی وَهُوَ الَّذِی یَشْفِی قُلُوبَ شِیعَتِکَ مِنَ الظّالِمِینَ وَالْجاحِدِینَ وَالکافِرِینَ فَیَخْرِجُ اللاّتَ وَالْعُزَّی طَرِیَّیْنِ فَیُحْرِقُهُما، فَلَفِتْنَهُ النَّاسِ بِهِما یَوْمَئِذٍ أَشَدُّ مِنْ فِتْنَهِ العَجَلِ وَالسَّامِرِیِّ.

۲۸ - حَدَّثَنا عَلِیُّ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِمْرانَ الدَّقَّاقُ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ أَبِی الکُوفِیُّ، عَنْ مُوسَی بْنِ عِمْرانَ النَّخَعِیِّ، عَنْ عَمِّهِ الحُسَیْنِ بْنِ یَزِیدَ النُّوفَلِیِّ، عَنِ الحَسَنِ بْنِ عَلِیِّ بْنِ أَبِی حَمْزَهَ، عَنْ یَحْیَی بْنِ أَبِی القاسِمِ، عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِیهِ، عَنْ جَدِّهِ، عَنْ عَلِیٍ عَلَیْهِمُ السَّلامُ قالَ: قالَ رَسُولُ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ: الأَئِمَّهُ بَعْدِی اثْنا عَشَر، أَوَّلُهُمْ عَلِیُّ بْنُ أَبِی طالِبٍ وَآخِرَهُمْ القائِمُ، هُمْ خُلَفائِی وَأَوْصِیائِی وَأَوْلِیائِی وَحُجَجُ اللَّهِ عَلَی أُمَّتِی بَعْدِی، المُقَرِّبِهِمْ مُؤْمِنٌ، وَالْمُنْکَرُ لَهُم کافِرٌ.

۲۹ - حَدَّثَنا أَبُو الحَسَنِ عَلِیُّ بْنُ ثابِتٍ الدَّوالِینِیِّ رَضِیَ اللهُ عَنْهُ بِمَدِینَهِ السَّلامِ سَنَهَ

اِثْنَتَيْنِ وَخَمْسِينَ ثَلاثِمائَهٍ [قالَ: حَدَّثَنا مُحَمَّدُ بْنُ الفَضْلِ النَّحْوِيُّ] قالَ: حَدَّثَنا مُحَمَّدُ بْنُ عَلِيِّ بْنِ عَبْدِ الصَّمَدِ الكَوفِيُّ قالَ: حَدَّثَنا عَلِيُّ بْنُ عاصِمٍ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُوسَى، عَنْ أَبيهِ عَلِيِّ بْنِ مُوسَى، عَنْ أَبيهِ مُوسَى بْنِ جَعْفَرٍ، عَنْ أَبيهِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبيهِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبيهِ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبيهِ عَلِيِّ بْنِ الحُسَيْنِ، عَنْ أَبيهِ الحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبى طالِبٍ عَلَيْهِمُ السَّلاَمُ قالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَعِنْدَهُ اُبَيُّ بْنُ

Prophet (S) told me, “O Aba Abdullah! O the adornment of the heavens(1) and the Earths(2)! Welcome.”

Ubay asked him (a.s.), “O Prophet of God! How could anyone but you be the adornment of the heavens and the Earths?”

The Prophet (S) said, “O Ubay! I swear by Him who rightfully appointed me as the Prophet that Al-Husayn ibn Ali is greater in the heavens than he is on the Earth. In fact, the following is written on about him on the right side of the Throne of the Honorable the Exalted God, “He (Al-Husayn ibn Ali) is the Lantern of Guidance and the Ship of Salvation. He is the Divine Leader of steadfastness, honor, pride, (a.s.ource of) knowledge and treasures. And the Honorable the Exalted God has placed a pure, blessed and pious sperm in his loin. He has been taught supplications. The Honorable the Exalted God will reunite with him whoever recites these supplications. He will intercede on their behalf in the Hereafter. And God will eliminate his sorrows,

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۱- “He Who created the seven heavens one above another: No want of proportion wilt thou see in the Creation of (Allah) Most Gracious. So turn thy vision again: seest thou any flaw?”[The Holy Quran: Mulk ۶۷:۳]

۲- There is some evidence of two earths in the Biblical literature and also among the scientific community. For example consider the following, “It is suggested that the four centres of the projections, grouped as they are in pairs, might represent two magnetic fluxes of remote origin. From here it is a short step to the surprising notion of the existence of two magnetic forces that, through the galaxy, could give rise to two magnetic fields which, in turn, generate the Rotating Magnetic Field whose particular dynamic mechanisms could be considered the real originators of the

dynamic stress to which the Earth is subject, and not only the Earth but also the Sun and other planets. This is an idea which, on the basis of the principles enunciated by Galileo Ferrais on the existence of a bipolarity in the presence of rotating magnetic fields, could justify and consolidate the figure of a second Earth. This line of reasoning exceedingly gratified long years of study and the discoveries made in the period from ۱۹۶۰ to ۱۹۸۰ which now, with the intuition about the existence of two Earths as a pair, confirms the proposal of a geocentric conception. This conception could have been considered a purely imaginary idea before the revealing discovery was made about rotating dynamics generated by the presence of the bipolarity which can be expressed by the nuclei of the two Earths. The concept of bipolarity evidently leads to suggest the existence of a universal magnetism on which the innumerable galaxies depend and to think that the nuclei of the Earths follow an extra-galactic course. It also becomes plausible to deduce that the whole Universe is linked by an interminable series of magnetic fluxes." [Source: NEW CONSIDERATIONS ON GEOLOGICAL AND GEOGRAPHICAL ASSESSMENTS with url address http://www.geo-eliocentrismo.it/english/nuovevalutazioni.htm] [۱۷]

pay back his debts, ease his affairs, clarify his path, empower him over his enemies ".(.and not make known his faults all due to him (that is Imam As-Sajjad (a.s

Then Ubay ibn Ka'b asked him, "O Messenger of God! What are these supplications?" He (a.s.) said, "When you finish your prayers sit down and say, 'O my Lord! I implore Thee by your Words, the Seats of your Throne, the Rudder of your Heavens, your Prophets and Messengers to fulfill my prayers since I have encountered difficulties in my affairs. Thus I ask Thee to send blessings upon Muhammad (a.s.) and the Household of Muhammad, and establish convenience in my affairs for me.' Then the Honorable the Exalted God will make your affairs easy for you, expand your breast(١), and dictate to you the expression of I bear witness that there is no god but God when ".you die

Ubay asked, "O Messenger of God! What is this sperm that He has placed in the loin of "?my beloved Al-Husayn

He (a.s.) replied, "The similitude of this sperm is like that of the moon. It is the sperm of boys and girls. Whoever follows him will attain growth and whoever deviates from him will be lost." He asked, "And what is his name, and what is his supplication?" The Prophet (S) said, "His name is Ali, and his supplication is, 'O the Eternal, the Everlasting! O the Living the Everbeing! O the Remover of sorrows! O the Appointer of the Messengers! O

See verse ٩:٢٥ of the Holy Quran. The breast is reputed to be the seat of knowledge -١ and affection. The gift of the highest spiritual insight is being asked for. The Prophet Muhammad (S) was asked about the meaning of this verse when it was revealed. He said, "It is a light that is lit in a believer's heart which leads to his enlightenment." Then he (a.s.) was asked, "Are there any signs for this?" The Prophet (S) replied, "Yes. The signs are an attachment to the Eternal Abode, detachment from this world and being .[prepared for death when it arrives." [Majmaul Bayan, vol.۴, p.٣۶٣

"’!the Honest in Promises

كَعْبٍ، فَقالَ لی رَسُولُ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ: مَرْحَباً بِکَ یا أَبَا عَبْدِ اللَّه، یا زَیْنَ السَّماواتِ وَالأَرَضِینَ ! قالَ لهُ اُبَیُّ: وَکَیْفَ یَکُونُ یا رَسُولَ اللَّهِ زَیْنُ السَّماواتِ وَالأَرَضِینَ أَحَدٌ غَیْرِکَ؟ قالَ: یا اُبَیُّ وَالَّذِی بَعَثَنی بِالْحَقِّ نَبِیّاً إِنَّ الحُسَیْنَ بْنِ عَلِیٍّ فِی السَّماءِ أَکْبَرُ مِنْهُ فِی الأَرْضِ، وَإِنَّهُ لَمَکْتُوبٌ عَنْ یَمِینِ عَرْشِ اللَّهِ عَزَّ وَجَلَّ: مِصْباحُ هُدیً وَسَفِینَهُ نَجاهٍ، وَإِمام غَیْرِ وَهْنٍ، وَعِزٌّ وَفَخْرٌ وَعِلْمٌ وَذُخْرٌ، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ رَکَّبَ فِی صُلْبِهِ نُطْفَهً طَیِّبَهً مُبارَکَهً زَکِیَّهً، وَلَقَدْ لُقِّنَ دَعَواتٍ ما یَدْعُو بِهِنَّ مَخْلُوق إِلاّ حَشَرَهُ اللَّهُ عَزَّ وَجَلَّ مَعَهُ، وَکانَ شَفِیعَه فِی آخِرَتِهِ، وَفَرَّجَ اللَّهُ عَنْهُ کَرْبَهُ، وَقَضی بِها دِینِهِ، وَیَسَّرَ أَمْرَهُ، وَأَوْضَحَ سَبِیلَهُ، وَقَوَّاهُ عَلی عَدُوِّهِ، وَلَمْ یَهْتِکْ سِتْرَهُ، فَقالَ لَهُ اُبَیُّ بْنِ کَعْبٍ: وَما هذِهِ الدَّعَواتُ یا رَسُولَ اللَّهِ؟ قالَ: تَقُولُ فَرَغْتَ مِنْ صَلواتِکَ وَأَنْتَ قاعِدٌ: «اَللَّهُمَّ إِنّی أَسأَلُکَ بِکَلِماتِکَ وَمَعاقِدِ عَرْشِکَ وَسُکّانِ سَماواتِکَ وَأَنْبِیائِکَ وَرُسُلِکَ أَنْ تَسْتَجِیبَ لِی، فَقَدْ رَهِقَنِی مِنْ أَمْرِی عُسْرٌ، فَأَسْأَلُکَ أَنْ تُصَلِّیَ عَلی مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ تَجْعَلَ لی مِنْ أَمْرِی یُسْراً».

فَإِنَّ اللَّهَ عَزَّ وَجَلَّ یُسَهِّلُ أَمْرَکَ، وَیَشْرَحُ صَدْرِکَ، وَیُلَقِّنُکَ شَهادَهَ أَنْ لا إِلهَ إِلاّ اللَّهُ عِنْدَ خُرُوجِ نَفْسِکَ، قالَ لَهُ اُبَیُّ: یا رَسُولَ اللَّهِ فَما هذِهِ النُّطْفَهُ الَّتِی فِی صُلْبِ حَبِیبِی الحُسَیْنِ؟ مَثَلُ هذِهِ النُّطْفَهِ کَمَثَلِ القَمَر، وَهِیَ نُطْفَه تَبْیِینٍ وَبَیانٍ، یَکُونُ مِنَ اتَّبَعَهُ رَشِیداً، وَمَنْ ضَلَّ عَنْهُ غَوِیّاً، قالَ: فَما اسْمُهُ وَما دَعاؤُهُ؟ قالَ: اِسْمُهُ عَلِیٌّ وَدَعاؤُهُ:

«یا دائِمُ یا دَیْمُومُ یا حَیُّ یا قَیُّومُ، یا فارِجَ الَهُمْ وَیا باعِثَ الرُّسُل، وَیا صادِقَ الوَعْد».

The Honorable the Exalted God will reunite anyone with Ali ibn Al-Husayn

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on the Resurrection Day) who supplicates using this supplication. He will lead him to)
.Paradise

Then Ubay asked, "O Messenger of God! Will there be any Successors and Trustees for him?" The Prophet (S) said, "Yes. To him belongs the inheritance of the heavens and the Earth." He asked, "O Messenger of God! What does the inheritance of the heavens and the Earth mean?" The Prophet (S) said, "It means judging rightfully, issuing decrees according to the religion, interpreting the decrees and expressing ".what will come in the future

He asked, "And what is his name?" The Prophet (S) replied, "His name will be Muhammad. He will be the companion of the angels in the heavens. In his supplications he will say, "O my Lord! If Thee are pleased with me and like me, then please forgive me and those of my brethren who follow me, and purify what is in my ".loin

Then the Honorable the Exalted God will place a pure, blessed and pious sperm in his loin. Gabriel (a.s.) informed me that the Honorable the Exalted God purifies this sperm and calls him Ja'far Himself, and He establishes him as a Divinely Guided guide, well pleased, and well-pleasing. He will pray to his Lord by saying the following in his supplications, "O the Near One who do not neglect, O the Most Beneficent the Most Merciful! Please grant my followers armour against the Fire. Be pleased with them. Forgive their sins, and ease their affairs. Pay back their debts. Cover

up their faults. Forgive their major sins that are between you and them. O the One who has no fear of the oppression of the oppressors! O the One who does not become sleepy or fall asleep. Please establish a relief from all sorrows for me." The Sublime God will reunite anyone with Ja'far ibn Muhammad with a bright face towards .Paradise (on the Resurrection Day) who supplicates using this supplication

O Ubay! Indeed the Honorable the Exalted God has placed a pure, blessed and pious sperm in his loin. He Himself has descended His Mercy unto him and called him Musa. Then Ubay asked, "O Messenger of God! It seems as if they are similar to each other. They are from one generation. They inherit from each other. Some of them describe .some others

مَنْ دَعا بِهذَا الدُّعاء حَشَرَهُ اللَّهُ عَزَّ وَجَلَّ مَعَ عَلِيِّ بْنِ الْحُسَيْن، وَكانَ قائِدَهُ إِلى الجَنَّه، فَقالَ لَهُ اُبَيٌّ: يا رَسُولَ اللَّهِ فَهَلْ لَهُ مِنْ خَلَفٍ وَوَصِيٍّ؟ قالَ: نَعَمْ، لَهُ مَوارِيثُ السَّماواتِ وَالأَرْضِ، قالَ: ما مَعْنى مَوارِيثِ السَّماواتِ وَالأَرْضِ يا رَسُولَ اللَّهِ؟ قالَ: القَضاءُ بِالْحَقِّ وَالْحُكْمُ بِالدِّيانَهِ وَتَأْوِيلُ الأَحْكامِ، وَبَيان ما يَكُونُ، قالَ: فَما اسْمُهُ؟ قالَ: اسْمُهُ مُحَمَّدٌ وَإِنَّ الْمَلائِكَهَ لَتَسْتَأْنِسْ بِهِ فِى السَّماواتِ وَيَقُولُ فِى دُعائِهِ: «اَللّهُمَّ إِنْ كانَ لِى عِنْدَكَ رِضْوانٌ وَوُدٌّ فَاغْفِرْلى وَلِمَنْ تَبِعَنى مِنْ إِخْوانِى وَشِيعَتِى، وَطَيِّبْ ما فِى صُلْبى» فَرَكَّبَ اللَّهُ عَزَّ وَجَلَّ فِى صُلْبِهِ نُطْفَهً طَيِّبَهً مُبارَكَهً زَكِيَّهً وَأَخْبَرَنِى جِبْرَئِيلُ عَلَيْهِ السَّلامُ: أَنَّ اللَّهَ عَزَّ وَجَلَّ طَيَّبَ هذِهِ النُّطْفَهَ وَسَمّاها عِنْدَهُ جَعْفَراً، وَجَعَلَهُ هادِياً مَهْدِياً راضِياً مَرْضِياً، يَدْعُو رَبَّهُ فَيَقُولُ فِى

دُعائِهِ:

«يـا دانٍ غَيْرِ مُتَـوانٍ، يـا أَرْحَمُ الرّاحِمِينَ اجْعَـلْ لِشِـيعَتِى مِنَ النّار وِقـاءٍ، وَلَهُم عِنْـدَكَ رِضـاً، وَاغْفِرْ ذُنُـوبهم وَيَسِّرْ اُمُـورهم، وَاقْض دُيُونَهُمْ، وَاسْتِرْ عَوْراتَهُمْ، وَهَبْ لَهُمُ الكَبـائِر الَّتِى بَيْنَك وَبَيْنَهُمْ، يا مَنْ لا يَخافُ الضَّيْمَ، وَلا تَأْخُـذُهُ سِـنَةٌ وَلا نَوْمٌ اجْعَلْ لى مِنْ كُلِّ غَمٍّ فَرَجاً».

مَنْ دَعا بِهـذَا الـدُّعاءِ حَشَرَهُ اللَّه تَعالى أَبْيُضَ الوَجْهِ مَعَ جَعْفَرِ بْنِ مُحَمَّدٍ إِلى الجَنَّهِ، يا اُبَىُّ إِنَّ اللَّهَ تبارَكَ وَتعالى رَكَّبَ عَلَى هـذِهِ النُّطْفَهِ نُطْفَهً زَكِيَّهً مُبارَكَهً طَيِّبَهً، أَنْزَلَتْ عَلَيْها الرَّحْمه وَسَـمّاها عنْدَهُ مُوسَـى، قالَ لَهُ اُبَىُّ: يا رَسُولَ اللَّهِ كَأَنَّهُمْ يَتَواصَـفُونَ وَيَتَناسَـلُونَ وَيَتَوارَثُونَ، وَيَصِفُ بَعْضَهُمْ بَعْضاً، قالَ: وَصَفَهُمْ لى جِبْرَئِيلُ عَنْ رَبِّ العـالَمِينَ جَلَّ جَـلالُهُ، قالَ: فَهَلْ

The Prophet (S) said, “Gabriel described them for me on the authority of the Lord of the Two Worlds - the Exalted the Magnificent.”

Then Ubay asked, “Does Musa have supplications that are different from those of his forefathers?” The Prophet (S) said, “Yes. He says the following in his supplications: ‘O the Creator of the creatures! O the expander of the sustenance! O the splitter of the seeds who makes them grow! O the Creator of the living! O the One who gives life to the dead!: Who takes away life from the living! O the Constant and the Well-Established! O the One who makes the plants sprout! Treat me as You please!’”

The Sublime God will fulfill the needs of and reunite anyone with Musa ibn Ja’far on the Resurrection Day who supplicates using this supplication by Ali ibn Al-Husayn.

And the Honorable the Exalted God Himself has placed

a pure, blessed, pious and well-pleasing sperm in his loin, and called him Ali. He is well-pleasing to God among the creatures regarding his knowledge and wisdom. God establishes him as a Proof for his followers on the Resurrection Day so that they can argue based on him on the Resurrection Day. He has supplications in which he says, "O my Lord! Grant me guidance, and establish me firm on that. Resurrect me with it while I am safe and secure as someone who has no fears. You foster piety and forgiveness."

And the Honorable the Exalted God has placed a pure, blessed, pious and well-pleasing sperm in his loin. He Himself has called him Muhammad ibn Ali Himself. He will intercede on behalf of his followers. He inherits the knowledge of his grandfather. He possesses clear signs and proofs which become apparent. When he is born he will say, There is no god but God, and Muhammad (a.s.) is God's Messenger. In his supplications, he will say, "O the One with no one like unto Him! You are God. There is no god but You. There is no creator but You. You make the creatures perish, but remain yourself. You forgive those who disobey you, and your pleasure lies in forgiveness."

Muhammad ibn Ali will intercede on the Resurrection Day on behalf of whoever supplicates using this supplication by Ali ibn Al-Husayn. And the Sublime God has placed a sperm -neither oppressive nor disobedient, but pious, blessed, pure, and clean- in

his loin. He Himself has called

لِمُوسَى مِنْ دَعْوَه يَدْعُو بِها سِوى دُعاءِ آبائِهِ؟ قالَ: نَعَمْ، يَقُولُ فِی دُعائِهِ:

«یـا خـالِقَ الْخَلْقِ وَیـا باسِطَ الرِّزْق وَیا فالِقَ الحُبِّ وَالنَّوی وَبارِیءَ النَّسَمِ، وَمُحْیِیَ المَوْتی ، وَمُمِیتَ الأَحْیاء، وَدائِمُ الثُّباتِ، وَمُخْرِجَ النَّباتِ، افْعَلْ بی ما أَنْتَ أَهْلُهُ».

مَنْ دَعا بِهـذَا الـدُّعاءِ قَضَـی اللَّهُ تَعالی حَوائِجَهُ، وَحَشَـرَهُ یَوْمَ القِیامَهِ مَعَ مُوسَـی بْنِ جَعْفَرٍ، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ رَکَّبَ فِی صُـلْبِهِ نُطْفَهً مُبـارَکَهً زَکِیَّهً مَرْضِـیَّهً سَـمَّاها عِنْـدَهُ عَلِیّـاً یَکُونُ لِلَّهِ تَعالی فِی خَلْقِهِ رَضِـیّاً فِی عِلْمِهِ وَحُکْمِهِ، وَیَجْعَلُهُ حُجَّهً لِشِـیعَتِهِ یَحْتَجُونَ بِهِ یَوْمَ القِیامَهِ وَلَهُ دُعاءٌ یَدْعُو بِهِ:

«اَللّهُـمَّ أعْطِنی الهُـدی وَثَبِّتْنی عَلَیْـهِ ـوَاحْشُـرْنِی عَلَیْهِ آمِنـاً، أَمْنَ مَنْ لاـ خَـوْفَ عَلَیْهِ وَلاـ حُزْنَ وَلاـ جَزَعَ، إِنَّکَ أَهْـلِ التَّقْـوی وَأَهْلُ الْمَغْفِرَهِ».

وَإِنَّ اللَّهَ عَزَّ وَجَلَّ رَکَّبَ فِی صُـلْبِه نُطْفَهً مُبارَکَهً طَیِّبَهً زَکِیَّهً مَرْضِـیَّهً وَسَـمَّاها مُحَمَّدَ بْنِ عَلِیٍّ، فَهُوَشَـفِیعُ شِـیعَتِهِ وَوارِثُ عِلْمِ جَدِّهِ، لَهُ عَلامهٌ وَحُجَّهً ظاهِرَهٌ، إِذا وُلِدَ یَقُولُ: «لا إِلهَ إِلاّ اللَّهِ مُحَمَّدٌ رَسُولَ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ » وَیَقُولُ فِی دُعائِهِ:

«یـا مَنْ لاـ شَبِیهَ لَهُ وَلاـ مِثالَ، أَنْتَ اللَّهُ الَّذِی لا إِلهَ إِلاَّ أَنْتَ وَلا خالِقَ إِلاّ أَنْتَ، تُفْنِی الَمخْلُوقِینَ وَتُبْقی أَنْتَ، حَلُمَتْ عَمَّنْ عَصاکَ، وَفِی الْمَغْفِرَهِ رِضاکَ».

من دَعا بِهـذَا الـدُّعاءِ کانَ مُحَمَّدُ بْنُ عَلِیٍّ شَـفِیعَهُ یَوْمَ القِیامَهِ، وَإِنَّ اللَّهَ تَعالی رَکَّبَ فِی صُـلْبِهِ نُطْفَهً لا باغِیَهً وَلا طاغِیَهً، بارَّهً مُبارَکَهً طَیِّبَهً طاهِرَهً، سَمَّاها عِنْدَهُ عَلِیَّ بْنِ مُحَمَّدٍ، فَأَلْبَسَها

him Ali ibn Muhammad. He has equipped him with calmness and dignity. He has granted him knowledge and the hidden secrets. Whoever visits him while covering up something in his heart (mind), he will inform him of that, and will

admonish him against his enemies and will say the following in his supplications, "O the Light! O the Proof! O the Luminous! O the Lucid! O Lord! Please guard me against the wickedness of the devils, the seditions of the ages. I ask Thee for salvation on the Day on which the Trumpet is blown."

Ali ibn Muhammad will intercede (on the Resurrection Day) on behalf of whoever supplicates using this supplication and lead him into Paradise. And the Blessed the Sublime God Himself has placed a sperm in his loin whom He called Al-Hassan.

Then He established him as light in the towns, His Successor on the Earth, as a source of honor for his grandfather, as a guide for his followers, and as one to intercede on their behalf near his Lord, as a revenger of His enemies, and as a Proof for those who are his friends and those who adhere to him as their Divine Leader. In his supplications he said,

"O the Noble One - noble in your nobility! How noble is one who is noble in his nobility! O the Noble One! Grant me nobility by your Nobleness. And acknowledge me by your assistance. Keep away from me the temptations of Satan and fend things off from me using your own fending. And protect me by your protection. And establish me as one of your best creatures. O the One and Only! O the Single and the Eternal."

The Honorable the Exalted God will reunite with him (al-Hasan)

whoever supplicates using this supplication and save him from the Fire even if the Fire has become incumbent upon him.(۱) Indeed the Blessed the Sublime God has placed a pure, blessed and pious sperm - pure and purifying in Al-Hassan's loin. Any believer from whom the Sublime God has taken a pledge of his Mastery will be pleased with him, and all those who refute him will become atheists. He is a pious, pure, righteous, approved, guiding and Divinely Guided Divine Leader. And he rules justly, and orders to rule that way. He acknowledges the Sublime God, and the Sublime God acknowledges him in His words. He will rise from Tihama (in the Arabia) when signs and proofs have appeared. He possesses treasures that are not of silver and gold, but are of very beautiful

السَّكِينَهَ وَالْوَقار، وَأَوْدَعَها العُلُومَ، وَكُلَّ سِرٍّ مَكْتُومٍ، مَنْ لَقِيَهُ وَفِى صَدْرِهِ شَى ءٌ أَنْبَأَهُ بِهِ وَحَذَّرَهُ مِنْ عَدُوِّهِ وَيَقُولُ فِى دَعائِهِ:

«يا نُورُ يا بُرْهان يا مُنِيرُ يا مُبِينُ يا رَبِّ اكْفِنِى شَرَّ الشُّرُورِ وَآفاتَ الدُّهُورِ وَأَسأَلُكَ النَّجاهَ يَوْمَ يَنْفَخُ فِى الصُّورِ».

مَنْ دَعا بِهذَا الدُّعاءِ كانَ عَلِيُّ بْنُ مُحَمَّدٍ شَفِيعَهُ وَقائِدَهُ إِلى الجَنَّهِ، وَإِنَّ اللَّهَ تَبارَكَ وَتَعالى رَكَّبَ فِى صُلْبِهِ نُطْفَهً، وَسَمَّاها عِنْدَهُ الحَسَنَ، فَجَعَلَهُ نُوراً فِى بِلادِهِ، وَخَلِيفَهً فِى أَرْضِهِ، وَعِزّاً لِأُمَّهِ جَدِّهِ، وَهادِياً لِشِيعَتِهِ، وَشَفِيعاً لَهُم عِنْدَ رَبِّهِ، وَنِقْمَهً عَلى مَنْ خالَفَهُ، وَحُجَّهً لِمَنْ والاهُ وَبُرْهاناً لِمَنِ اتَّخَذَهُ إِماماً يَقُولُ فِى دُعائِهِ:

«يا عَزِيزَ الْعِزِّ فِى عِزِّهِ، ما أَعَزَّ عَزِيزَ العِزِّ فِى عِزِّهِ، يا عَزِيزاً عُزَّنِى بِعِزِّكَ، وَأَيِّدْنى بِنَصْرِكَ، وَأَبْعِدْ عَنِّى هَمَزاتِ الشَّياطِينَ، وَأَدْفَع عَنِّى بِدَفْعِكَ، وَامْنَعْ

۱- He has been condemned to go to Hell.

عَنّی بِمَنْعِکَ، وَاجْعَلْنِی مِنْ خِیارِ خَلْقِکَ، یا واحِدُ یا أَحَدُ، یا فَرْدُ یا صَمَدُ».

مَنْ دَعا بِهذَا الدُّعاءِ حَشَرَهُ اللَّهُ عَزَّ وَجَلَّ مَعَهُ، وَنَجّاهُ مِنَ النّارِ و لَوْ وَجَبَتْ عَلَیْهِ، وَإِنَّ اللَّهَ تَبارَکَ وَتَعالی رَکَّبَ فِی صُلْبِ الحَسَنِ نُطْفَةً مُبارِکَةً زَکِیَّةً طَیِّبَةً طاهِرَةً مُطَهَّرَةً یرضی بِها کُلِّ مُؤْمِنٍ مِمَّنْ قَدْ أَخَذَ اللَّهُ تعالی مِیثاقَهُ فِی الوِلایَه، وَیَکْفُرُ بِها کُلُّ جاحِدٍ، فَهُوَإِمامٌ تَقیٌّ نَقیٌّ بارٌّ، مَرْضِیٌّ هادِیٌّ مَهْدِیٌّ، یَحْکُمُ بِالْعَدْلِ، وَیَأْمُر بِهِ، یُصَدِّقُ اللَّهَ تَعالی ، وَیُصَدِّقُهُ اللَّهُ تَعالی فِی قَوْلَهُ یَخْرُجُ مِنْ تِهامَهَ حِینَ تَظْهَرُ الدَّلائِلُ وَالْعَلاماتُ، وَلَهُ کُنُوزٌ لا ـ ذَهَبٌ وَلا ـ فِضَّهٌ إِلاّ ـ خُیُولٌ مُطَهَّمَهٌ وَرِجالٌ مُسَوَّمَهٌ، یَجْمَعُ اللَّه تَعالی لَهُ مِنْ أق___اصِی البِلادِ عَلَی عِدَّهِ

and strong horses and remarkable men marked with faith and worship. The Sublime God will gather together as many people as there were in the (Battle of) Badr - that is three hundred and thirteen men - around him from the farthest towns. There is a sealed Tablet with him in which the number of his companions, their names, their family names, their towns, their characteristics, their looks and their nicknames are recorded. They are all fighters striving in his obedience.

And Ubay asked him, "O Prophet of God! And what are his proofs and his signs?"

The Prophet (S) said, "He has a flag which opens up by itself when the time comes for him to rise. This is inherent in its nature. The Sublime God will empower it to talk, and the flag will say, "O Friend of God! Rise and kill the enemies of God."

These two(١) are two signs and proofs for him. And he has a sword that is placed in its sheath. And when the time comes for him to rise, this sword is drawn out of its sheath by itself. The Sublime God will empower it to talk, and the sword will say, "O Friend of God! Rise. It is no longer allowed for you to be indifferent to the enemies of God."

Then he will rise and kill the enemies of God wherever he finds them. He will establish the bounds set up by God, and rule according to the Decrees of God. He will rise with Gabriel on his right side and Michael on his left side. You will see what I told you happen, even though it may be after some time. And I entrust my affairs to the Sublime, the Honorable the Exalted God.

O Ubay! Prosperous be the one who meets him. Prosperous be the one who loves him. Prosperous be the one who believes in him. God will save them from destruction due to him, and due to confessing to God, His Messenger and all the Divine Leaders. God will open up Paradise for them. Their similitude on the Earth is like that of musk which always smells good and never changes. And their similitude in the heavens is like that of the bright moon whose illumination never ceases.

Ubay asked, "O Prophet of God! How were the details about these Divine Leaders expressed to you by the

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١- The opening of the flag and its talking.

Honorable the Exalted God?" The Prophet (S) said, "Indeed the Honorable the Exalted God sent down twelve Tablets to me on each of which the names of each of the Divine ".Leaders is sealed. The descriptions of each of them is in the appropriate Tablet

أَهْلِ بَدْرٍ ثَلاثِمائَةٍ وَثَلاثَةَ عَشَر رَجُلاً، مَعَهُ صَحِيفَةٌ مَخْتُومَةٌ فِيها عَدَدُ أَصْحابِهِ بِأَسْمائِهِمْ أَنْسابِهِمْ وَبُلْدانِهِمْ وَطَبائِعِهِمْ وَحِلاهُمْ وَكُناهُمْ كَرّارُونَ، مُجِدُّونَ فِى طاعَتِهِ. فَقالَ لَهُ أُبَيٌّ: وَما دَلائِلُهُ وَعَلاماتُهُ يا رَسُولَ اللَّهِ؟ قالَ: لَهُ عَلَمٌ إِذا حانَ وَقْتُ خُرُوجِهِ انْتَشَرَ ذلِكَ الْعِلْمُ مِنْ نَفْسَهُ، وَأَنْطَقَهُ اللَّه تَعالى ، فَناداهُ العَلَمُ: اُخْرُجْ يا وَلِيَّ اللَّه فَاقْتُلْ أَعْداءَ اللَّهِ، وَهُما آيَتانِ و عَلامَتانِ، وَلَهُ سَيْفٌ مُغْمَدٌ فَإِذا حانَ وَقْتُ خُرُوجِه اخْتَلَعَ ذلِكَ السَّيْفُ مِنْ غِمْدِهِ وَأَنْطَقَهُ اللَّهُ عَزَّ وَجَلَّ فَناداهُ السَّيْفُ: اخْرُجْ يا وَلِيَّ اللَّهِ، فَلا يَحِلُّ لَكَ أَنْ تَقْعَدُ عَنْ أَعْداءَ اللَّهِ، فَيَخْرِجُ وَيَقْتُلُ أَعْداءَ اللَّهُ حَيْثُ ثَقَفَهُمْ وَيُقِيمُ حُدُودَ اللَّه، وَيَحْكُمُ بِحُكْم اللَّهِ، يَخْرُجُ وَجَبْرَئِيلُ عَلَيْهِ السَّلامُ عَنْ يَمِينِه مِيكائِيلُ عَنْ يَسارِهِ وَسَوْفَ تَذْكُرُونَ ما أَقُولُ لَكُمْ وَلَوْ بَعْدَ حِينٍ، وَاُفَوِّضُ أَمْرِى إِلَى اللَّهِ عَزَّ وَجَلَّ.

يا أُبَيُّ طُوبى لِمَنْ لَقِيهُ، وَطُوبى لِمَنْ أَحَبَّهُ، وَطُوبى لِمَنْ قالَ بِهِ، يَنْجِيهِمُ اللَّهُ بِهِ مِنَ الهَلَكَهِ وَبِالْإِقْرارِ بِاللَّه وَبِرَسُولِهِ وَبِجَمِيعِ الأَئِمَّهِ، يَفْتَحُ اللَّهُ لَهُمُ الجَنَّهَ، مَثَلُهُمْ فِى الأَرْضِ كَمَثَلِ المِسْكِ الَّذِى يَسْطَعُ رِيحُهُ وَلا يَتَغَيَّرُ أَبَداً، وَمَثَلُهُمْ فِى السَّماءِ كَمَثَلِ الْقَمَرِ المُنِير الَّذِى لا يُطْفى نُورُهُ أَبَداً.

قالَ أُبَيُّ: يا رَسُولَ اللَّهِ كَيْفَ بَيانُ حالِ هؤُلاءِ الأَئِمَّهِ عَنِ اللَّهِ عَزَّ وَجَلَّ؟ قالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ أَنْزَلَ عَلِيِّ اثْنَتَىْ عَشَرهَ صَحِيفَهً، اسْمُ كُلِّ إِمامٍ عَلَى خاتِمِهِ وَصِفَتُهُ فِى صَحِيفَتِهِ.

Ali ibn Abdullah al-Warraq ۶-۳۰

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al-Razi - may God be pleased with him - narrated that Sa'd ibn Abdullah quoted on the authority of al-Haytham ibn Abi Masrooq an-Nahdi, on the authority of Al-Husayn ibn Ulwan, on the authority of Amr ibn Khalid, on the authority of Sa'd ibn Tarif, on the authority of al-Asbagh ibn Nobata that Abdullah ibn Abbas narrated that he had heard God's Prophet (S) say, "Ali, Al-Hassan, Al-Husayn, nine of the progeny of Al-Husayn and I are the Pure, the Immaculate."

۶-۳۱ Ahmad ibn Al-Hassan al-Qattan narrated that Ahmad ibn Yahya bin Zakariya al-Qattan quoted on the authority of Bakr ibn Abdullah ibn Habib, on the authority of Al-Fadhl ibn al-Saqr al-Abdi, on the authority of Abu Mo'awiya, on the authority of al-A'amesh, on the authority of Abaya ibn Reb'ee, on the authority of Abdullah ibn Abbas that God's Prophet (S) said, "I am the Master of the Prophets, and Ali ibn Abi Talib (a.s.) is the Master of the Trustees. The Trustees after me are twelve, the first of whom is Ali ibn Abi Talib (a.s.) and their last one is the Riser."

۶-۳۲ Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with him - narrated that Muhammad ibn Ma'aqil al-Qirmaysini quoted on the authority of Muhammad ibn Abdullah al-Basri, on the authority of Ibrahim ibn Mihzam, on the authority of his father, on the authority of Abi Abdullah (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali (a.s.) that God's Prophet (S) said,

God granted twelve members of my Holy Household my understanding, knowledge“ and wisdom, and has created them from my nature. Woe be to those who deny them after me, and refute their ties of kinship with me. What is wrong with them? May God ”.not make them benefit from my intercession

Muhammad ibn Ibrahim ibn Ishaq al-Taliqani - may God be pleased with him - ۶-۳۳ narrated that Muhammad ibn Hamam Abu Ali quoted on the authority of Abdullah ibn Ja’far al-Hemyari, quoted on the authority of Al-Hassan ibn Musa al-Khashshab, on the authority of Abil Muthanna an-Nakha’ee, on the authority of Zayd ibn Ali ibn Al-Husayn, on the authority of his father Ali ibn Al-Husayn (a.s.), on the authority of his father (a.s.) that God’s Prophet (S) said, “How can a nation that begins with me, Ali and eleven of my progeny who are all men of Understanding and ends with the Messiah - the son of (the Blessed Lady) Mary (a.s.) - perish? However, in the meantime anyone ”.who does not belong to my nation, and I am not associated with will perish

۳۰ - حَدَّثَنا عَلِيُّ بْنُ عَبْدِ اللَّهِ الوَرَّاقُ الرَّازِیُ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنا الهَيْثَم بْنِ أَبی مَسْرُوقِ النَّهْدِیِّ، عَنِ الحُسَيْنِ بْنِ عُلْوانَ، عَنْ عَمْرِو بْنِ خالِدٍ، عَنْ سَعْدِ بْنِ طَرِيفٍ، عَنِ الأَصْبَغِ بْنِ نُباتَهُ، عَنْ عَبْدِ اللَّه بْنِ عَبَّاس، قالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّی اللهُ عَلَيْهِ وَآلِهِ يَقُولُ: أَنَا وَعَلِيٌّ وَالحَسَنُ وَالحُسَيْنُ وَتِسْعَةٌ مِنْ وُلْدِ الحُسَيْنِ مُطَهَّرُونَ مَعْصُومُونَ.

۳۱ - حَدَّثَنا

أَحْمَدُ بْنُ الحَسَنِ القَطَّانُ قالَ: حَدَّثَنا أَحْمَدُ بْنُ يَحْيَى بْنِ زَكَرِيَّا القَطَّانُ، قالَ: حَدَّثَنا بَكْرِ بْنِ عَبْدِ اللَّه بْنِ حَبيبٍ، قالَ: حَدَّثَنا الفَضْلُ بْنُ الصَقْرِ العَبْدِيِّ، قالَ: حَدَّثَنا أَبُو مُعاوِيَه، عَنِ الأَعْمَشِ، عَنْ عَبايَه بْنِ رِبْعِيّ، عَنْ عَبْدِاللَّه بْنِ عَبَّاسٍ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى الله عَلَيْهِ وَآلِهِ أَنَا سَيِّدُ النَبِيِّين وَعَلِيُّ بْنُ أَبى طالِب سَيِّدُ الوَصِيِّين وَإِنَّ أَوْصِيائِى بَعْدى اثْنا عَشَرَ، أَوَّلُهُم عَلِيُّ بْنُ أَبى طالِبٍ وَآخِرُهُمُ الْقائِمُ.

٣٢ - حَدَّثَنا أَحْمَدُ بْنُ زِيادِ بْنِ جَعْفَرِ الْهَمَذانىّ رَضِىَ الله عَنْهُ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ مَعْقِل القِرْميسينيُّ حَدَّثَنا مُحَمَّدُ بْنُ عَبْدِ اللَّه البَصْرِيِّ، قالَ: حَدَّثَنا إِبْراهيم بْنِ مِهْزَم، عَنْ أَبيهِ، عَنْ أَبى عَبْدِ اللَّه عَلَيْهِ السَّلام، عَنْ آبائِهِ، عَنْ عَلِيٍ عَلَيْهِمُ السَّلاَمُ، قالَ: قالَ رَسُولُ اللَّهِ صَلَّى الله عَلَيْهِ وَآلِهِ: اثْنا عَشَرَ مِنْ أَهْلِ بَيْتِى أَعْطاهُمُ اللَّه فَهْمِى وَعِلْمِى وَحِكْمَتِى وَخَلَقَهُمْ مِنْ طِينَتِى فَوَيْلٌ لِلْمُنْكِرِينَ عَلَيْهِمْ بَعْدى، القاطِعينَ فِيهِمْ صِلَتى، ما لَهُم لا أَنَا لَهُمُ اللَّهُ شَفاعَتِى.

٣٣ - حَدَّثَنا مُحَمَّدُ بْنُ إِبْراهيمَ بْنِ إِسْحاقَ الطَّالِقانِيُّ رَضِىَ الله عَنْهُ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ هَمّام أَبُو عَلِيٍّ، عَنْ عَبْدِ اللَّه بْنِ جَعْفَرٍ الحِمْيَرِيُّ، عَنِ الحَسَنِ بْنِ مُوسَى الخَشَّابِ، عَنْ أَبى المُثَنّى النَّخَعِيِّ، عَنْ زَيْد بْنِ عَلِيِّ بْنِ الحُسَيْنِ، عَنْ أَبيهِ عَلِيِّ بْنِ الحُسَيْنِ، عَنْ أَبيهِ عَلَيْهِمَا السَّلاَمُ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى الله عَلَيْهِ وَآلِهِ: كَيْفَ تَهْلِكُ أُمَّةٌ أَنَا وَعَلِيٌّ وَأَحَدَ عَشَرَ مِنْ وُلْدِى اُولُوالأَلْبابِ أَوَّلُها، وَالمَسِيحُ بْنُ مَرْيَمَ آخِرُها، وَلكِن يَهْلِكُ بَيْنِ ذلِكَ مَنْ لَسْتُ مِنْهُ وَلَيْسَ مِنِّى.

۶-۳۴ Ahmad ibn Muhammad ibn Yahya al-Attar (a.s.) narrated that his father quoted on the authority of Muhammad ibn Abdul Jabbar, on the authority of Abi

Ahmad Muhammad ibn Ziyad al-Azedi, on the authority of Aban ibn Uthman, on the authority of Abi Ahmad Muhammad ibn Ziyad al-Azedi, on the authority of Aban ibn Uthman, on the authority of Thabit ibn Dinar, on the authority of the Master of the Worshippers Ali ibn Al-Husayn (a.s.), on the authority of the Master of the Martyrs Al-Husayn ibn Ali, on the authority of the Master of the Trustees the Commander of the Faithful Ali ibn Abi Talib (a.s.) that God's Prophet (S) told him, "There are twelve Divine Leaders after me. O Ali! You are the first one. Their last one is the Riser with whose hands God - whose mentioning is Blessed and High - will conquer the East and the West of the Earth"

My father and Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be ۶-۳۵ pleased with them - narrated that Sa'd ibn Abdullah, Abdullah ibn Ja'far al-Hemyari, Muhammad ibn Yahya al-Attar and Ahmad ibn Idris - may God be pleased with them - quoted on the authority of Ahmad ibn Abi Abdillah al-Barqi, on the authority of Abi Hashem Dawood ibn Al-Qasim al-Ja'fari, on the authority of Abi Ja'far Muhammad ibn Ali Al-Baqir (a.s.), "One day the Commander of the Faithful (a.s.) was with Al-Hassan ibn Ali (a.s.) and Salman al-Farsi - may God be pleased with him. The Commander of the Faithful (a.s.) was leaning on Salman's hand. They entered the 'Al-Haram Mosque (the Kaaba). A good-looking well-dressed man came up

to them and greeted the Commander of the Faithful (a.s.). Then the Imam (a.s.) greeted him back. The man sat down and said, “O Commander of the Faithful! I will ask you about three things. If you give me the right answers then I will know that your tribe has something done to you for which they will neither be safe in this world, nor will they be secure in the Hereafter. But if not, I will know that you and the rest are the same.”

Then the Commander of the Faithful (a.s.) told him, “Ask me whatever you wish.” He asked, “Inform me about where a man’s soul goes when he goes to sleep, how a man remembers and forgets, and how one’s child looks like his uncles or aunts.”

Then the Commander of the Faithful (a.s.) turned to Aba Muhammad Al-Hassan ibn Ali (a.s.) and said, “O Aba Muhammad! Answer him.”

۳۴ - حَدَّثَنا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ يَحْيَى العَطّار قالَ: حَدَّثَنا أَبى، عَنْ مُحَمَّدِ بْنِ عَبْدِ الجَبّارِ، عَنْ أَبى أَحْمَدَ مُحَمَّدِ بْنِ زِيادٍ الأَزْدِيِّ، عَنْ أَبانِ بْنِ عُثْمانَ، عَنْ ثابِتِ بْنِ دِينارٍ، عَنْ سَيِّدِ العابِدِينَ عَلِيِّ بْنِ الحُسَيْنِ، عَنْ سَيِّدِ الشُّهَداءِ الحُسَيْنِ بْنِ عَلِيٍّ، عَنْ سَيِّدِ الأَوْصِياءِ أَمِيرَ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبى طالِب عَلَيْهِمُ السَّلَامُ قالَ: قالَ لى رَسُولُ اللَّهِ صَلَّى الله عَلَيْهِ وَآلِهِ: الأَئِمَّةُ مِنْ بَعْدى اثْنا عَشَرَ أَوَّلُهُم أَنْتَ يا عَلِيُّ، وَآخِرُهُمْ القائِمُ الَّذِى يَفْتَحُ اللَّه - تَبارَكَ وَتَعالى ذِكْرُهُ - عَلَى يَدَيْهِ مَشارِقَ الأَرْضِ وَمَغارِبَها.

۳۵ - حَدَّثَنا أَبى؛ وَمُحَمَّدُ بْنُ الحَسَنِ بْنِ أَحْمَدَ بْنِ الوَلِيدِ - رَضِىَ

اللّهُ عَنْهُما – قالا: حَدَّثَنا سَعْدُ بْنُ عَبْدِ اللَّه؛ وَعَبْدُ اللَّهُ بْنِ جَعْفَرٍ الحِمْيَرِيُّ؛ وَمُحَمَّدُ بْنُ يَحْيَى العَطَّار، وَأَحْمَدُ بْنُ إِدْرِيسَ جَمِيعاً قالُوا: حَدَّثَنا أَحْمَدُ بْنُ أَبِى عَبْدِ اللَّهِ البَرْقِيُّ قالَ: حَدَّثَنا أَبُو هاشِمٍ داوُدُ بْنُ القاسِمِ الجَعْفَرِيُّ، عَنْ أَبِى جَعْفَرٍ مُحَمَّدِ بْنِ عَلِيٍّ الثّانِى عَلَيْهِمَا السَّلاَمُ قالَ: أَقْبَلَ أَمِيرُ الْمُؤْمِنينَ عَلَيْهِ السَّلامُ ذاتَ يَوْمٍ وَمَعَهُ الحَسَنُ بْنُ عَلِيٍ عَلَيْهِمَا السَّلاَمُ وَسَلْمان الفارسيُّ رَضِىَ اللهُ عَنْهُ وَأَمِيرُ الْمُؤْمِنينَ مُتَّكِئٌ عَلَى يَدِ سَلْمان، فَدَخَلَ الْمَسْجِدَ الحَرام إِذْ أَقْبَلَ رَجُلٌ حَسَنُ الهَيْئَهِ وَاللِّباس، فَسَلَّمَ عَلَى أَمِيرِ الْمُؤْمِنينَ عَلَيْهِ السَّلامُ فَرَدَّ عَلَيْهِ فَجَلَس، ثُمَّ قالَ: يا أَمِيرَ الْمُؤْمِنِينَ! أَسأَلُکَ عَنْ ثَلاثِ مَسائِلَ، إِنْ أَخْبَرْتَنِى بِهِنَّ عَلِمْتَ أَن القَوْمَ قَدْ رَكِبُوا مِنْ أَمْرِکَ ما أَقْضى عَلَيْهِمْ أَنَّهُمْ لَيسوا بِمَأمُونِينَ فِى دُنْياهُمْ وَلا فِى آخِرَتِهِمْ، وَإِنْ تَكُنْ الاُخْرى عَلِمْتُ أَنَّکَ وَهُمْ شَرْعٌ سَواءٌ، فَقالَ لَهُ أَمِيرُ الْمُؤْمِنين عَلَيْهِ السَّلامُ: سَلْنِى عَمَّا بَدالَکَ، فَقالَ، أَخْبَرْنِى عَنِ الرَّجُلِ إذا نامَ أَيْنَ تَذْهَبُ رُوحُهُ؟ وَعَنِ الرَّجُل كَيْفَ يَذْكُرُ وَيَنْسى ؟ وَعَنِ الرَّجُلِ كَيْفَ يُشْبِهُ وُلْدِه الأَعْمامَ وَالأَخْوال فَالْتَفَتَ أَمِيرُ الْمُؤْمِنينَ عَلَيْهِ السَّلامُ إِلى أَبِى مُحَمَّدٍ الحَسَنِ بْنِ عَلِيٍ عَلَيْهِمَا السَّلاَمُ، فَقالَ: يا أَبَا مُحَمَّدٍ أَجِبْهُ.

Then Al-Hassan (a.s.) said, “Regarding your question about where a man’s soul goes when he sleeps, the soul is associated with the wind, and the wind is associated with the air as long as the owner of the soul does not move. If the Sublime God permits that the soul be returned to its owner, the soul will attract the wind and pull it towards itself. And the wind will attract the air. Thus the soul will return

and reside in the body of its owner. However, if the Honorable the Exalted God does not permit that the soul be returned to its owner, then the air will absorb the wind, and the wind will absorb the soul. Then the soul will not return to its owner until the .Resurrection time

And regarding what you asked about remembering and forgetting, there is a cavity in a man's heart over which there is a plate. When a man perfectly expresses that "Blessings be Upon Muhammad and the Household of Muhammad", this plate will be removed from that cavity. Then the heart will be illuminated and man will remember what he had forgotten. However, if he does not express that 'Blessings be Upon Muhammad and the Household of Muhammad', or imperfectly expresses the blessings upon them, this plate will totally cover that cavity. Then the heart will be in .darkness and man will forget what he had remembered

And regarding what you asked about a baby that looks like his aunts or uncles I should say that when a man goes to his wife and has intercourse with her with a calm heart, tranquil hereditary disposition, and an unagitated body, the sperm will enter the uterus and a child who will look like his parents will be formed. However, if he goes to her with a heart that is not calm, a hereditary disposition that is not tranquil and an agitated body, then the sperm will be agitated. When the sperm gets

agitated, it will land on some of the other family lines which may be related to his lineage from his aunts or uncles. Then once the sperm falls off on one of the other family lines from the lineage of his uncles, the child will look like one of his uncles. But if the sperm falls on one of the other family lines from the lineage of his aunts, the child will look like one of his aunts.

Then the man said, "I bear witness that there is no god but God. I believed in this before. And I bear witness that Muhammad is God's Messenger. I believed in this before.

فَقالَ عَلَيْهِ السَّلامُ: أَمَّا ما سَأَلْتَ عَنْهُ مِنْ أَمْرِ الإِنْسان إِذا نامَ أَيْنَ تَذْهَبُ رُوحُهُ، فَإِنَّ رُوحَهُ مُتَعَلِّقَةٌ بِالرِّيحِ وَالرِّيحُ مُتَعَلِّقَةٌ بِالْهَواءِ إِلى وَقْتِ ما يَتَحَرَّكُ صاحِبُها لِلْيَقْظَهِ، فَإِنْ أَذِنَ اللَّهُ تَعالى بِرَدِّ الرُّوحِ عَلَى صاحِبِها جَذَبَتْ تِلْكَ الرُّوحُ الرِّيحَ وَجَذَبَتْ تِلْكَ الرِّيحُ الهَواءَ، فَرَجَعَتِ الرُّوحُ فَأُسْكِنَتْ فِي بَدَن صاحِبِها وَإِنْ لَمْ يَأْذَنِ اللَّهُ عَزَّ وَجَلَّ بِرَدِّ تِلْكَ الرُّوحِ عَلَى صاحِبِها، جَذَبَ الهَواءُ الرِّيحَ، وَجَذَبَتِ الرِّيحُ الرُّوحَ، فَلَمْ تُرَدَّ عَلَى صاحِبِها إِلى وَقْتِ ما يُبْعَثُ.

وَأَمَّا ما ذَكَرْتَ مِنْ أَمْرِ الذِّكْرِ وَالنِّسْيانِ، فَإِنَّ قَلْبَ الرَّجُلَ فِي حُقٍّ وَعَلَى الحُقِّ طَبَقٌ، فَإِنْ صَلَّى الرَّجُلُ عِنْدَ ذلِكَ عَلَى مُحَمَّد وَآلِ مُحَمَّدٍ صَلاه تامَّهً، انْكَشَفَ ذلِكَ الطَّبَقُ عَنْ ذلِكَ الحَقِّ، فَأَضاءَ القَلْبُ وَذَكَرَ الرَّجُلُ ما كانَ نَسِيَ، فَإِنْ [هُوَ] لَمْ يُصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ أَوْ نَقَصَ مِنَ الصَّلاهِ عَلَيْهِم، انْطَبَقَ ذلِكَ الطَّبَقُ عَلَى ذلِكَ الحَقِّ، فَأَظْلَمَ القَلْبُ وَنَسِيَ الرَّجُلُ ما كانَ ذَكَرَهُ.

و أَمَّا

ما ذَكَرْتَ مِنْ أَمْرِ المَوْلُودِ الَّذِى يُشْبِهُ أَعْمامَهُ و أَخْوالَهُ فَإِنَّ الرَّجُلَ إِذا أَتى أَهْلَهُ فَجامَعَها بِقَلْبِ ساكِنٍ وَعُرُوق هادِئَهٍ وَبَدَنٍ غَيْرِ مُضْطَرِبٍ فاستكنت تِلْكَ النُّطْفَهُ فِى الرَّحِمَ خَرَجَ الوَلَد يُشْبِهُ أَباهُ وَأُمَّهُ وَإِن هُوَأَتاها بِقَلْبِ غَيْرِ ساكِن وَعُرُوق غَيْرِ هادِئَه وَبَدَن مُضْطَرِبِ اضْطَرَبْتُ النُّطْفَهُ فَوَقَعَتْ فِى حالِ اضْطَرابِها عَلى بَعْضِ العُرُوقِ، فَإِنْ وَقَعَتْ عَلى عِرْق مِنْ عُرُوقِ الأَعْمامِ أَشْبَهَ الوَلَدُ أَعْمامَهُ ؛وَإِنْ وَقَعَتْ عَلى عِرْقٍ مِنْ عُرُوقِ الأَخْوالِ أَشْبَهُ الوَلَدُ أَخْوالَهُ.

فَقالَ الرَّجُلُ: أَشْهَدُ أَن لا إِلهَ إِلاّ اللّهِ وَلَمْ أَزَلْ أَشْهَدُ بِها، وَأَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللّهِ وَلَمْ أَزَلْ أَشْهَـدُ بِذلِـكَ وَأَشْهَـدُ أَنَّکَ وَصِيُّ رَسُولِـهِ وَالْقائِمُ بِحُجَّتِهِ - وَأَشارَ إِلى أَمِيرِ الْمُؤْمِنين

And I bear witness that you are the Trustee of His Messenger, and you are the Riser to His Proof." (He was pointing to the Commander of the Faithful when he said this.) I believed in this before.

And I bear witness that you are his Trustee and the Riser to His Proof after him. He was pointing to Al-Hassan when he said this.

And I bear witness that Al-Husayn ibn Ali is the Trustee of your father and the Riser to His Proof after you.

And I bear witness that Ali ibn Al-Husayn is in charge of the affairs of Al-Husayn after him.

And I bear witness that Muhammad ibn Ali is in charge of the affairs of Ali ibn Al-Husayn after him.

And I bear witness that Ja'far ibn Muhammad is in charge of the affairs of Muhammad ibn Ali after him.

And I bear witness that Musa ibn Ja'far is in

.charge of the affairs of Ja’far ibn Muhammad after him

And I bear witness that Ali ibn Musa is in charge of the affairs of Musa ibn Ja’far after .him

And I bear witness that Muhammad ibn Ali is in charge of the affairs of Ali ibn Musa .after him

And I bear witness that Ali ibn Muhammad is in charge of the affairs of Muhammad ibn Ali, and I bear witness that Al-Hassan ibn Ali is in charge of the affairs of Ali ibn .Muhammad

And I bear witness that a man from the offspring of Al-Hassan ibn Ali whose name and nickname we are not permitted to mention until he Rises will be in charge of the affairs of Al-Hassan ibn Ali. When he rises, he will fill the Earth with justice while it has been filled with oppression. O Commander of the Faithful! Peace, God’s Mercy and His .Blessings be upon you.” Then he stood up and left

Then the Commander of the Faithful (a.s.) said, “O Aba Muhammad! Follow him and see where he wants to go.” Then Al-Hassan (a.s.) went after him. Al-Hassan (a.s.) said, “As soon as he left the mosque, I did not see him. It was as if the Honorable the Exalted God had removed him from the Earth! I returned to the Commander of the ”.Faithful (a.s.) and informed him about that

عَلَيْهِ السَّلامُ – وَلَمْ أَزَلْ أَشْهَدُ بِها، وَأَشْهَدُ أَنَّکَ وَصِيُّهُ وَالقائِمُ بِحُجَّتِهِ بَعْدك – وَأَشارَ إِلى الحَسَن عَلَيْهِ السَّلامُ – وَأَشْهَدُ أَنَّ الحُسَيْنَ بْنِ عَلِى

وَصِيُّ أَبِيكَ، وَالقائِمُ بِحُجَّتِهِ بَعْدَكَ، وَأَشْهَدُ عَلَى عَلِيِّ بْنِ الحُسَيْنِ أَنَّهُ القائِمُ بِأَمْرِ الحُسَيْنِ بَعْدَهُ، وَأَشْهَدُ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ أَنَّهُ القائِمُ بِأَمْرِ عَلِيِّ بْنِ الحُسَيْنِ بَعْدَهُ، وَأَشْهَدُ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ أَنَّهُ القائِمُ بِأَمْرِ مُحَمَّدِ بْنِ عَلِيٍّ، وَأَشْهَدُ عَلَى مُوسَى بْنِ جَعْفَرٍ أَنَّهُ القائِمُ بِأَمْرِ جَعْفَرِ بْنِ مُحَمَّدٍ، وَأَشْهَدُ عَلَى عَلِيِّ بْنِ مُوسَى أَنَّهُ القائِمُ بِأَمْرِ مُوسَى بْنِ جَعْفَرٍ، وَأَشْهَدُ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ أَنَّهُ القائِمُ بِأَمْرِ عَلِيِّ بْنِ مُوسَى، وَأَشْهَدُ عَلَى عَلِيِّ بْنِ مُحَمَّدٍ أَنَّهُ الْقائِمُ بِأَمْرِ مُحَمَّدِ بْنِ عَلِيٍّ، وَأَشْهَدُ عَلَى الحَسَنِ بْنِ عَلِيٍّ أَنَّهُ الْقائِمُ بِأَمْرِ عَلِيِّ بْنِ مُحَمَّدٍ، وَأَشْهَدُ عَلَى رَجُلٍ مِنْ وُلْدِ الحَسَنِ بْنِ عَلِيٍّ لا يُكَنَّى وَلا يُسَمَّى حَتَّى يَظْهَرَ فِي الأَرْضِ أَمْرُهُ فَيَمْلَأُها عَدْلاً كَما مُلِئَتْ جَوْراً، أَنَّهُ الْقائِمُ بِأَمْرِ الحَسَنِ بْنِ عَلِيٍّ، وَالسَّلامُ عَلَيْكَ يا أَمِيرَ الْمُؤْمِنِينَ وَرَحْمَةُ اللَّهِ وَبَرَكاتُهُ، ثُمَّ قامَ وَمَضَى .

فَقالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ: يا أَبا مُحَمَّدٍ اتَّبِعْهُ فَانْظُرْ أَيْنَ يَقْصِدُ؟ فَخَرَجَ الحَسَنُ عَلَيْهِ السَّلامُ فِي أَثَرِهِ، قالَ: فَما كانَ إِلَّا أَنْ وَضَعَ رِجْلَهُ خارِجاً مِنَ الْمَسْجِدِ فَما دَرَيْتُ أَيْنَ أَخَذَ مِنَ أَرْضِ اللَّهِ عَزَّ وَجَلَّ؟ فَرَجَعْتُ إِلى أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ فَأَعْلَمْتُهُ، فَقالَ: ی_ا

"?He (a.s.) asked, "O Aba Muhammad! Did you recognize him

I said, "O Commander of the Faithful! The Sublime God, His Messenger and the Commander of the Faithful know best." The Commander of the Faithful (a.s.) said, "He ".(.was al-Khidhr (a.s

Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with him - ۶-۳۶ narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Abdul Salam

ibn Salih al-Harawi(۱), on the authority of Wakee', on the authority of Ar-Rabee' ibn Sa'd, on the authority of Abdurrahman ibn Saleet that Al-Husayn ibn Ali ibn Abi Talib (a.s.) said, "There are twelve Mahdi's (Divinely Guided Ones) among us. The first one is the Commander of the Faithful Ali ibn Abi Talib (a.s.). The last one is my ninth descendant who is the Riser for the Right. The Sublime God will revive the Earth by him after it perishes, and will make the Right Religion victorious over all religions by him, even though the atheists may not like this. There will be a period of absence for him during which some people will turn away from him while others remain steadfast in the religion and suffer. They will be told, "When is the promise fulfilled if you speak the truth?" Whoever perseveres and withstands the bothering and the denial of the people during his absence, it is as if he has fought in a holy war along with God's .(Prophet (S

Muhammad ibn Ibrahim ibn Ishaq al-Taliqani - may God be pleased with him - ۶-۳۷ narrated that Ahmad ibn Muhammad al-Hamadani quoted on the authority of Abu Abdullah al-Asemi, on the authority of Al-Husayn ibn Qasim ibn Ayyoub, on the authority of Al-Hassan ibn Muhammad ibn Sama'a, on the authority of Thabit As-Sab'baq that he had heard Abi Abdullah (a.s.) say, "There are twelve Mahdi's among us. Six of them have left, and six remain. God will do as

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Abdul Salam ibn Salih al-Harawi was a close companion of Imam Al-Ridha' (a.s.) and -۱ .is now buried in a shrine in the vicinity of the holy city of Mashhad

".He pleases with the sixth one

a.s.heih Sadooq said,) I have compiled such traditions in the book KAMAL AD-DIN WA) TAMAM AN-NE'MAH FI ITHBAT AL-GHAYBAT WA KASHF IL-HAYRA. God the Sublime .knows best

أَبَا مُحَمَّدٍ أَتَعرِفُهُ؟ فَقُلْتُ: اللَّهُ تَعالى وَرَسُولُهُ وَأَمِيرِ الْمُؤْمِنينَ أَعْلَمُ. فَقالَ: هُوَالخِضْرُ عَلَيْهِ السَّلامُ.

۳۶ - حَدَّثَنا أَحْمَدُ بْنُ زِيادِ بْنِ جَعْفَرٍ الْهَمَذانيّ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيُّ بْنُ إبراهِيمَ بْنِ هاشِمٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ السَّلامِ بْنِ صالِحٍ الهَرَوِيِّ قالَ: أَخْبَرنا وَكِيعٌ، عَنِ الرَّبِيعِ بْنِ سَعْدٍ عَنْ عَبْدُ الرَّحْمنِ بْنِ سَلِيطٍ قالَ: قالَ الحُسَيْنُ بْنُ عَلِيِّ بْنِ أَبِى طالِبٍ عَلَيْهِما السَّلامُ: مِنَّا اثْنا عَشَرَ مَهْدِيّاً، أَوَّلُهُمْ أَمِيرُ الْمُؤْمِنينَ عَلِيُّ بْنُ أَبِى طالِبٍ عَلَيْهِ السَّلامُ، وَآخِرُهُمُ التّاسِعُ مِنْ وُلْدِى وَهُوَ الْقائِمِ بِالْحَقِّ، يَحْيِىَ اللَّهُ تَعالى بِهِ الأَرْضَ بَعْدَ مَوْتِها، وَيُظْهِرُ بِهِ دِينَ الحَقِّ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ، لَهُ غَيْبَةٌ يَرْتَدُّ فِيها قَوْمٌ وَيَثْبُتُ عَلَى الدِّينِ فِيها آخِرُونَ، فَيُؤْذَوْنَ، فَيُقالُ لَهُمْ: مَتى هذا الوَعْدُ إِنْ كُنْتُمْ صادِقِينَ؟ أَما إِنَّ الصّابِرَ فِى غَيْبَتِهِ عَلَى الأَذى وَالتَّكْذِيبِ بِمَنْزِلَهِ الْمجاهِدِ بِالسَّيْفِ بَيْنِ يَدِىَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ.

۳۷ - حَدَّثَنا مُحَمَّدُ بْنُ إِبْراهيمَ بْنِ إِسْحاقَ الطّالِقانِيُّ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدُ بْنُ مُحَمَّدٍ الْهَمَذانيّ قالَ: حَدَّثَنا أَبُو عَبْدِ اللَّهِ العاصِمِيّ، عَنِ الحُسَيْنِ بْنِ قاسِمِ بْنِ أَيُّوبَ، عَنِ الحَسَنِ بْنِ مُحَمَّدِ بْنِ سَماعَهِ، عَنْ ثابِتٍ الصَبّاغِ، عَنْ أَبى بَصِيرٍ، عَنْ أَبى عَبْدِ اللَّهِ عَلَيْهِ السَّلامُ قالَ: سَمِعْتُهُ يَقُولُ: مِنَّا اثْنا عَشَرَ مَهْدِيّاً: مَضى سِتَّهٌ وَبَقِىَ سِتَّهٌ، وَيَصْنَعُ اللَّهُ فِى السَّادِسِ ما أَحَبَّ.

وَقَدْ أَخْرَجْتُ الأَخْبارَ الَّتِى رُوِّيتُها فِى هذَا الْمَعْنى فِى كِتابِ «كَمال الدِّينِ وَتَمامِ النِّعْمَهِ فِى إِثْباتِ الغَيْبَهِ وَكَشْفِ الحَيْرَهِ» وَاللَّهُ

- تَعالى - أَعْلَمُ.

Chapter ۷: On Traditions About Musa Ibn Ja’far (a.s.), Harun Ar–Rashid And Musa Ibn Al–Mahdi

Muhammad ibn Ibrahim ibn Ishaq al-Taliqani - may God be pleased with him - ۷-۱ narrated that Muhammad ibn Yahya al-Sowly quoted on the authority of Abul Abbas Ahmad ibn Abdullah, on the authority of Ali ibn Muhammad ibn Soleiman al-Nowfali, on the authority of Salih ibn Ali ibn Atay’yat that, “The reason for taking Musa ibn Ja’far (a.s.) to Baghdad was that Harun had decided to entrust the affairs (of the government) to his son Muhammad ibn Zubaydeh. He was one of his fourteen sons. He chose three of them. He chose Muhammad ibn Zubaydah to be his successor to the throne, Abdullah Al-Ma’mun to be his successor, and Al-Qasim al-Mo’taman to be the one to follow them. Harun decided to announce this so that everyone - the general public and the elites - knew about it. Then in the year ۱۷۹ A.H. (۷۹۴ A.D.) he set out for a Hajj pilgrimage. He issued an order to all towns and ordered that the jurisprudents, the scholars, the Quran recitors, and the military commanders all be .present there during the time of the Hajj pilgrimage. He himself set out for Medina

Ali ibn Muhammad al-Nowafali added, “My father narrated for me that the reason why Yahya ibn Khalid’s (Harun’s vizier) vilification of Musa ibn Ja’far in the presence of Ar-Rashid was that Harun had entrusted his son Muhammad ibn Zubaydah to Ja’far ibn Muhammad al-Ash’ath to be educated. Yahya did not like this and told himself

that when (Harun) Ar-Rashid dies Muhammad (Al-Amin) will become the ruler, and this will be the end of the period of his power and that of his children. He thought that Muhammad would turn the affairs over to Ja’far ibn Muhammad al-Ash’ath and his children.

Yahya knew that Ja’far was a Shiite. Therefore, he acted as if he was of the same sect. Then Ja’far became happy and told him about all of his affairs, and what he thought about Musa ibn Ja’far (a.s.). Once Yahya became informed of his beliefs, he talked about him with (Harun) Ar-Rashid.

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باب جُمَلٍ مِنْ أَخْبارِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِ السَّلامُ مَعَ هارُونَ الرَّشِيدِ وَمَعَ مُوسَى بْنِ الْمَهْدِيِ

١ - حَدَّثَنا مُحَمَّدُ بْنُ إِبْراهِيمَ بْنِ إِسْحاقَ الطَّالِقانِیُ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ يَحْيَى الصُّولِیُّ قالَ: حَدَّثَنا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ عَبْدِ اللَّهِ، عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ سُلَيْمان النُّوفَلِيِّ، عَنْ صالِحِ بْنِ عَلِيِّ بْنِ عَطِيَّهِ قالَ: كانَ السَّبَبُ فِی وُقُوعِ مُوسَی بْنِ جَعْفَرٍعَلَيْهِما السَّلامُ إِلی بَغْدادَ: أَنَّ هارُونَ الرَّشِيدَ أَرادَ أَنْ يَعْقِدَ الأَمْرَ لِإِبْنِهِ مُحَمَّدِ بْنِ زُبَيْدَه، وَكانَ لَهُ مِنَ الْبَنِينَ أَرْبَعَه عَشَر ابْناً، فَاخْتارَ مِنْهُمْ ثَلاثَةً: مُحَمَّدِ بْنِ زُبَيْدَه، وَجَعَلَهُ وَلِيِّ عَهْدِهِ وَعَبْدِ اللَّهِ الْمَأْمُونَ، وَجَعَلَ الأَمْرَ بَعْد ابْنِ زُبَيْدَه، وَالقاسِمِ الْمُؤْتَمَنَ، وَجَعَلَ لَهُ الأَمْرَ من بَعْدَ الْمَأْمُونِ، فَأَرادَ أَنْ يُحْكِمَ الأَمْرَ فِی ذلِكَ، وَيَشْهَرُهُ شُهْرَةً يَقِفُ عَلَيْها الخاصُّ وَالعامُّ، فَحَجَّ فِی سَنَه تِسْعٍ وَسَبْعِينَ وَمائَهٍ وَكَتَبَ إِلی جَمِيعَ الآفاقِ وَيَأْمُرُ الْفُقَهاءَ وَالعُلَماءَ وَالقُرَّاءَ وَالاُمَراء أَنْ يَحْضَرُوا مَكَّهَ أَيَّامَ الْمَوْسِمِ، فَأَخَذَ هُوَطَرِيقَ الْمَدِينَه، قالَ: عَلِيُّ بْنُ مُحَمَّدٍ النُّوفَلِيُّ: فَحَدِّثَنِی أَبی أَنَّهُ كانَ سَبَبُ سِعايَه

يَحْيَى بْنِ خالِدٍ بِمُوسَى بْنِ جَعْفَرٍ عَلَيْهِ السَّلامُ وَضْعَ الرَّشِيدِ اِبْنَهُ مُحَمَّدَ بْنَ زُبَيْدَهَ فِی حِجْرِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ الأَشْعَثِ فَساءَ ذلِکَ يَحْيَى وَقالَ: إِذا ماتَ الرَّشِيدُ، وَأَفْضَى الأَمْرُ إِلى مُحَمَّدٍ انْقَضَتْ دَوْلَتِی وَدَوْلَه وُلْدِی، وَتَحَوَّلَ الأَمْرُ إِلى جَعْفَرِ بْنِ مُحَمَّدِ بْنِ الأَشْعَثِ وَوُلْدِهِ، وَكانَ قَدْ عَرَفَ مَذْهَبَ جَعْفَرٍ فِی التَّشَيُّعِ،

However, (Harun) Ar-Rashid supported Ja’far and took into consideration his position in the government. Thus he did not make any rush decisions about him. But Yahya kept on talking bad about him with (Harun) Ar-Rashid. One day Ja’far went to see (Harun) Ar-Rashid. Harun honored him, and they talked about his nobility and that of his father. On that day Ar-Rashid ordered that Ja’far be paid twenty-thousand Dinars. .Therefore, Yahya hesitated and did not tell Ar-Rashid anything until the night

Then he told Ar-Rashid, “O Commander of the Faithful (Ar-Rashid)! I had told you some things about Ja’far and his religion before. However, you defended him and did not accept what I said. Now there has come up an issue which will make things clear.” Harun said, “What is it?” Yahya said, “Ja’far sends one-fifth of whatever property he gets to Musa ibn Ja’far. I have no doubt that he has done the same with the twenty-thousand Dinars which you ordered to be paid to him.”

Then Harun said, “Yes. This could finish things off.” Then he sent for Ja’far at night. Ja’far had become informed of Yahya’s vilification behind his back, did not inform him of everything he did, and

.their friendship had turned into enmity

When Ar-Rashid's messenger went to Ja'far at night, Ja'far thought that Harun might have believed what Yahya had said about him and feared that Harun had called him in to kill him. Thus he poured some water over himself, asked for some musk and camphor, rubbed them on his body and wore a shroud over his garment.(١) Then he went to Ar-Rashid. When Harun saw him that way and smelled the camphor and saw the shroud on him, he said, "O Ja'far! What is this?" He replied, "O Commander of the Faithful! I know that they have told you bad things about me behind my back. When you sent me someone at this hour, I was not secure thinking that their backbiting had .affected you and you have called me in on the mat to kill me

Harun said, "Never! However, I have been informed that you send one-fifth of whatever you get to Musa ibn Ja'far, and that you have done the same with the twenty-thousand Dinars. I want this to be clarified for me." Then Ja'far said, "O Commander of the Faithful! God is the Greatest! Please order one of your servants to come with me and bring the money back to you sealed as it was." Then Ar-Rashid told his

فَأَظْهَرَ لَهُ أَنَّهُ عَلَى مَذْهَبِهِ فَسُرَّ بِهِ جَعْفَرٌ وَأَفْضى إِلَيْهِ بِجَمِيعِ أُمُورِهِ وَذَكَرَ لَهُ ما هُوَعَلَيْهِ فِي مُوسَى بْنِ جَعْفَرٍعَلَيْهِمَا السَّلَامُ فَلَمَّا وَقَفَ عَلَى مَذْهَبِهِ سَعى بِهِ إِلى الرَّشِيدِ، وَكانَ الرَّشِيدُ يَرْعى لَهُ مَوْضِعَهُ

.As if he is ready to die -١

مَوْضِعَ أَبِيهِ مِنْ نُصْرَهِ الخَلافَه، فَكانَ يُقَدِّمُ فِي أَمْرِهِ وَيُؤَخِّرُ، وَيَحْيَى لا يَأْلُو أَن يَخطِبَ عَلَيْهِ إلَى أَنْ دَخَلَ يَوْماً إلى الرَّشِيدِ، فَأَظْهَرَ لَهُ إكْراماً وَجَرى بَيْنَهُما كَلامَ مَزِيَّهِ جَعْفَرٍ لِحُرْمَتِهِ وَحُرْمَه أَبِيه، فَأَمَرَ لَهُ الرَّشِيدُ فِي ذلِکَ اليَوْمَ بِعِشْرِينَ أَلْف دِينارٍ، فَأَمْسَکَ يَحْيَى عَنْ أَنْ يَقُولُ فِيهِ شَيْئاً حَتّى أَمْسى ، ثُمَّ قالَ لِلرَّشِيدِ: يا أَمِيرَ الْمُؤْمِنِينَ قَدْ كُنْتُ أَخْبَرْتُکَ عَنْ جَعْفَرٍ وَمَذْهَبِهِ، فَتُكَذِّبُ عَنْهُ وَههُنا أَمْرٌ فِيهِ الفَيْصَلُ، قالَ: وَما هُوَ؟ قالَ: إنَّهُ لا يَصِلُ إلَيْهِ مالٌ مِنْ جِهَه مِنَ الجَهاتِ إلاّ اَخْرَجَ خَمْسَهُ فَوَجَّهَ بِهِ إلى مُوسَى بْن جَعْفَرٍ عَلَيْهِ السَّلامُ، وَلَسْتُ أَشُکُّ أَنَّهُ قَدْ فَعَلَ ذلِکَ فِي العِشْرِينَ الأَلْفَ دِينارٍ الَّتِي أَمَرْتَ بِها لَهُ، فَقالَ هارُونُ: إنَّ فِي هذا لَفَيْلاً، فَأَرْسَلَ إلى جَعْفَرٍ لَيْلاً، وَقَدْ كانَ عَرَفَ سِعايَهَ يَحْيَى بِهِ فَتَبايَنا وَأَظْهَرَ كُلُّ واحِدٍ مِنْهُما لِصاحِبِهِ العَداوَه، فَلَمَّا طَرَقَ جَعْفَراً رَسُولُ الرَّشِيدِ بِاللَّيلِ خَشِيَ أَنْ يَكُونَ قَدْ سَمِعَ فِيهِ قَوْلَ يَحْيَى وَأَنَّهُ إنَّما دَعاهُ لِيَقْتُلَهُ، فَأَفاضَ عَلَيْهِ ماءً، وَدَعا بِمِسْکٍ وَكافُورٍ فَتَحَنَّطَ بِهِما وَلَبِسَ بُرْدَهً فَوْقَ ثِيابِهِ، وَأَقْبَلَ إلى الرَّشِيدِ.

فَلَمَّا وَقَعَتْ عَلَيْهِ عَيْنَهُ وَشَمَّ رائِحَهَ الكافُور وَرَأى الْبُرْدَهَ عَلَيْهِ، قالَ: يا جَعْفَرُ ما هذا؟ فَقالَ: يا أَمِيرَ الْمُؤْمِنِينَ: قَدْ عَلِمْتُ أَنَّهُ سُعِيَ بِي عِنْدَکَ، فَلَمَّاجاءَنِي رَسُولُکَ فِي هذِهِ السَّاعَهِ لَمْ آمَنْ أَنْ يَكُونَ قَدَحَ فِي قَلْبِکَ ما يُقالُ عَلِيِّ، فَأَرْسَلْتَ إلَيَّ لِتَقْتُلَنِي، قالَ: كَلا، وَلكِن قَدْ خُبِّرْتُ إنَّکَ تَبْعَثُ إلى مُوسَى بْنِ جَعْفَرٍ مِنْ كُلِّ ما يَصِيرُ إلَيکَ بِخُمْسِهِ وَإنَّکَ قَدْ فَعَلْتَ بِذلِکَ فِي الْعِشْرِينَ الأَلْفَ دِينارٍ، فَأَحْبَبْتُ أَنْ أَعْلَمَ ذلِکَ، فَقالَ جَعْفَرٌ: اللَّهُ أَكْبَرُ يا أَمِيرَ الْمُؤْمِنِينَ تَأْمُرُ بَعْضَ خَدِمَکَ يَذْهَبُ فَيَأْتِيکَ بِها بِخَواتِيمِها،

فَقالَ الرَّشِيدُ لِخادِمٍ

servant, "Take Ja'far's ring (to show his family and get them to trust you), go to his house and bring me the money." Ja'far told him the name of his slave-wife who had the money. Then she gave the servant the sealed bags of money, and he brought them to (Harun) Ar-Rashid. Then Ja'far told Harun, "This is the first case for you to see that they ascribe false things to me." Harun said, "O Ja'far! You are right. Return ".home. You are secure. I will not accept anyone's words about you

The narrator of this tradition added, "However, Yahya did not stop in his attempts to ".undermine Ja'far

Al-Nowafali added, "Ali ibn Al-Hassan ibn Ali ibn Umar ibn Ali narrated on behalf of some of the Sheikhs that once when Harun was performing a Hajj pilgrimage before this one, Ali ibn Isma'il ibn Ja'far ibn Muhammad(١) met me and said, How come you have withdrawn yourself so much? Why don't you pay any attention to the affairs of "?the Vizier

Then the vizier sent someone after me, and I accompanied him. I presented my needs to him. The reason behind this was that Yahya ibn Khalid had asked Yahya ibn Abi Maryam, "Can you introduce one of the members of the household of Abi Talib who has worldly inclinations which I can fulfill?" He had answered, "Yes. I know someone with these traits. He is Ali ibn Isma'il ibn Ja'far." Yahya sent someone after him and told him, "Inform me

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١- The cousin of Imam Al-Kazim (a.s.)

about the affairs of your uncle (Imam Kazim), his followers, and the property that they bring for him."

Ali ibn Isma'il said, "Yes. I know about him." Then he started to say bad things about the Imam (a.s.). He said, "One instance of his extensive wealth is related to when he had bought a land called 'Al-Yasirieh[1] When they brought the money, the seller said, "I do not want these coins. Give me other coins." Then the Imam (a.s.) ordered that the coins be returned to his treasury, and thirty-thousand Dinars of the same weight and type that the seller wanted be brought for him.

Al-Nowfali added, "My father narrated that Musa ibn Ja'far (a.s.) had entrusted some of his affairs to Ali ibn Isma'il. Even some of the letters of the Imam (a.s.) to his followers were written in Ali ibn Isma'il's handwriting. However, he slowly became distant from the Imam (a.s.). When (Harun) Ar-Rashid decided to return to Iraq, they informed Musa ibn Ja'far (a.s.) that his brother was planning to go to Iraq along with the

لَهُ: خُذْ خاتَمَ جَعْفَرٍ وَانْطَلِقْ بِهِ حَتَّى تَأْتِيَنِى بِهذَا المالِ وَسَمّى لَهُ جَعْفَرٌ جارِيَتَهُ الَّتِى عِنْدَها المالُ، فَدَفَعَتْ إِلَيْهِ البِدَرَ بِخَواتِيمِها، فَأَتى بِها الرَّشِيدَ، فَقالَ لَهُ جَعْفَرٌ: هـذا أَوَّل ما تَعْرِفُ بِهِ كِذْبَ مَنْ سَعى بى إِلَيكَ، قالَ: صَدَقْتَ يا جَعْفَرُ، انْصَرِفْ آمِناً، فَإِنّى لا أَقْبَلُ فيكَ قَوْلَ أَحَدٍ، قالَ: وَجَعَلَ يَحْيَى يَحْتالُ فِى إِسْقاطِ جَعْفَرٍ.

قالَ النُّوفَلِيّ: فَحَدَّثَنِى عَلِيُّ بْنُ الحَسَنِ بْنِ عَلِيِّ بْنِ عُمَرَ بْنِ عَلِيٍّ، عَنْ بَعْضِ مَشايِخِهِ - وَذلِكَ فِى حُجَّةِ

p: ۱۶۰

۱- In other versions we read 'al-Basharieh".

الرَّشِيدِ قَبْلَ هذِهِ الحُجَّهِ – قالَ: لَقِيَنی عَلِیُّ بْنُ إسْماعِیلَ بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ، لی: ما لَکَ قَدْ أَخْمَلْتَ نَفْسکَ؟! ما لَکَ لا تُدَبِّرُ اُمُور الوَزِیرِ؟ فَقَدْ أَرْسَلَ إلی فعادَلْتُهُ وَطَلَبْتُ الْحَوائِجَ إلَیْهِ.

وَکانَ سَبَب ذلک أَنَّ یَحْیَی بْنِ خالِدٍ قالَ لِیَحْیَی بْنِ أَبی مَرْیَمَ: ألا تَدُلُّنی عَلی رَجُلٍ مِنْ آلِ أَبی طالِبٍ لَهُ رَغْبَهٌ فِی الدُّنْیا فَأُوَسِّعَ لَهُ مِنْها؟! قالَ: بَلی ، أَدُلُّکَ عَلی رَجُلٍ بِهذِهِ الصِّفَه وَهُوَ عَلِیُّ بْنُ إسْماعِیل بْنِ جَعْفَرٍ، فَأَرْسَلَ إلَیْهِ یَحْیَی فَقالَ: أَخْبَرنی عَنْ عَمِّکَ وَعَنْ شِیعَتِهِ وَالْمالِ الَّذی یُحْمَلُ إلَیْهِ، فَقالَ لَهُ: عِنْدِی الخَبَرُ وَسَعی بِعَمِّهِ فَکانَ مِنْ سِعایَتِهِ أنْ قالَ: مِنْ کِثْرَهِ الْمالِ عِنْدَهُ أَنَّهُ اشْتَری ضَیْعَهً تُسَمّی الیَسیرَه بِثَلاثِینَ أَلْفَ دِینارٍ، فَلَمّا أَحْضَرَ المالَ، قالَ البائِعُ: لا اُرِیدُ هذاالنَّقْدَ، اُرِیدُ نَقداً کَذا وَکَذا، فَأَمَرَ بِها فَصُبَّتْ فِی بَیْتِ مالِهِ وَاَخْرَجَ مِنْهُ ثَلاثِینَ أَلْفَ دِینارٍ مِنْ ذلِکَ النَّقْدِ وَوَزْنَه فِی ثَمَنِ الضَّیْعَه.

قالَ النُّوفَلِیّ: قالَ أَبی: وَکانَ جَعْفَرٍعَلَیْهِمَا السَّلامُ یَأْمُر لِعَلِیِّ بْنِ إسْمَاعِیل وَیَثِقُ بِهِ حَتّی رُبَما خَرَجَ الْکِتابُ مِنْهُ إلی بَعْضِ شِیعَتِهِ بِخَطِّ عَلِیِّ بْنِ إسْماعِیلَ: ثُمَّ اسْتَوْحَشَ مِنْهُ، فَلَمّا أَرادَ الرَّشِیدُ الرَّحْلَهَ إلی العِراق بَلَغَ مُوسَی بْنِ جَعْفَرٍ: أَنَّ عَلِیّاً ابْنَ أَخِیهِ یُرِیدُ الخُرُوجَ مَعَ السُّلْطانِ إلی العِراق، فَأَرْسَلَ إلَیْهِ: ما لَکَ لِخُرُوجِ مَعَ السُّلْطانِ؟! قالَ: لأَنَّ عَلِیِّ دَیْناً، فَقالَ:

King. The Imam (a.s.) called his brother in and asked, “What is wrong with you? Why do you want to go with the King?” He said, “I have debts.: The Imam (a.s.) said, “I will pay them back.” He said, “What about the expenses for my family?” The Imam (a.s.) said, “Fine. I will

pay for them." However, Ali ibn Isma'il did not give up going with the King. The Imam (a.s.) sent him three hundred Dinars and four thousand Dirhams by means of his brother Muhammad (ibn Isma'il) and said, "So use these for your travel expenses but ".do not make my children orphans

Al-Husayn ibn Ibrahim ibn Ahmad ibn Hisham al-Mu'addib - may God be pleased ٧-٢ with him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of Muhammad ibn Isa ibn Obayd, on the authority of Musa ibn Al-Qasim al-Bajali, on the authority of Ali ibn Ja'far (a.s.), "Muhammad ibn Isma'il ibn Ja'far ibn Muhammad (Imam Kazim's brother) came to me and said, "Muhammad ibn Ja'far went to see Harun Ar-Rashid and greeted him as the Caliph. He then told him, 'I did not think that there were two Caliphs on the Earth until I saw that they greet my brother Musa ibn "'.Ja'far as the Caliph

One of the people who said bad things behind Musa ibn Ja'far's (a.s.) back was .Yaqoob ibn Dawood. He was one of the Zaydites

Muhammad ibn Ibrahim ibn Ishaq al-Taliqani - may God be pleased with him - ٧-٣ narrated that Muhammad ibn Yahya al-Sowly quoted on the authority of Abul Abbas Ahmad ibn Abdullah, on the authority of Ali ibn Muhammad ibn Soleiman al-Nawfali that Ibrahim ibn Abil Bilad said, "Yaqoob ibn Dawood told me that he adheres to the ".Divine Leadership

Ibrahim ibn Abil Bilad added, "On the night before Musa ibn

Ja’far (a.s.) was arrested, I went to see Yaqoob ibn Dawood in Medina. Yaqoob told me, ‘I was with the Vizier - that is Yahya ibn Khalid - now. He told me that he had heard Ar-Rashid address God’s Prophet (S) near the Prophet’s (a.s.) shrine and say, ‘O Prophet of God! May my father and mother be your ransom! Please forgive me for the decision which I have made - that is to arrest and imprison Musa ibn Ja’far since I am afraid that he will cause a war in your nation in which there will be bloodshed. I think Harun Ar-Rashid will arrest the Imam (a.s.) in the morning.’”

The narrator of this tradition added, “The following morning Al-Fadhl ibn al-Rabiee’(۱) was sent to him. The Imam (a.s.) was standing in the Station of God’s Prophet (S)(۲) and was praying. Al-Fadhl ibn al-Rabee’ ordered that he (a.s.) be arrested and imprisoned.”

دَیْنُکَ عَلِیٍّ، قالَ: فَتَدْبیرُ عِیالی؟! قالَ: أَنَا أَکْفِیهِمْ، فَأبی إلاّ الْخُرُوجَ، فَأَرْسَلَ إِلَیْهِ مَعَ أَخِیهِ مُحَمَّدِ [بْنِ إِسْمَاعِیلَ] بْنِ جَعْفَرٍ بِثَلاثِمائهِ دِینارٍ و أَرْبَعَهَ آلافَ دِرْهَمٍ فَقالَ لَهُ: اجْعَلْ هذا فِی جَهازِکَ وَلا تُؤْتِمْ وُلْدِی.

۲ - حَدَّثَنا الحُسَیْنُ بْنُ إِبْراهیمَ بْنِ أَحْمَدِ بْنِ هِشامِ المُؤَدِّبُ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِیُّ بْنُ هاشِمٍ، عَنْ مُحَمَّدِ بْنِ عِیسَی بْنِ عُبَیْدٍ، عَنْ مُوسَی بْنِ القاسِمِ البَجَلیِّ، عَنْ عَلِیِّ بْنِ جَعْفَرٍ قالَ: جاءَنِی مُحَمَّدُ بْنُ إِسْمَاعِیلَ بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ، وَذَکَرَ لی: أَنَّ مُحَمَّدَ بْنِ جَعْفَرٍ دَخَلَ عَلَی هارُون الرَّشِیدِ فَسَلَّمَ عَلَیْهِ بِالْخِلافَهِ، ثُمَّ قالَ لَهُ: ما ظَنَنْتُ أَنَّ فِی الأَرْضِ خَلِیفَتَیْنِ

۱- Harun’s special gate-keeper.

۲- In the Prophet’s mosque in Medina.

حَتّی رَأَیْتُ أَخِی مُوسَی بْنِ جَعْفَرٍ یُسَلِّمُ عَلَیْهِ بِالْخِلافَهِ.

وَکانَ مِمَّنْ سَعی بِمُوسَی بْنِ جَعْفَرٍعَلَیْهِمَا السَّلَامُ یَعْقُوبُ بْنُ داوُدَ، وَکانَ یَری رأْیَ الزَّیْدِیَّه.

۳ - حَدَّثَنا مُحَمَّدُ بْنُ إِبْراهِیمَ بْنِ إِسْحاقَ الطَّالِقانِیُ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ یَحْیَی الصُّوْلیُّ قالَ: حَدَّثَنا أَبُو العَبَّاسِ أَحْمَدُ بْنُ عَبْدِ اللَّهِ، عَنْ عَلِیِّ بْنِ مُحَمَّدِ بْنِ سُلَیْمانَ النُّوفَلِیِّ قالَ: حَدَّثَنا إِبْراهِیمُ بْنُ أَبی البِلادِ قالَ: کانَ یَعْقُوبُ بْنُ داوُدِ یُخْبِرُنی أَنَّهُ قَدْ قالَ بِالإِمامَه، فَدَخَلْتُ عَلَیْهِ بِالْمَدِینَهِ فِی اللَّیْلَه الَّتِی اُخِذَ فِیها مُوسَی بْنِ جَعْفَرٍعَلَیْهِمَا السَّلَامُ فِی صَبِیحَتِها فَقالَ لی: کُنْتُ عِنْدَ الوَزیرِ السَّاعَهَ - یَعْنِی یَحْیَی بْنِ خالِدٍ - فَحَدَّثَنِی أَنَّهُ سَمِعَ الرَّشِیدَ یَقُولُ عِنْدَ قَبْرِ رَسُولَ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ کَالْمخاطِبِ لَهُ: بِأَبی أَنْتَ وَأُمِّی یا رَسُولَ اللَّهِ إِنّی أَعْتَذِرُ إِلَیکَ مِنْ أَمْرٍ قَدْ عَزَمْتُ عَلَیْهِ، فَإِنِّی اُرِیدُ أَن آخُذَ مُوسَی بْنِ جَعْفَرٍ فَأَحْبِسَهُ، لأَنِّی قَدْ خَشِیتُ أَن یُلْقی بَیْنِ اُمَّتِکَ حَرْباً تُفْسَکُ فِیها دِماؤُهُمْ. وَأَنا أَحْسِبُ أَنَّهُ سَآخُذُهُ غَداً، فَلَمَّا کانَ مِنَ الْغَدِ أَرْسَلَ إِلَیْهِ الفَضْلِ بْنِ الرَّبِیعِ وَهُوَ قائِمٌ یُصَلِّی فِی مَقامِ رَسُولَ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ فَأَمَرَ بِالْقَبْضِ عَلَیْهِ وَحَبْسَهُ.

Ahmad ibn Ziyad ibn Ja’far al-Hamadani - may God be pleased with him - narrated ۷-۴ that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Abdullah ibn Salih, on the authority of Al-Fadhl ibn al-Rabee’, on the authority of Al-Fadhl ibn al-Rabee’, “I was in bed with one of my slave-wives. Then I heard the door bell ring in the middle of the night. It made me frightened. My slave-wife

said, Perhaps it was due to the wind. A short time later the door of my room opened and Masroor al-Kabir (Harun's servant) entered the room and told me, 'The Commander has called you in.' He did not even greet me. Seeing that he just entered my room without seeking my permission and that he did not greet me, It occurred to me that Harun intends to kill me. I was in a state of major ritual impurity(۱), but I did not dare ask him to let me make a major ritual ablution. When my slave-wife noticed my stress and agitation, she said, 'Rely on the Honorable the Exalted God and get up.' Then I got up, put on my clothes and left the house with him and went to Harun's house. Then I greeted the Commander of the Faithful. He was in bed. He greeted back. I fell to the ground. He said, 'Were you frightened?' I replied, 'O Commander of the Faithful! Yes.' He left me alone for a while until I got calm. Then he told me, 'Go to jail, free Musa ibn Ja'far and give him thirty-thousand Dirhams and five robes of honor. Give him three horses and inform him that he is free to decide to stay with us or go to whichever town that he wills.' Then I said, 'O Commander of the Faithful! Are you ordering me to free Musa ibn Ja'far?' He replied, 'Yes.' And he repeated it thrice. Then he asked

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۱- Having made love to my slave-wife.

me, ‘Yes. Do you want me to break my covenant?’ I said, ‘Which covenant?’ He replied, ‘When I was in this bed I suddenly saw a black man. I had never seen any black man that was bigger than him before. He grabbed my neck, sat on my chest and tried to choke me.” He said, ‘Have you oppressively imprisoned Musa ibn Ja’far?’ Then I told him, ‘I will free him, and give him presents and robes of honor.’ Then he had me pledge by the Honorable the Exalted God, and got off my chest. I was about to die.”

The narrator of this tradition added, “Then I left him and went to Musa ibn Ja’far (a.s.) in jail. I saw that he was standing in prayer. I waited until he finished saying his prayers. Then I expressed the greetings of the Commander of the Faithful to him and informed him about that which I had been ordered to do. I told him that the presents were ready.

۴ - حَدَّثَنا أَحْمَدُ بْنُ زِیادِ بْنِ جَعْفَرٍ الْهَمَذانیّ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِیُّ بْنُ هاشِمٍ، عَنْ أَبِیهِ، عَنْ عَبْدِ اللَّهِ بْنِ صالِحٍ قالَ: حَدَّثَنی صاحِبَ الفَضْلِ بْنِ الرَّبِیعِ، عَنِ الْفَضْلِ بْنِ الرَّبِیعِ، قالَ: کُنْتُ ذاتَ لَیْلَهٍ فِی فِراشِی مَعَ بَعْضِ جَوارِیَّ، فَلَمَّا کانَ فِی نِصْفِ اللَّیْلِ سَمِعْتُ حَرَکَهَ بابِ المَقْصُورَهِ، فَراعَنی ذلِکَ، فَقالَتْ الجارِیَهُ: لَعَلَّ هذا مِنَ الرِّیحِ، فَلَمْ یَمْضِ إِلاّ یَسِیرٌ حَتّی رَأَیْتُ بابَ البَیْتِ الَّذی کُنْتُ فِیهِ قَدْ فُتِحَ، وَإِذا مَسْرُورٌ الْکَبِیرُ قَدْ دَخَلَ عَلِیَّ فَقالَ لی: أَجِبِ الأَمِیرِ، وَلَمْ

يُسَـلِّمْ عَلِيِّ، فَأَيِسْتُ مِنْ نَفْسـى، وَقُلْتُ: هذا مَسْرُورٌ دَخَلَ إِلى بِلا إِذْنٍ وَلَمْ يُسَـلِّمْ، ما هُوَإِلاَّ القَتْلُ، وَكُنْتُ جُنُباً فَلَمْ أجْسِـرْ أَنْ أَسْأَلَهُ إِنْظـارِى حَتّى أَغْتَسِـلَ، فَقـالَتْ الجـارِيَهُ لَمَّا رَأَتْ تُحَيِّرى وَتُبَلِّدِى: ثِقْ بِاللَّهِ عَزَّ وَجَلَّ وَانْهَضْ، فَنَهَضْتُ وَلَبِسْتُ ثِيابِى وَخَرَجْتُ حَتّى أَتَيْتُ الـدَّارَ، فَسَـلَّمْتُ عَلَى أَمِيرِ الْمُـؤْمِنِينَ وَهُـوَفِى مَرْقَـدِه، فَرَدَّ عَلِيِّ السَّلامُ فَسَـقَطْتُ، فَقـالَ: تَـداخَلَكَ رُعْبٌ؟ قُلْتُ: نَعَمْ يـا أَمِيرَ الْمُؤْمِنِينَ، فَتَرَكَنِى ساعَةً حَتّى سَـكَنْتُ، ثُمَّ قالَ لى: سِرْ إِلى حَبْسِنا فَأَخْرِجْ مُوسَى بْنِ جَعْفَر بْنِ مُحَمَّدٍ وَادْفَعْ إِلَيْهِ ثَلاثِينَ أَلْفَ دِرْهَم وَاخْلَعْ عَلَيْهِ خَمْسَ خِلَعٍ، وَاحْمِلْهُ عَلَى ثَلاثَ مَراكِبٍ وَخَيِّرَهُ بَيْنَ المَقـامِ مَعَنـا أَوْ الرَّحِيلِ عَنّا إِلى أيُّ بَلَدٍ أَرادَ أَحَبَّ، فَقُلْتُ: يا أَمِيرَ الْمُؤْمِنين تَـأْمُرُ بِإطْلاقِ مُوسَـى بْنِ جَعْفَر؟ قـالَ لى: نَعَم، فَكَرَّرْتُ ذلِكَ عَلَيْهِ ثَلاثَ مَرَّاتٍ، فَقالَ لى: نَعَمْ وَيْلَكَ أَتُرِيـدُ أَنْ أَنْكُثَ الْعَهْـدَ؟ فَقُلْتُ: يـا أَمِيرَ الْمُؤْمِنِينَ وَمَا العَهْـدُ؟ قالَ: بَيْنا أَنَا فِى مَرْقَدِى هـذا إِذْ ساوَرَنى أَسْوَدٌ ما رَأَيتُ مِنَ السُّودانِ أَعْظَمَ مِنْهُ، فَقَعَدَ عَلَى صَـدْرِى وَقَبَضَ عَلَى حَلْقِى، وَقالَ لى: حَبَسْتَ مُوسَـى بْنِ جَعْفَرٍ ظالِماً لَهُ؟! فَقُلْتُ: فَأَنَا أُطْلِقُهُ وَأَهَبُ لَهُ وَأَخْلَعُ عَلَيْهِ، فَأَخَذَ عَلِيَّ عَهْـدَ اللَّهِ عَزَّ وَجَلَّ وَمِيثاقَهُ وَقامَ عَنْ صَدْرِى، وَقَدْ كادَتْ نَفْسـى تَخْرُجُ، فَخَرَجْتُ مِنْ عِنْدَهُ وَوافَيْتُ مُوسَـى بْنِ جَعْفَر عَلَيْهِمَا السَّلاَمُ وَهُوَ فِى حَبْسِهِ، فَرَأَيْتُهُ قائِماً يُصَلّى، فَجَلَسْتُ حَتّى سَـلَّمَ، ثُمَّ أَبْلَغْتُهُ سَـلامَ أَمِيرَ الْمُؤْمِنِينَ وَأَعْلَمْتُهُ بِالَّذى أَمَرَنى بِهِ فِى أَمْرِهِ وَإِنِّى قَدْ أَحْضَرْتُ ما أَوْصَلَهُ بِهِ، فَقالَ: إِنْ كُنْتُ أُمِرْتَ بِشَى ءٍ غَيْرِ هذا فَافْعَلْهُ، فَقُلْتُ: لا وَحَـقِّ

He (a.s.) said, ‘Do any other things which you have been ordered to do.’ I said, ‘No. I swear by your

grandfather - the Messenger of God (a.s.) that I have not been ordered to do anything else.'"

He (a.s.) said, "I do not need the robes of honor, the horses and the property since they belong to the nation." I said, "By God! Do not turn them down. Harun will get mad." He (a.s.) said, "Do with them as you please." I took his hand and brought him out of jail. Then I asked him, "O son of God's Prophet! Can you inform me about the reason you received all these honors from this man? You owe me that since I gave you the glad tidings of your freedom, and this was done by me."

Then he (a.s.) said, "I saw the Prophet (S) on Wednesday night. He (a.s.) asked me, "O Musa! Have you been oppressively imprisoned?" I replied, "O Messenger of God! Yes." The Prophet (S) repeated this question three times, and then said, 'I know not but that it may be a trial for you, and a grant of (worldly) livelihood (to you) for a time.'(۱) Then the Prophet (S) told me, "Fast tomorrow, Thursday and Friday. Say twelve units of prayers at the time of breaking your fast. In each unit recite the Opening Chapter once and the Chapter 'Al-Ikhlas twelve times. In the fourth unit of prayer, fall in prostration and say, 'O the One who survives after everyone's death! O the Hearer of all sounds! O the Reviver of the rotten bones after death! I implore

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۱- This may refer to ar-Rashid. Qur'an, ۲۱:۱۱۱.

you by Your Great Name, the Greatest! Please send Blessings upon Muhammad - Thy servant and Thy Messenger, and upon the members of his Holy Household - the Pure Ones. I beg You to expedite my relief from the conditions I am in.' Then I did as the ".Prophet (S) had instructed me to do and what you saw happened

Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with him - narrated ۷-۵ that Ali ibn Ibrahim ibn Hashem quoted on the authority of Muhammad ibn Al-Hassan al-Madani, on the authority of Abi Abdullah ibn Al-Fadhl, on the authority of his father :Al-Fadhl

I was the gate-keeper for (Harun) Ar-Rashid. One day Harun was swinging around a sword and was very angry. He told me, "O Fadhl! I swear by my relationship with the Messenger of God (a.s.) that if you do not bring my cousin here right away I will chop your head off." I asked, "Who should I bring here?" He said, "This man from Hijaz." I said, "Which man from Hijaz?" He said, "Musa ibn Ja'far Muhammad ibn Ali

جِدِّکَ رَسُولِ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ ما أَمَرْتُ إِلاّ بِهذا، قالَ: لا حاجَهَ لی فِی الخِلَع وَالحُلانِ وَالمالَ إِذا کانَتْ فِیهِ حُقُوقُ الأُمَّهِ: فَقُلْتُ: ناشَدْتُکَ بِاللَّهِ أَنْ لا تَرُدَّهُ فَیَغْتاظَ، فَقالَ: اعْمَلْ بِهِ ما أَحْبَبْتَ، فَأَخَذْتُ بِیَدِهِ عَلَیْهِ السَّلامُ وَأَخْرَجْتُهُ مِنَ السِّجْنِ، ثُمَّ قُلْتُ لَهُ: یا ابْنِ رَسُولِ اللَّهِ أَخْبِرْنِی السَّبَبَ الَّذِی نِلْتَ بِهِ هذِهِ الکَرامَهَ مِنْ هذا الرَّجُلِ؟ فَقَدْ وَجَبَ حَقِّی عَلَیْکَ لِبِشارَتِی إِیَّاکَ، وَلِما أَجْراهُ

اللَّهُ عَلَى يَدِى مِنْ هـذا الأـمْرِ، فَقـالَ عَلَيْهِ السَّلاـمُ: رَأَيْت النَّبِىَ صَـلَّى اللهُ عَلَيْهِ وَآلِهِ لَيْلَهَ الأَرْبِعاءِ فِى النَّوْم، فَقالَ لى: يا مُوسَـى أَنْتَ مَحْبُوسٌ مَظْلُومٌ؟! فَقُلْتُ: نَعَمْ يا رَسُولَ اللَّهِ مَحْبُوسٌ مَظْلُومٌ، فَكَرَّرَ عَلِىِّ ذلِكَ ثَلاثاً، ثُمَّ قالَ:

«وَإِنْ أَدْرِى لَعَلَّهُ فِتْنَهٌ لَكُمْ وَمَتاعٌ إِلى حِينَ» أَصْبِحْ غَداً صائِماً وَأَتْبِعْهُ بِصِيامِ الْخَمِيسِ وَالجُمُعَهِ، فَإِذا كانَتْ وَقْتُ الإِفْطارِ فَصَلِّ اثْنَتَىْ عَشَرَهَ رَكْعَه، تَقْرَأُ فِى كُلِّ رَكْعَهٍ الْحَمْدُ مَرَّهً وَاثْنَتِى عَشَرَهَ مَرَّهً قُلْ هُوَاللَّهُ أَحَدٌ، فَإِذا صَلَّيْتَ مِنْها أَرْبَعَ رَكَعاتٍ فَاسْجُدْ، ثُمَّ قُلْ:

«يـا سـابِقَ الفَوْتِ، وَيا سامِعَ كُلِّ صَوْتٍ، يا مُحْيِىَ العِظامَ وَهِىَ رَمِيمٌ بَعْـدِ المَوْتَ، أَسأَلُكَ بِإِسْـمِكَ العَظِيمِ الأَعْظَمِ أَن تُصَـلِّىَ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَعَلَى أَهْلِ بَيْتِه الطَّيِّبِين، وَأَنْ تُعَجِّل لِىَ الفَرَجَ مِمَّا أَنَا فِيهِ»، فَفَعَلْتُ، فَكانَ الَّذِى رَأَيْتَ.

۵ - حَـدَّثَنا أَحْمَدُ بْنُ زِيادِ بْنِ جَعْفَرٍ الْهَمَدانىّ رَضِـىَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِىُّ بْنُ إِبراهِيمَ بْنِ هاشِمٍ قالَ: حَدَّثَنى مُحَمَّدُ بْنُ الحَسَـنِ المَدَنِىُّ، عَنْ أَبى عَبْدِ اللَّهِ بْنِ الفَضْلِ، عَنْ أَبيهِ الفَضْلِ قالَ: كُنْت أَحْجِبُ الرَّشِـيدَ، فَأَقْبَلَ عَلِىِّ يَوْماً غَضْـباناً وَبِيَدِهِ سَـيْفٌ يَقْلِبُهُ، فَقالَ لى: يـا فَضْـلُ بِقَرابَتِى مِـنْ رَسُـولَ اللَّهِ صَـلَّى اللهُ عَلَيْـهِ وَآلِهِ لَئِنْ لَمْ تَـأْتِنى بِإِبْنِ عَمِّى الآـنَ لآخُـذَنَّ الَّذِى فِيهِ عَيْنـاكَ، فَقُلْتُ: بِمَنْ أَجِيئُكَ؟ فَقالَ: بِهذَا الحِجازِىِّ، فَقُلْتُ: وَأَىُّ الحِجازِىِّ؟ قالَ: مُوسَى بْنُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِىِّ بْنِ الحُسَيْنِ بْنِ عَلِىِّ بْنِ أَبِى طالِب عَلَيْهِمُ السَّلَامُ. قالَ

".(ibn Al-Husayn ibn Ali ibn Abi Talib (a.s.

Al-Fadhl narrated, “I feared the Honorable the Exalted God to take Musa ibn Ja’far (a.s.) to him. But I thought about the punishment I was threatened with and said, “I will do

".it." Harun said, "Bring two men with whips, two with swords and two executioners

Al-Fadhl narrated, "I prepared what he had ordered and went to the house of Abi Ibrahim Musa ibn Ja'far (a.s.). I reached some ruins. There was a small room made with palm branches and leaves. A young black man was standing there. I told him, "Grant me permission to see your Master - may God have Mercy upon you!" He told me, "Go in. He does not have any gate-keepers or door men." Then I went in to see him. I saw another black man who was cutting the callous that had formed on his forehead due to extensive prostrations. Then I said, "O son of the Prophet of God! Peace be upon you. Ar-Rashid has called you in." He (a.s.) said, "What does Ar-Rashid have to do with me? Has his pleasures not made him forget about me?" Then he (a.s.) quickly got up and said, "Had I not heard the tradition in which God's Prophet (S) has said, It is incumbent to obey the kings due to the principle of the concealment of faith." ".I would never come with you

I told him, "O Aba Ibrahim! May God have Mercy on you. Be prepared for his punishment." He (a.s.) said, "Is not the One who is the owner of this world and the Hereafter with me? The Sublime God willing, he cannot hurt me today." Fadhl ibn Rabee' said, "Then I saw that he (a.s.) moved

".his hand over his head and turned it around thrice

We went to see Ar-Rashid. He was standing while he was astonished like a woman who has lost her child. When he saw me he said, "O Fadhl!" I said, "Yes; sir!" He asked, "Did you bring my cousin?" I said, "Yes." He said, "You did not upset him, did you?" I said, "No." He said, "You did not tell me that I am angry with him, did you? I was too excited and did what I did not want to do. Let him in." I let in the Imam (a.s.). As soon as Harun saw the Imam (a.s.), he rushed to him, hugged him and said, "Welcome! My ".cousin, my brother and the inheritor of my blessings

Then he had him seated and asked, "How come you have stopped visiting us?" He (a.s.) replied, "The extent of your reign and your love of this world." Then Harun ordered that they bring a bottle of perfume. He put some perfume on the Imam (a.s.) with his own hands. Then he ordered

الفَضْـلُ: فَخِفْتُ مِنَ اللَّهِ عَزَّ وَجَلَّ أَنْ اُجِى ءَ بِهِ إِلَيْهِ، ثُمَّ فَكَّرْتُ فِى النَّقْمَهِ فَقُلْتُ لَهُ: أَفْعَلُ، فَقالَ: ائْتِنِى بِسَوَّاطَيْنِ وَهَبَّارَيْنِ وَجَلّادَيْنِ، قالَ: فَأَتَيْتَهُ بِذلِكَ وَمَضَـيْتُ إِلى مَنْزِلِ أَبى إِبْراهيمَ مُوسَـى بْنِ جَعْفَرعَلَيْهِمَا السَّلَامُ فَأَتَيْتُ إِلى خَرِبَهً فِيها كُوخٌ مِنْ جرايِد النَّخْل فَإِذا أَنَا بِغُلْامِ أَسْوَدَ فَقُلْتُ لَهُ: اسْـتَأْذِنْ لى عَلَى مَوْلاكَ - يَرْحَمُكَ اللَّهُ - فَقالَ لى: لِجْ فَلَيْسَ لَهُ حاجِب وَلا بَوَّاب، فَوَلَجْتُ إِلَيْهِ، فَإِذا أَنَا بِغُلْامٍ أَسْوَدَ بِيَدِهِ مِقَصٌّ

يَأْخُذُ اللَّحْمَ مِنْ جَبِينِهِ وَعِرْنِينِ أَنْفِهِ من كِثْرَهِ سُجودِهِ فَقُلْتُ لَهُ: السَّلامُ عَلَيْكَ يا ابْنَ رَسُولَ اللَّهِ أَجِبَ الرَّشِيدِ، فَقالَ: ما لِلرَّشِيدِ وَما لِيَ؟ أَمَّا تَشْغَلُهُ نِعْمَتُهُ عَنِّى؟ ثُمَّ وَثَبَ مُسْرِعاً وَهُوَ يَقُولُ: لَوْ أَنِّى سَمِعْتُ فِى خَبَرٍ عَنْ جَدِّى رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: أَنَّ طاعَهَ السُّلْطانِ لِلتَّقِيَّهِ واجِبَه إِذا ما جِئْتُ، فَقُلْتُ لَهُ: اسْتَعِدَ لِلْعُقُوبَهِ يا أَبَا إِبْراهِيمَ – رَحِمَكَ اللَّه – فَقالَ عَلَيْهِ السَّلامُ: أَلَيْسَ مَعِى مَنْ يَمْلِكُ الدُّنْيا وَالآخِرَه؟ وَلَنْ يَقْدِرَ الْيَوْمَ عَلَى سُوءٍ بى إِنْ شاءَ اللَّهَ تَعالى ، قالَ فَضْلُ بْنُ الرَّبِيعِ: فَرَأَيْتُهُ وَقَدْ أَدارَ يَدُهُ عَلَيْهِ السَّلامُ يُلَوِّحُ بِها عَلَى رَأْسِهِ عَلَيْهِ السَّلامُ ثَلاثَ مَرَّاتٍ، فَدَخَلْتُ عَلَى الرَّشِيدِ فَإِذا هُوَ كَأَنَّهُ اِمْرَأَهٌ ثَكْلى قائِمٌ حَيْرانٌ، فَلَمَّا رَآنِى قالَ لى: يا فَضْلُ، فَقُلْتُ: لَبَّيْكَ، فَقالَ: جِئْتَنِى بِإِبْنِ عَمِّى؟ قُلْتُ: نَعَمْ، قالَ: لا تَكُون أَزْعَجْتُهُ، فَقُلْتُ: لا، قالَ: لا تَكُونُ أَعْلَمْتُهُ إِنِّى عَلَيْهِ غَضْبانُ، فَإِنِّى قَدْ هَيَّجَتْ عَلَى نَفْسى ما لَمْ أَرِدْهُ، ائْذَنْ لَهُ بِالدُّخُولِ، فَأَذنت لَهُ، فَلَمَّا رَآهُ وَثَبَ إِلَيْهِ قائِماً وَعانَقَهُ وَقالَ لَهُ: مَرْحَباً بِإِبْنِ عَمِّى وَأَخِى وَوارِث نِعْمَتِى، ثُمَّ اجْلِسَهُ عَلَى مِخَدَّهٍ فَقالَ لَهُ: ما الَّذِى قَطَعَكَ عَنْ زِيارَتِنا؟ فَقالَ: سَعَهُ مُلْكِكَ وَحُبُّكَ لِلدُّنْيا، فَقالَ: ايتُونِى بِحُقَّهِ الغالِيَهِ، فَأُتِىَ بِها، فَغَلَفَهُ بِيَدِهِ،

them to bring several robes of honor and two bags of gold coins to be put in front of the Imam (a.s.). Then Musa ibn Ja’far (a.s.) said, “By God! If it was not the case that I can marry off the unmarried men from the progeny of Abi Talib so that their generation does not terminate, I would have not accepted

".this donation

He (a.s.) returned home while repeatedly saying, "Praise be to God - the Lord of the Two Worlds." Fadhl said, "O Commander of the Faithful! You were determined to punish him, but you gave him robes of honor and honored him?" He said, "O Fadhl! When you left, I saw men who encircled my house. They were holding bayonets in their hands which they stuck into the ground at the base of the walls of the house and said, "If he bothers the son of the Messenger of God, we will destroy him and his ".house, but if he treats him kindly we will leave him alone and go

Then I followed him (a.s.) and asked him, "What did you say which helped you get relieved from Ar-Rashid?" He (a.s.) said, "That is the supplications of my grandfather Ali ibn Abi Talib (a.s.). Whenever he (a.s.) recited it, he (a.s.) defeated any army which he (a.s.) faced, and defeated any fighter he (a.s.) encountered. It is a supplication "?which brings immunity from calamities." I asked him, "What is that supplication

He said, "You must say, "O my Lord! I attack by relying on you. I seek what I want by relying on you. I talk relying on you. I succeed by relying on you. I die by your will, and I will be revived by your will. I submit myself to you, and entrust my affairs to you. And there is no power nor any strength save in the Sublime the

Great God. O my Lord! You created me. You fed me and clothed me. You made me one of your self-sufficient servants by your own generosity. You return me to my original position whenever I fail. You strengthen me whenever I get weak. You heal me whenever I get ill. You answer me whenever I call you. O my Master! You have ".pleased me. Please be pleased with me

٧-۶ (- The author of the book narrated) my father - may God be pleased with him narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Uthman ibn Isa, on the authority of his friends, "In the presence of Musa ibn Ja'far (a.s.), Abu Yusuf(١) asked Al-Mahdi(٢), "Will you grant me permission to ask him questions which he will fail to answer?" He replied, "Yes." Then he asked Musa ibn JA'far (a.s.), "Should I ask?" Abu Yusuf asked, "What is

ثُمَّ أَمَرَ أَنْ يُحْمَلَ بَيْنَ يَدَيْهِ خِلْعٌ وَبِدْرَتانِ دَنانِيرُ، فَقالَ جَعْفَرٍ عَلَيْهِما السَّلامُ: وَاللَّهِ لَوْ لا إِنِّی أَرى أَنْ أُزَوِّجَ بِها مِنْ عُزَّابِ بَنِی أَبى طالِبٍ لِئَلَّا يَنْقَطِعُ نَسْلُهُ أبَداً ما قَبِلْتُها، ثُمَّ تَوَلَّى عَلَيْهِ السَّلامُ وَهُوَ يَقُولُ: الْحَمْدُ لِلَّهِ رَبِّ العالَمِينَ.

فَقالَ الفَضْلُ: يا أَمِيرَ الْمُؤْمِنِين أَرَدْتُ أَنْ تُعاقِبَهُ فَخَلَعْتَ عَلَيْهِ وَأَكْرَمْتَهُ؟ فَقالَ لى: يا فَضْلُ إِنَّکَ لَمّا مَضَيْتَ لِتَجِيئَنی بِهِ رَأَيْتُ أَقْواماً قَدْ أَحْدَقُوا بِدارِی، بِأَيْدِيهِمْ حِرابٌ قَدْ غَرَسُوها فِی أَصْلِ الدّارِ يَقُولُونَ: إِنْ آذی ابْنَ رَسُولِ اللَّهِ خَسَفْنا بِهِ، وَإِنْ أَحْسَنَ إِلَيْهِ انْصَرَفْنا عَنْهُ وَتَرَكْناهُ.

فَتَبِعْتُهُ عَلَيْهِ السَّلامُ، فَقُلْتُ لَهُ: ما الَّذِی قُلْتَ

p: ١٧۵

١- The judge in the Abbasids court

٢- The son of al-Mansoor ad-Dawaniqi, the father of Harun ar-Rashid

حَتّی کُفِیتَ أَمْرَ الرَّشِیدِ؟ فَقالَ: دُعاءُ جَدِّی عَلِیِّ بْنِ أَبِی طالِبٍ کانَ إِذا دَعا بِهِ ما بَرَزَ إِلی عَسْکَرٍ إِلاّ هَزَمَهُ، وَلا إِلی فارِسٍ إِلاّ قهره، وَهُوَ دُعاءُ کِفایَهِ الْبَلاءِ، قُلْتُ: وَما هُوَ؟ قالَ: قُلْتُ:

«اَللّٰهُمَّ بِکَ أُساوِرٌ وَبِکَ أُحاوِلُ وَبِکَ أُحاوِرُ، وَبِکَ أُصُولُ وَبِکَ أَنْتَصِرُ، وَبِکَ أَمُوتُ وَأَحْیا، أَسْلَمْتُ نَفْسی إِلَیکَ وَفَوَّضْتُ أَمْری إِلَیکَ، وَلا حَوْلَ وَلا قُوَّهَ إِلاّ بِاللَّهِ الْعَلِیِّ الْعَظِیمِ، اَللّٰهُمَّ إِنَّکَ خَلَقْتَنِی وَرَزَقْتَنِی وَسَتَرْتَنِی، وَعَنِ الْعِبادِ بِلُطْفِ ما خَوَّلْتَنِی أَغْنَیْتَنِی، وَإِذا هَوَیْتُ رَدَدْتَنِی، وَإِذا عَثَرْتُ قَوَّمْتَنِی، وَإِذا مَرِضْتُ شَفِیتَنِی، وَإِذا دَعَوْتُ أَجَبْتَنِی، یا سَیِّدِی ارْض عَنِّی فَقَدْ أَرْضَیْتَنِی ».

۶ - حَدَّثَنا أَبِی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِیُّ بْنُ إِبراهِیمَ بْنِ هاشِمٍ، عَنْ أَبِیهِ، عَنْ عُثْمانَ بْنِ عِیسَی، عَنْ أَصْحابِهِ قالَ: قالَ أَبُو یُوسُفَ لِلْمَهْدِیِّ - وَعِنْدَهُ مُوسَی بْنِ جَعْفَرٍعَلَیْهِمَا السَّلاَمُ: تَأْذَنْ لی أَنْ أَسْأَلَهُ عَنْ مَسائِلَ لَیْسَ عِنْدَهُ فِیها شَیْءٌ؟ فَقالَ لَهُ: نَعَمْ، فَقالَ لِمُوسَی بْنِ جَعْفَرٍعَلَیْهِمَا السَّلاَمُ: أَسْأَلُکَ؟ قالَ: نَعَمْ، قالَ: ما تَقُولُ فِی التَّظْلِیلِ

the decree for a Mecca pilgrim who is in consecration (muhrim) going in the shade?" The Imam (a.s.) said, "It is not allowed." He asked, "What if they set up a tent and he enters it?" The Imam (a.s.) replied, "That is allowed." He asked, "What is the difference between these two?" Abul Hassan (a.s.) asked, "Should a menstruating woman make up her prayers?" He replied, "Yes." The Imam (a.s.) asked, "Should a menstruating woman make up her fasts?" He replied, "No." The Imam (a.s.) asked, "Why?" He replied, "This is the Divine Decree." Then Abul Hassan (a.s.) said, "The same

holds for your question." Then Al-Mahdi told Abu Yusuf, "I see that you could not do ".anything." He said, "He gave me a solid, invalidating reply

Ahmad ibn Yahya al-Mokattib narrated that Abul Tayyib Ahmad ibn Muhammad ۷-۷ al-Warraq quoted on the authority of Ali ibn Harun al-Hemayri, on the authority of Ali ibn Muhammad ibn Soleiman al-Nawfali, on the authority of his father, on the authority of Ali ibn Yaqteen, "When Musa ibn Ja'far (a.s.) was with some of his relatives, he was informed about the decisions that Musa ibn Al-Mahdi (Harun's brother) had made about him. He asked his relatives, "What do you think?" They said, "We think that it is best for you to avoid him, and hide yourself since one cannot be immune from his wickedness." Abul Hassan smiled and said, "Sakheena thinks that she will overcome her master while it is possible for the one who always wins to be defeated." He (a.s.) then raised his hands towards the sky and said, "O my Lord! There are many enemies who have sharpened their knives for me, have poured their lethal poisons in my food and have not left me alone for the least moment. However, when You saw my weakness in facing these problems, You relieved me from them using Your own strength and power, not my strength or power. You threw them into the wells they had dug for me while no longer having any hopes of attaining their worldly aspirations or any hopes for

their Hereafter. Praise to You for this as much as You deserve to be praised. O my Master! O my Lord! Seize him using your own Majesty. Dull his sword drawn upon me using your own power. Make him busy running his own affairs. Make him incapable against his enemies. O my Lord! Assist me against him for now so that my anger gets quenched and my hatred of him is blocked. O my Lord! Please accept my prayers, and help me to no longer have any complaints. Show him what you have promised the oppressors. Show me what you

لِلْمُحْرِمِ؟ قـالَ: لاـ يُصْـلِحُ، قـالَ: فَيَضْـرِبُ الخَبأَ الأَرْضِ وَيَـدْخُلُ البِيْتَ؟ قالَ: نَعَمْ، قالَ: فَما الفَرْقُ بَيْنِ هـذَيْنِ؟ قالَ أَبُو الحَسَن عَلَيْهِ السَّلامُ: ما تَقُولُ فِى الطَّامِثِ أَتَقْضِـى الصَّلاةَ؟ قالَ: لا، قالَ: أَفَتَقْضِـى الصَّوْمَ؟ قالَ: نَعَمْ، قالَ: وَلَمْ؟ قالَ: هكَذا جاءَ، قالَ أَبُو الحَسَن عَلَيْهِ السَّلامُ: وَهكَذا جاءَ هذا، فَقالَ المَهْدِىُّ لأَبِى يُوسُفَ: ما أَراکَ صَنَعْتَ شَيْئاً؟ قالَ: رَمانِى بِحَجَرٍ دامِغٍ.

٧ - حَـدَّثَنا أَحْمَـدُ بْنُ يَحْيَى المُكَتِّبِ قـالَ: حَـدَّثَنا أَبُو الطَيِّبِ أَحْمَـدُ بْنُ مُحَمَّدٍ الوَرَّاقُ قـالَ: حَـدَّثَنا عَلِىُّ بْنُ هـارُونَ الحِمْيَرِىُّ قالَ: حَـدَّثَنا عَلِىُّ بْنُ مُحَمَّدِ بْنِ سُـلَيْمانَ النُّوفَلِىِّ قـالَ: حَـدَّثَنى أَبى، عَـنْ عَلِىِّ بْنِ يَقْطِينٍ قـالَ: أُنْهِىَ الخَـبَرُ إِلى أَبى الحَسَنِ مُوسَـى بْن جَعْفَرٍعَلَيْهِمَا السَّلامُ وَعِنْـدَهُ جماعَةٌ مِنْ أَهْلِ بَيْتِهِ بِما عَزَمَ إِلَيْهِ مُوسَـى بْنُ المَهْدِىِّ فِى أَمْرِهِ، فَقالَ لأَهْلِ بَيْتِهِ: ما تُشِـيرُونَ؟ قالُوا: نَرى أَنْ تَتَباعَدَ عَنْهُ وَأَنْ تُغَيِّبَ شَخْصَکَ، [مِنْهُ] ، فَإِنَّهُ لا يُؤْمِنُ شَرُّهُ فَتَبَسَّمَ أَبُو الحَسَن عَلَيْهِ السَّلامُ ثُمَّ قالَ:

زَعَمَتْ سَخِينَهُ أَنْ سَتَغْلِبَ رَبِّها

وَلَيَغْلِبَنَّ مُغالِبُ الغُلاَّبِ

ثُمَّ رَفَعَ

يَدَهُ إِلى السَّماءِ، فَقالَ: «اَللّهُمَّ كَمْ مِنْ عَدُوٍّ شَحَذَ لى ظُبَهَ مُدْيَتِهِ وَأَرْهَفَ شَباحَدِّهِ، وَدافَ لى قَواتِلَ سُمُومِهِ وَلَمْ تَنَمْ عَنِّى عَيْنُ حِراسَتِهِ، فَلَمّا رَأَيْتَ ضَعْفِى عَنِ اِحْتِمالِ الْفَوادِحِ، وَعَجْزِى ذلِكَ عَنْ مُلِمّاتِ الْحَوائِجِ صَرَفْتَ عَنِّى ذلِكَ، بِحَوْلِكَ وَقُوَّتِكَ لا بِحَوْلِى قُوَّتى، فَأَلْقَيْتَهُ فِى الْحَفِيرِ الَّذِى احْتَفَرَهُ لى، خائِباً مِمّا أَمَّلَهُ فِى دُنْياهُ، مُتَباعِداً مِمّا رَجاهُ آخِرَتِهِ، فَلَكَ الْحَمْدُ عَلى ذلِكَ قَدْرَ اسْتِحْقاقِكَ، سَيِّدى اَللّهُمَّ فَخُذْهُ بِعِزَّتِكَ، وَافْلُلْ حَدَّهُ عَنِّى بِقُدْرَتِكَ، وَاجْعَلْ لَهُ شُغْلاً فِيما يَلِيه، وَعَجْزاً عَمَّنْ يُناوِيهِ، اَللّهُمَّ وَأَعْدِنى عَلَيْهِ مِنْ عُدْوى حاضِرَةً تَكُونُ مِنْ غَيْظِى شِفاءً، وَمِنْ حَنَقِى عَلَيْهِ وِقاءً، وَصَلِّ اَللّهُمَّ دَعائى بِالْإِجابَهِ وَانْظِمْ شِكايَتِى بِالتَّغْيِيرِ، وَعَرِّفْهُ عَمّا قَلِيلٍ ما وَعَدْتَ الظّالِمِين وَعَرِّفْنِى ما وَعَدْتَ

have promised about the acceptance of the prayers of those who are coerced. You are the possessor of Great Nobility, and Benevolent Favor.”

The narrator added, “Then the people got dispersed and never came together again until the death of Musa ibn Al-Mahdi.

Then they all gathered around Musa ibn Ja’far to read a letter which informed them about the death of Musa ibn Al-Mahdi. One of the members of the Household of Musa ibn Ja’far who was present recited the following:

How many prayers go up from the earth to some place

in the heavens which no one can block!

They go where no caravans have ever gone to before

Where there are many obstacles!

The prayers travel beyond the night, and the night covers it,

While some are asleep and some are awakened

He will open the doors of the sky and those below

Before any knocker knocks at the

.doors

,When the caravan reaches there

God will not return its leaders to their owners

.Since God sees and hears all

That I have hopes in God as if

.I can optimistically see what God will do with a good opinion

Abu Ahmad Hani ibn Muhammad ibn Mahmood al-Abdi - may God be pleased with ٧-٨ him - narrated that his father quoted on the authority of narrators who linked up to Musa ibn Ja’far (a.s.), “Musa ibn Ja’far (a.s.) was shown into the presence of Ar-Rashid. Then Ar-Rashid told him, “O son of the Prophet of God! Tell me about the four kinds of temperaments.” Then Musa (a.s.) told him, “The wind which is a king who puts up with his people and treats them gently. Then there is blood that is like a servant who incurs a loss that often kills his master. And there is phlegm that is a hard enemy. Whichever .way you block it, it will find another way

فِی إِجابَه الْمُضْطَرِّینَ، إِنَّکَ ذُو الفَضْلِ العَظِیمِ وَالمَنِّ الکَرِیم».

قالَ: ثُمَّ تَفَرَّقَ القَوْمَ فَما اجْتَمَعُوا إِلاّ لِقِراءَهِ الْکِتابِ الوارِدِ عَلَیْهِ بِمَوْتِ مُوسَی بْنِ المَهْدِیِّ، فَفِی ذلِکَ یَقُولُ بَعْضُ مَنْ حَضَرَ مُوسَی بْنِ جَعْفَرٍعَلَیْهِمَا السَّلاَمُ مِنْ أَهْلِ بَیْتِهِ:

وَسارِیَهٍ لَمْ تَسْرِ فِی الأَرْضِ تَبْتَغی

مَحَلاًّ وَلَمْ یَقْطَعْ بِها البُعْدُ قاطِعٌ

سَرَتْ حَیْثُ لَمْ تُحْدَ الرِّکابُ وَلَمْ تُنِخْ

لِوِرْدٍ وَلَمْ یَقْصُرْ لَها البُعْدُ مانِعٌ

تَمُرُّ وَراءَ اللَّیْلِ، وَاللَّیْلُ ضارِبٌ

بِجُثْمانِهِ فِیهِ سَمِیرٌ وَهاجِعٌ

تَفَتَّحُ أَبْوابُ السَّماءِ وَدُونَها

إِذا قَرَعَ الأَبْوابَ مِنْهُنَّ قارِعٌ

إِذا وَرَدَتْ لَمْ يَرْدُدَ اللَّهُ وَفْدَها

عَلَى أَهْلِها وَاللَّهُ راءٍ وَسامِعُ

وَإِنّى لأَرْجُو اللَّهَ حَتّى كَأَنَّما

أَرى بِجَمِيلِ الظَّنِّ ما اللَّه صانِعُ

٨ - حَدَّثَنا أَبُو

أحْمَد هانِئُ بْنِ مُحَمَّدِ بْنِ مَحْمُودٍ العَبْدِى رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنى أَبى بِإِسْنادِهِ - رَفَعَهُ - أَنَّ مُوسَى بْنِ جَعْفَرٍعَلَيْهِمَا السَّلاَمُ دَخَلَ عَلَى الرَّشِيدِ، فَقالَ لَهُ الرَّشِيدُ: يا ابْنَ رَسُولِ اللَّهِ أَخْبِرنِى عَنِ الطّبائِعِ الأَرْبَعَ فَقالَ مُوسَى عَلَيْهِ السَّلامُ: أَمَّا الرِّيحُ فَإِنَّهُ مَلِكٌ يُدارِى وَأَمَّا الدَّمُ فَإِنَّهُ عَبْدٌ عارِمٌ وَرُبَما قَتَلَ العَبْدُ مَوْلاهُ، وَأَمّا البَلْغَمُ فَإِنَّهُ خَصْمٌ جدِلٌ إِنْ سَدَدْتَهُ مِنْ جانِب انْفَتَحَ مِنْ آخَرَ، وَأَمّا المَرَّه فَإِنَّها الأَرْضَ إِذا اهْتَزَّت رَجَفَتْ بِما فَوْقَها

And there is ‘Safra which is like the earth that will make everything on it grow.” Then Harun asked him, “O son of the Prophet of God! Do you bestow upon the people gifts ”?from the Treasures of God and His Messenger

Abu Ahmad Hani ibn Muhammad ibn Mahmood al-Abdi - may God be pleased with ٧-٩ him - narrated that Muhammad ibn Mahmood quoted on the authority of narrators who linked up to Musa ibn Ja’far (a.s.), “Musa ibn Ja’far (a.s.) entered into the presence of Ar-Rashid and greeted him. He greeted back and said, “O Musa ibn Ja’far! Are there ”?two Caliphs so that taxes must be collected twice

He (a.s.) replied, “O Commander of the Faithful! I swear to you by God not to undergo the burden of my sins by accepting the wrong things being said behind my back by my enemies. You know well that they have been ascribing lies to us since the demise of God’s Prophet (S). If you permit me due to our ties of kinship, I will narrate for

you what my father quoted on the authority of his forefathers, on the authority of .(.their grandfather - the Prophet of God (a.s

Harun said, “I will permit you.” The Imam (a.s.) said, “My father narrated on the authority of his father, on the authority of his forefathers, on the authority of their grandfather - God’s Prophet (S) that, “Whenever two relatives touch each other, their sense of being relatives gets excited and awakened. Now, may I be your ransom! Give me your hand.” Harun said, “Come closer.” The Imam (a.s.) got closer. Harun took his hands and hugged him. After a while, he let him go and said, “O Musa! Never mind. Sit down.” Then I looked at him. His eyes were filled with tears. Then I attended to myself. Harun said, “You and your grandfather (a.s.) are right. I got so excited that I was overcome with love and mercy. My eyes got filled with tears. There have been things on my mind for a while which I want to ask you about. I have never asked anyone about them. If you answer me I will let you go and never again accept anyone’s words behind your back. I have been told that you never lie. I will ask you about what is on my mind and tell me the truth.” The Imam (a.s.) said, “Fine. If you ”.grant me immunity I will give you the right answer, if I know

Harun said, “You are granted immunity if you tell

the truth and abandon the practice of the concealment of faith for which you – the progeny of

فَقالَ لَهُ هارُونُ: يا ابْنَ رَسُولِ اللَّهِ تُنْفِقُ عَلَى النَّاسِ مِنْ كُنُوزِ اللَّه وَرَسُولِهِ.

۹ – حَدَّثَنا أَبُو أحْمَدَ هانِئُ بْنُ مُحَمَّدِ بْنِ مَحْمُودٍ العَبْدِى رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ مَحْمُودٍ بِإِسْنادِهِ – رَفَعَهُ – إِلى مُوسَى بْنِ جَعْفَرٍ عَلَيْهِ السَّلامُ أَنَّهُ قالَ: لَمّا اُدْخِلْتُ عَلَى الرَّشِيدِ سَلَّمْتُ عَلَيْهِ فَرَدَّ عَلِيَّ السَّلامَ ثُمَّ قالَ: يا مُوسَى بْنِ جَعْفَرٍ خَلِيفَتَيْنِ يُجْبى إِلَيْهِما الخَراجُ؟! فَقُلْتُ: يا أَمِيرَ الْمُؤْمِنينَ أُعِيذُكَ بِاللَّه أَنْ تَبُوءَ بِإِثْمِى وَإِثْمِكَ، وَتَقْبَلَ الباطِلُ مِنْ أَعْدائِنا عَلَيْنا، فَقَدْ عَلِمْتَ أَنَّهُ قَدْ كُذِبَ عَلَيْنا مُنْذُ قُبِضَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِما عِلْمُ ذلِكَ عِنْدَكَ فَإِنْ رَأَيْتَ بِقرابَتِكَ مِنْ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ نْ تَأْذَنَ لى أُحَدِّثُكَ بِحَدِيثٍ أَخْبَرَنِى بِهِ أَبى، عَنْ آبائِهِ، عَنْ جَدِّهِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، فَقالَ: قَدْ أَذِنْتُ لَكَ، فَقُلْتُ: أَخْبَرَنِى أَبى، عَنْ آبائِهِ، عَنْ جَدِّهِ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، أَنَّهُ قالَ: إِنَّ الرَّحِمَ إِذا مَسَّتِ الرَّحِمَ تَحَرَّكَتْ وَاضْطَرَبَتْ، فَناوِلْنى يَدَكَ – جَعَلَنِىَ اللَّهُ فِداكَ – فَقالَ: أُدْنُ، فَدَنَوْتُ مِنْهُ، فَأَخَذَ بِيَدِى ثُمَّ جَذَّبَنى إِلى نَفْسَهُ وَعانَقَنِى طَوِيلاً تَرَكَنِى، قالَ: اجْلِسْ يا مُوسَى فَلَيْسَ عَلَيْكَ بَأْسٌ، فَنَظَرْتُ إِلَيْهِ فَإِذا أَنَّهُ قَدْ دَمَعَتْ عَيْناهُ فَرَجَعَتْ إِلى نَفْسِى، فَقالَ: صَدَقْتَ وَصَدَقَ جَدُّكَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، لَقَدْ تَحَرَّكَ دَمِى وَاضْطَرَبَتْ عُرُوقى حَتّى غَلَبَتْ عَلِيَّ الرِّقَّهُ وَفاضَتْ عَيْناىَ، وَأَنا اُرِيدُ أَنْ أَسأَلَكَ عَنْ أَشْياءَ تَتَلَجْلَجُ فِى صَدْرِى مِنْذُ حِينٍ لَمْ أَسْأَلُ عَنْها أَحداً، فَإِنْ أَنْتَ أَجَبْتَنِى عَنْها خَلَّيْتُ عَنْكَ وَلَمْ أَقْبَلْ قَوْلَ أَحدٍ فِيكَ، وَقَدْ بَلَغَنى

أَنَّکَ لَمْ تکْذِبْ قَطّ، فَاصْدُقْنی عَمَّا أَسأَلُکَ مِمَّا فِی قَلْبِی، فَقُلْتُ: ما کانَ عِلْمُهُ عِنْدِی فَإِنِّی مُخْبِرُکَ إِنْ أَنْتَ أَمَّنْتَنی، فَقالَ: لَکَ الأَمانُ إِن صَدَقْتَنی وَتَرَکْتَ التَّقِیَّهَ الَّتِی تُعْرَفُونَ بِها مَعْشَرَ بَنِی فاطِمَه، فَقُلْتُ: لِیَسْأَلْ أَمِیرُ الْمُؤْمِنِینَ

the Blessed Lady) Fatima (a.s.) - are known to practice)".

Then the Imam (a.s.) said, "O Commander of the Faithful (Harun)! Ask whatever you want to ask." Harun said, "Let me know why are you nobler than us while we are from the same family line and are the progeny of Abdul Muttalib. You and I are the same. I am from the progeny of Al-Abbas, and you are from the progeny of Abi Talib who were both the uncles of God's Prophet (S). Our kinship with the Prophet (S) is alike." The Imam (a.s.) said, "We (the Members of the Holy Household) are closer (to the Prophet (S))." Harun asked, "How come?" The Imam (a.s.) said, "Abdullah and Abu Talib were born of the same father and mother, but your grandfather Al-Abbas was neither born of Abdullah's mother, nor of Abu Talib's mother." Harun said, "Why do you claim to be the inheritors of the Prophet (S) while Abu Talib had already died when the Prophet (S) died; however, his uncle Abbas was still alive (considering that we think that with an uncle present, an uncle's son does not inherit anything)."

The Imam (a.s.) said, "If (Al-Ma'mun) the Commander of the Faithful sees it fit, please excuse me from answering this one and ask me

".any other questions that you please

Harun said, "No. You must answer it." The Imam (a.s.) said, "Will you grant me immunity?" Harun said, "I granted you immunity before we started to talk." The Imam (a.s.) said, "As stated by Ali ibn Abi Talib (a.s.) when there is a male or female child there is no share of inheritance for anyone, except for the parents, the mother and the spouse. He did not consider any inheritance for an uncle with a child present to .inherit

And there is no such reasoning in the Quran either. However, Taym (۱), Adiy(۲), and the Umayyads have relied on their own personal opinions without any factual documents from the Prophet of God (a.s.) and have considered an uncle to be like the father (to inherit). What the scholars have decreed is according to the decrees of Ali (a.s.) which is opposed to this viewpoint. It is Nuh ibn Durraj who has stated this issue according to .the viewpoints of Ali (a.s.) and has ruled accordingly

The Commander of the Faithful(۳) made him the governor of Kufa and Basra. He ruled according to this viewpoint. Then the news got to the Commander of the Faithful. He called him in and and called in those who ruled opposite to him such as Sufyan Ath-,Thawri, Ibrahim al-Madani

عَمَّا شاءَ قالَ: أَخْبِرْنِى لَمْ فُضِّلْتُمْ عَلَيْنا وَنَحْنُ فِى شَجَرَهٍ واحِدهٍ وَبَنُو عَبْدُ المُطَّلِب وَنَحْنُ وَأَنْتُمْ واحِدٌ، إنَّا بَنُو العَبَّاسِ وَأَنْتُمْ وُلْدُ أَبى طالِبٍ وَهُما عَمَّا رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَقَرابَتُهُما مِنْهُ سَواءٌ؟!

۱- Abu Bakr who is from the Taym tribe

۲- Umar who is from the Aday tribe

۳- Referring to either Harun ar-Rashid or al-Mehdi - the Abbaside Caliphs

فَقُلْتُ: نَحْنُ أَقْرَبُ، قالَ: وَكَيْفَ ذلِكَ؟

قُلْتُ لأَنَّ عَبْدِ اللَّه وَأَبَا طالِبٍ لأَبٍ وَأُمٍّ، وَأَبُوكُمُ العَبَّاسُ لَيْسَ هُوَمِنْ أُمِّ عَبْدِ اللَّه وَلا مِنْ أَبِى طالِب.

قالَ: فَلَمْ ادَّعَيْتُمْ أَنَّكُمْ وَرِثْتُمُ النَّبِىَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، وَالْعَمُّ يَحْجُبُ ابْنَ العَمِّ، وَقُبِضَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَقَدْ تُوُفِّىَ أَبُو طالِبٍ قَبْلَهُ وَالعَبَّاسُ عَمِّهِ حَيٌّ؟

فَقُلْتُ لَهُ: إِنْ رَأى أَمِيرُ الْمُؤْمِنينَ أَن يُعْفِيَنى مِنْ هـذِهِ المَسْأَلَه وَيَسْأَلَنِى عَنْ كُلِّ بابٍ سَواهُ يُرِيدُه، فَقالَ: لا، أَوْ تُجِيبُ، فَقُلْتُ: فَآمِنّى، فَقالَ: قَدْ آمَنْتُكَ قَبْلُ الكَلام.

فَقُلْتُ: إِنَّ فِى قَوْلِ عَلِيِّ بْنِ أَبِى طـالِبِ عَلَيْهِ السَّلامُ: أَنَّهُ لَيْسَ مَعَ وُلْدِ الصُّلْبِ ذِكْراً كـانَ أَوْ أُنْثى لأَحَدٍ سَهْمٌ إِلاّ لِلأَبَوَيْنِ وَالزَّوْج وَالزَّوْجه، وَلَمْ يَثْبُتْ لِلْعَمِّ مَعَ وُلْدِ الصُّلْبِ مِيراثٌ، وَلَمْ يَنْطِقُ بِهِ الْكِتابُ إِلاّ أَنَّ تَيْماً وَعَدِياً وَبَنِى اُمَيَّه قالُوا: العَمُّ والِدٌ، رَأْياً مِنْهُمْ بِلا حَقِيقَهٍ وَلا أَثَرَ عَنِ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، وَمن قـالَ بِقَوْلِ عَلِي عَلَيْهِ السَّلامُ مِنَ العُلَماءِ فَقَضاياهُم خِلافٌ قَضايا هؤُلاء، هـذا نُوحُ بْنِ دُرَّاج يَقُولُ فِى هذِهِ المَسْأَلَه بِقَوْلِ عَلِي عَلَيْهِ السَّلامُ وَقَدْ حَكَمَ بِهِ، وَقَدْ وَلاهُ أَمِيرَ الْمُؤْمِنِينَ المِصْرَيْنِ الكُوفَهَ وَالبَصْرَه، وَقَدْ قَضى بِهِ فَأُنهِىَ إِلى أَمِيرِ الْمُؤْمِنينَ.

فَأَمَرَ بِإِحْضارِه وَإِحْضارِ مَنْ يَقُولُ بِخَلافِ قَوْلَهُ، مِنْهُمْ سُفْيانُ الثَّوْرِىُّ وَإِبْراهِيـــمُ المَدَنِىُّ،

and al-Fudhayl ibn Eyadh. They all witnessed that this was the viewpoint of Ali (a.s.) on this issue. According to one of the scholars from Hijaz who informed me about this, the Commander of the Faithful asked them, “Why don’t you rule accordingly now that Nuh ibn Durraj has ruled on this basis.” They have replied, “Nuh was brave, but we were scared.” Then

the Commander of the Faithful approved of the ruling based on the Prophetic tradition from the past that says, "The best judge among you is Ali." Even Umar ibn al-Khattab has said, "The best judge amongst us is Ali." Here the Arabic word 'Qadha translated to mean "judge"is an all encompassing noun. It includes all good characteristics. It includes all the good characteristics which the Prophet (S) had cited to praise his companions such as reciting the Quran, performing the obligatory deeds, and having .knowledge. All of these are included in this word

Harun said, "O Musa (Al-Kazim)! Tell me more." The Imam (a.s.) said, "Is one who attends a meeting immune, especially in your meetings?" Harun said, "Don't worry." Then the Imam (a.s.) said, "Indeed the Prophet (S) did not establish any rights to inherit for those who did not migrate. He (a.s.) did not establish any friendship for those who did not accept to be exiled (along with the Prophet (S))." Harun said, "What is your proof for this?" The Imam (a.s.) recited the following verse from the Holy Quran, 'Those who believed, and accepted to be exiled, and fought for the Faith, with their property and their persons, in the cause of God, as well as those who gave (them) asylum and aid,- these are (all) friends and protectors, one of another...'(١) And ".(Abbas did not adopt exile (from Mecca to Medina

Harun said, "O Musa! Have you ever said this to any of our enemies before? Have you

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Qur'an, ٨:٧٢ -١

informed any of the jurists of this issue?" The Imam (a.s.) said, "By God, no. No one but the Commander of the Faithful has ever asked me about this."

Then Harun asked, "Why do you allow the people - whether the general public or the elite - to ascribe you to God's Prophet (S) and call you "O son of God's Prophet" while you are the offspring of Ali. People's family ties are through their fathers. Fatima is a receiver of the male sperm, and the Prophet (S) is only your grandfather through your mother."

The Imam (a.s.) said, "O Commander of the Faithful! What if the Prophet (S)

وَالفُضَيْلِ بْنِ عَياضٍ، فَشَهَدوا: أَنَّهُ قَوْلَ عَلِيٍ عَلَيْهِ السَّلامُ فِي هذِهِ المَسْأَلَهِ، فَقالَ لَهُمْ فِيما أَبْلَغَنی بَعْضُ العُلَماءِ مِنْ أَهْلِ الحِجاز: فَلَمْ لا تُفْتُونَ بِهِ وَقَدْ قَضى بِهِ نُوحُ بْنِ دُرَّاج؟ فَقالُوا: جَسَرَ نُوحٌ وَجَبُنا وَقَدْ أَمَضى أَمِيرَ الْمُؤْمِنينَ قَضِيَّهً يَقُولُ قَدْماءِ العامَّهِ عَنِ النَّبِی صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَّهُ قالَ: «عَلِيٌّ أَقْضاكُمْ» وكَذلِكَ قالَ عُمَرَ بْنِ الخَطَّاب: «عَلِيٌّ أَقْضانا» وَهُوَ اِسْمٌ جامِعٌ، لأَنَّ جَمِيعَ ما مَدَحَ بِهِ النَّبِیُّ أَصْحابِهِ مِنَ القِراءَهِ وَالفَرائِضِ وَالعِلْمِ داخِلٌ فِی القَضاءِ.

قالَ: زِدْنِی يا مُوسَى، قُلْتُ: المَجالِسُ بِالأَمانات، وَخاصَّهً مَجْلِسُکَ، فَقالَ: لا بَأْسَ عَلَيْکَ، فَقُلْتُ: إِنَّ النَّبِیَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لَمْ يُوَرِّثْ مَنْ لَمْ يُهاجِرْ وَلا أَثْبَتَ لَهُ وِلايَهً حَتّى يُهاجِر، فَقالَ: ما حُجَّتُکَ فِيهِ؟ فَقُلْتُ: قَوْلُ اللَّه تَعالى : «وَالَّذِينَ آمَنُوا وَلَمْ يُهاجِرُوا ما لَكُمْ مِنْ وَلايَتِهِمْ مِنْ شَيْ ءٍ حَتَّى يُهاجِرُوا» وَإِنَّ عَمِّی العَبَّاسَ لَمْ يُهاجِرْ.

فَقالَ لی: أَسأَلُکَ يا مُوسَى هَلْ أَفْتَيْتَ بِذلِکَ أَحَداً مِنْ أَعْدائِنا أَمْ أَخْبَرْتَ

أَحداً مِنَ الفُقَهاءِ فِی هذِهِ المَسْأَله بِشَی ءٍ؟ فَقُلْتُ: اَللَّهُمَّ لا، وَما سَأَلَنِی عَنْها إلاّ أَمِیرَ الْمُؤْمِنینَ.

ثُمَّ قالَ: لَمْ جَوَّزْتُمْ لِلْعامَّهِ وَالخاصَّهِ أَن یَنْسِبُوکُمْ إلی رَسُولِ اللَّهِ صَلَّی الله عَلَیْهِ وَآلِهِ وَیَقُولُونَ لَکُمْ: یا بَنِی رَسُولِ اللَّهِ وَأَنْتُمْ بَنُو عَلِیٍّ، وَإِنَّما یَنْسِبُ المَرْءُ إِلی أَبِیهِ، وَفاطِمَهُ إِنَّما هِیَ وِعاءٌ، وَالنَّبِیَ صَلَّی الله عَلَیْهِ وَآلِهِ جَدُّکُمْ مِنْ قَبْلِ اُمِّکُمْ؟ فَقُلْتُ: یا أَمِیرَ الْمُؤْمِنین، لَوْ

was reborn and asked your daughter to marry him? Would you give him an affirmative answer?" Harun said, "Glory be to God! How could I not give a positive answer? I will be proud of this before the Arabs, the Persians, and the Quraysh (tribe)!"

The Imam (a.s.) said, "However, the Prophet (S) would neither come to ask my daughter to marry him, nor would I marry off my daughter to him (a.s.)." Harun asked, "Why?" The Imam (a.s.) said, "That is because he (a.s.) is my forefather, but is not your forefather." Harun said, "O Musa! Excellent!" Then Harun asked, "How come you say that you are from the Prophet's (a.s.) generation, while he (a.s.) left no generations behind (had no sons). Generations to follow one are from his sons. You are the offspring of his daughter, and generations are not left behind one's daughter."

The Imam (a.s.) said, "O Commander of the Faithful (Harun)! I swear to you by our ties of kinship and by the tomb(۱), please excuse me from answering this question." Harun said, "Impossible! O Children of Ali! You must express your reasons. O Musa! According

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۱- Probably the tomb of the Prophet (S)

to the reports that we have received, you are the Divine Leader at the present time. I will never excuse you from answering my questions. You must present proofs from the Quran in response to my questions. You - the Children of Ali - claim that no details of the Quran are hidden from you. You claim that you know the interpretation of the whole Quran. You rely on the following verse to support your claim, '... Nothing have we omitted from the Book...'(۱) You consider yourselves needless of the viewpoints of the scholars, and of the comparisons they draw.(۲)"

The Imam (a.s.) said, "Will you let me answer you?" Harun said, "Present your answer." The Imam (a.s.) said, "I take refuge in God from the damned Satan. In the Name of God the Beneficent, the Merciful. '...We guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: thus do We reward those who do good: And Zakariya and John, and Jesus and Elias: all in the ranks of the righteous...'(۳) O Commander of the Faithful (Harun)! Who is the father of Jesus (a.s.)?" Harun said, "Jesus (a.s.) has no father." The Imam (a.s.) said, "Therefore, we have linked Jesus (a.s.) up to the Prophets by (the Blessed Lady) Mary (a.s.). This is exactly how we are linked up to the Prophet (S) through our mother (the Blessed Lady) Fatima (a.s.)."

أَنَّ النَّبِیَ صَلَّی اللهُ عَلَیْهِ وَآلِهِ نُشِرَ فَخَطَبَ إِلَیکَ کَرِیمَتَکَ هَلْ کُنْتَ تُجِیبُهُ؟ فَقالَ: سُبْحانَ اللَّهِ وَلَمْ لا

۱- Qur'an, ۶:۳۸

۲- Striking similitudes or drawing comparisons between unclear issues and clear issues is one of the major means of issuing decrees among most of the Sunni scholars. This was first practiced in the eighth century A.D. by Abu Hanifeh. The Immaculate Imams especially Imam Ja'far As-Sadiq (a.s.) seriously opposed this practice. Imam As-Sadiq (a.s.) has said, "Should we try to find the traditions of God's Prophet (S) by striking similitudes, the religion will slowly be destroyed."

۳- Qur'an, ۶:۸۴-۸۵

أجيبُهُ؟ بَلْ أَفْتَخِرُ عَلَى العَرَبِ و العَجَمِ وَقُرَيْشٍ بِـذلِكَ، فَقُلْتُ لَهُ: لكِنَّهُ يَخْطَبُ إِلَيَّ، وَلاـ أُزَوِّجُهُ، فقالَ: وَلِمَ؟ فَقُلْتُ: لأَنَّهُ صَـلَّى الله عَلَيْهِ وَآلِهِ وَلَدَنِی وَلَمْ يَلِدْكَ، فَقالَ: أَحْسَنْتَ يا مُوسَى.

ثُمَّ قالَ: كَيْفَ قُلْتُمْ: إِنّا ذُرِّيَّه النَّبِيِّ وَالنَّبِیُّ صَـلَّى الله عَلَيْهِ وَآلِهِ لَمْ يُعْقِبْ وَإِنَّما العَقِبُ لِلـذَّكَرِ لا لِلْأُنْثی : وَأَنْتُمْ وُلْدُ البِنْتِ، وَلا يَكُونُ لَهـا عَقِبٌ؟! فَقُلْتُ: أَسأَلُـكَ يـا أَمِيرَ الْمُؤْمِنِينَ بِحَقِّ القَرابَه وَالقَـبْرِ وَمَنْ فِيهِ إِلاّـ مـا أَعْفَيْتَنی عَنْ هـذِهِ المَسْـأَلَه، فَقـالَ: لاـ أَوْ تُخْبِرَنِی بِحُجَّتِكُمْ فِيهِ يـا وُلْـدَ عَلِیٍّ وأَنْتَ يـا مُوسَـی يَعْسُوبُهُمْ وَإِمـامُ زَمـانِهِم كَـذا أُنْهِیَ إِلَیَّ، وَلَسْتُ أُعْفِيـكَ فِی كُلِّ ما أَسأَلُكَ عَنْهُ حَتّی تَأْتِيَنِی فِيهِ بِحُجَّه مِنْ كِتـابِ اللَّه تَعـالی و أَنْتُمْ تَـدَّعُونَ مَعْشَرَ وُلْـدِ عَلِیٍّ أَنَّهُ لاـ يَسْـقُطُ عَنْكُمْ مِنْهُ شَـیْ ءٌ أَلْفٌ وَلاـ واوٌ، إِلاّ وَتَأْوِيلِهِ عِنْـدَكُمْ وَاحْتَجَجْتُمْ بِقَوْلِهِ عَزَّ وَجَلَّ: «ما فَرَّطْنا فِی الْكِتابِ مِنْ شَـیْ ءٍ» وَقَدِ اسْـتَغْنَيْتُمْ عَنْ رَأی العُلَماءِ وَقِياسِـهِمْ، فَقُلْتُ: تَأذَنُ لی فِی الجَوابَ؟ قـالَ: هـاتِ، قُلْتُ أَعُوذُ بِـاللَّهِ مِنَ الشَّيْطـانِ الرَّجِيم بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيم «وَمِنْ ذُرِّيَّتِهِ داوُدَ وَسُـلَيْمانَ وَأَيُّوبَ وَيُوسُـفَ وَمُوسـی وَهارُونَ وَكَذلِكَ نَجْزِی الْمُحْسِـنِينَ وَزَكَرِيَّا وَيَحْيی وَعِيسی وَإِلْياسَ » مَنْ أَبُو عِيسَی يا أَمِيرَ الْمُؤْمِنِينِ؟ فَقالَ: لَيْسَ لِعِيسی أَبٌ، فَقُلْتُ: إِنَّما أَلْحَقْناهُ بِـذَرارِی الأَنْبِياءِ عَلَيْهِمُ السَّلاَمُ مِنْ طَرِيقِ مَرْيَمَ وَكَـذلِكَ أَلْحَقنا بِذَرارِی النَّبِی صَـلَّی الله عَلَيْهِ وَآلِهِ مِنْ قِبَلِ أُمِّنا فاطِمَهَ عَلَيْهَا السَّلاَمْ.

The Imam (a.s.) said, “O Commander of the Faithful (Harun)! Do you want me to tell you more?” He said, “Yes please.” The Imam (a.s.) said, “The Honorable the Exalted God said, ‘If anyone disputes in this matter with thee, now after (full) knowledge

Hath come to thee, say, 'Come! let us gather together, - our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the Curse of God on those who lie!'(۱) No one has claimed that the Prophet (S) took anyone but Ali ibn Abi Talib (a.s.), (the Blessed Lady) Fatima (a.s.), Al-Hassan (a.s.) and Al-Husayn (a.s.) under his cloak when he (a.s.) participated in the invoking of God's Curse with the Christians. Therefore, the interpretation of the Sublime God's words 'our sons' is Al-Hassan (a.s.) and Al-Husayn (a.s.), the interpretation of 'our women' is (the Blessed Lady) Fatima (a.s.), and the interpretation of 'ourselves' is Ali ibn Abi Talib (a.s.). Moreover, all the scholars agree that on the day of the Battle of Uhud, Gabriel (a.s.) said, 'O Muhammad! This act of Ali is a sign of his true devotion.' God's Prophet (S) said, 'That is because he (i.e. Ali (a.s.)) belongs to me, and I belong to him.' Then Gabriel said, 'O Prophet of God! And I belong to both of you.' Then Gabriel continued, 'There is no real sword but the 'Thul-Faqar (Imam Ali's sword), and there is no real man but Ali.' What Gabriel used in order to praise Ali was similar to what the Sublime God used to praise Abraham (a.s.) when God said, 'They said, 'We heard a youth talk of them: He is called Abraham.'"(۲)

The Imam (a.s.) added, "We - your cousins - are proud

۱- Qur'an, ۳:۶۱

۲- Qur'an, ۲۱:۶۰

that Gabriel has said that he belongs to us." Then Harun said, "Excellent! O Musa! Tell us what you need." The Imam (a.s.) said, "My first need is that you allow your cousin (i.e. me) to return to the shrine of his grandfather and to his wife." Harun said, "God willing. We will see." It has been narrated that Harun handed the Imam (a.s.) over to As-Sandi ibn Shahak. It seems that the Imam (a.s.) died while he (a.s.) was in the custody of As-Sindi ibn Shahak. God knows best.

Muhammad ibn Ibrahim ibn Ishaq al-Taliqani - may God be pleased with him - ٧-١٠ narrated that Muhammad ibn Yahya al-Sowly quoted on the authority of Abul Abbas Ahmad ibn Abdullah, on the authority of Ali ibn Muhammad ibn Soleiman al-Nawfali that he had heard his father say, "When (Harun) Ar-Rashid arrested Musa ibn Ja'far (a.s.), they arrested him while he was praying at the position of the head of the Prophet (S). They stopped his prayer, and took him away while he (a.s.) was crying and

أزِيدُكَ يا أَمِيرَ الْمُؤْمِنين؟ قالَ: هاتِ، قُلْتُ: قَوْلَ اللَّهِ عَزَّ وَجَلَّ: «فَمَنْ حاجَّكَ فِيهِ مِنْ بَعْدِ ما جاءَكَ مِنَ الْعِلْمِ فَقُلْ تعالَوْا نَدْعُ أَبْناءَنا وَأَبْناءَكُمْ وَنِساءَنا وَنِساءَكُمْ وَأَنْفُسَنا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكاذِبِينَ» وَلَمْ يَدَّعِ أَحَدٌ أَنَّهُ أَدْخَلَهُ النَّبِىُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ تَحْتَ الكِساءِ عِنْدَ المُباهِلَهِ لِلنَّصارى إلاّ عَلِيُّ بْنُ أَبى طالِبٍ وَفاطِمَهُ وَالحَسَنُ وَالحُسَيْنُ، فَكانَ تَأْوِيلُ قَوْلَهُ تَعالى: «أَبْناءَنا» الحَسَنَ وَالحُسَيْنَ وَ«نِساءَنا» فاطِمَه وَ«أَنْفُسَنا» عَلِيَّ بْنَ أَبى طالِبٍ عَلَيْهِمُ السَّلامُ،

عَلی أَنَّ العُلَماءَ قَدْ أَجْمَعُوا عَلی أَنَّ جِبْرَئِیلَ عَلَیْهِ السَّلامُ، قالَ یَوْمَ أَحَدٍ: یا مُحَمَّدُ إِنَّ هذِهِ لَهِیَ المُواساهُ مِنْ «عَلِیٍّ» قالَ: لأَنَّهُ مِنِّی وَأَنا مِنْهُ، فَقالَ جِبْرَئِیلُ: وَأَنا مِنْکُما یا رَسُولَ اللَّهِ، ثُمَّ قالَ: «لا سَیْفَ إِلاّ ذُو الفَقارَ وَلا فَتی إِلاّ عَلِیٌّ» فَکانَ کَما مَدَحَ اللَّهُ تَعالی بِهِ خَلِیلِهِ عَلَیْهِ السَّلامُ إِذْ یَقُولُ:«فَتیً یَذْکُرُهُمْ یُقالُ لَهُ إِبْراهِیمُ» إِنّا مَعْشَرُ بَنِی عَمِّکَ نَفْتَخِرُ بِقَوْلِ جِبْرَئِیلَ: أَنَّهُ مِنَّا، فَقالَ: أَحْسَنْتَ یا مُوسَی ارْفَع إِلَیْنا حَوائِجَکَ، فَقُلْتُ لَهُ: أَوَّلُ حاجَهٍ أَنْ تَأْذَنَ لِإِبْنِ عَمِّکَ أَنْ یَرْجِعَ إِلی حَرَمِ جَدِّهِ وَإِلی عِیالِهِ، فَقالَ نَنْظُرُ إِنْ شاءَ اللَّه تَعالی .

فَرُوِیَ أَنَّهُ أَنْزَلَه عِنْدَ السَّنْدِیِّ بْنِ شاهک، فَزُعِمَ أَنَّهُ تُوُفِّیَ عِنْدَهُ وَاللَّهُ أَعْلَمُ.

۱۰ - حَدَّثَنا مُحَمَّدُ بْنُ إِبْراهِیمَ بْنِ إِسْحاقَ الطَّالِقانِیُّ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ یَحْیَی الصُّولِیُّ قالَ: حَدَّثَنا أَبُو العَبَّاسِ أَحْمَدُ بْنُ عَبْدِ اللَّهِ، عَنْ عَلِیِّ بْنِ مُحَمَّدِ بْنِ سُلَیْمانَ النُّوفَلِیِّ قالَ: سَمِعْتُ أَبی یَقُولُ: لَمَّا قَبَضَ الرَّشِیدُ عَلی مُوسَی بْنِ جَعْفَرٍ عَلَیْهِ السَّلامُ قَبَضَ عَلَیْهِ وَهُوَ عِنْدَ رَأْسِ النَّبِی صَلَّی اللهُ عَلَیْهِ وَآلِهِ قائِماً یُصَلّی، فَقَطَعَ عَلَیْهِ صَلاتَهُ، وَحُمِلَ وَهُوَ یَبْکی وَیَقُولُ: أَشْکُو إِلَیکَ یا رَسُولَ اللَّهِ ما أَلْقی ، وَأَقْبَلَ النَّاسُ مِنْ کُلِّ جانِبٍ یَبْکُونَ

saying, “O Messenger of God! I complain to you about this situation.” The people were running towards him from every direction while they were crying. When they took the Imam (a.s.) to (Harun) Ar-Rashid, he swore at him and disrespected him. When the night came, Harun ordered that two carriages be prepared. He had the Imam (a.s.) carried away in secret to one of the two

carriages. Harun put Hassaan ash-Sarawi in charge and ordered him to take the Imam (a.s.) to Basra and hand him (a.s.) over to Isa ibn Ja'far ibn Abi Ja'far (Harun's cousin) who was the governor there. He had the other carriage moved in public in the daytime towards Kufa along with some people so as to hide the affairs of Musa ibn Ja'far (al-Kazim) (a.s.) from the people. Hassaan entered Basra one day before the sighting of the moon(١) and handed him (a.s.) over to Isa ibn Ja'far ibn Abi Ja'far in the daytime in public. Thus it became known publicly and the news was spread around. Isa imprisoned him (a.s.) in the building in which he himself resided and he locked him in. Isa was so busy with the 'Eid ul-Adha(٢)'s ceremonies that he totally forgot about the Imam (a.s.). They only opened the door for him on two occasions: to allow him to make ablutions and to bring him some food.

My father said, "Al-Faydh ibn Abi Salih, who was a Christian before, made a display of being Muslim. He was really an infidel and was the secretary of Isa ibn Ja'far. He was one of my good friends, too. He told me, "O Aba Abdullah! You cannot imagine how much music this pious man had to hear during the days that he was in that house - music which contained much indecent and abominable things which he did not know about and undoubtedly could not even imagine."

١- To see the end of the (Arabic) month of Ramadhan.

٢- 'Eid ul-Adha is a festival that is celebrated on the ١٠th of Dhul-Hajja and marks the close of the Hajj ceremony or Pilgrimage to the Kaaba. The 'Eid is celebrated with great solemnity and reverence everywhere. Like 'Eid ul-Fitr, Muslims make preparations several days before the festival. The animals to be sacrificed are bought well before the 'Eid day by those who can afford to do so.

My father added, “In those days, Ali ibn Yaqoob ibn Oun ibn Al-Abbas ibn Rabee’ had written bad things about me in a letter to Isa ibn Ja’far ibn Abi Ja’far. Ahmad ibn Osyd ”.who was the gate-keeper for Isa had handed him that letter

He added, “Ali ibn Yaqoob was one of the elders of the Hashemites. He was older than the rest of them, but drank in spite of his old age. He used to invite Ahmad ibn Osyd to his house, gave parties for him and invited male and female singers. This way he wanted Ahmad to help raise his rank near Isa. Included in the things written were, “You prefer Muhammad ibn Soleiman to us in granting permission to come see you, in respect, and in giving him gifts of musk, while I am older than him and he believes in ”.obeying Musa ibn Ja’far who is imprisoned by you

وَيَصِيحُونَ، فَلَمَّا حُمِلَ إِلی بَيْنِ يَدِیَ الرَّشِيدِ شَتَمَهُ وَجفاهُ، فَلَمَّا جَنَّ عَلَيْهِ اللَّيْل أَمَرَ بِقُبَّتَيْنِ فَهُيِّئا لَهُ، فَحُمِلَ مُوسَی بْنُ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ إِلی أَحَدِهِما فِی خَفاءٍ وَدَفَعَهُ إِلی حَسَّان السَّرْوِیِّ وَأَمَرَهُ بِأَنْ يَصِيرَ بِهِ فِی قُبَّه إِلی البَصْرَه فَيُسَلِّمَ إِلی عِيسَی بْنِ جَعْفَرِ بْنِ أَبی جَعْفَرٍ وَهُوَ أَمِيرُها، وَوَجَّهَ قُبَّهً أُخْری عَلانِيَهً نَهاراً إِلی الكُوفَهِ مَعَها جَماعَهٌ، لِيُعَمِّیَ عَلَی النَّاسِ أَمْرَ مُوسَی بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ، فَقَدِمَ حَسَّانُ البَصْرَهَ قَبْلَ التَّرْوِيَه بِيَوْم، فَدَفَعَهُ إِلی عِيسَی بْنِ جَعْفَرِ بْنِ أَبی جَعْفَرَ نَهاراً عَلانِيَهً حَتّی عُرِفَ ذلِك وَشاعَ خَبَرُهُ، فَحَبَسَهُ عِيسَی فِی بَيْتً مِنْ بُيُوتِ المَجْلِسِ الَّذِی كانَ يَجْلِسُ

فِيهِ، وَأَقْفَلَ عَلَيْهِ، وَشَغَلَهُ العَبْدِ عَنْهُ، فَكانَ لا يَفْتَحُ عَنْهُ البابُ إِلاّ فى حالَتَيْنِ، حالَهَ يَخْرُج فِيها إِلى الطَّهُورِ، وَحالَهِ يُدْخَلُ إِلَيْهِ فِيها الطَّعام.

قالَ أَبى: فَقالَ لِىَ الفَيْضُ بْنُ أَبى صالِحٍ وَكانَ نَصْرانِيّاً ثُمَّ أَظْهَرَ الإِسْلام وَكانَ زِنْدِيقاً وَكانَ يَكْتُبُ لِعِيسى بْنِ جَعْفَرٍ وَكانَ بى خاصّاً، فَقالَ: يا أَبَا عَبْدِ اللَّه لَقَدْ سَمِعَ هذا الرَّجُلُ الصَّالِحُ فِى أَيَّامِهِ هذِهِ فِى الدَّار الَّتِى هُوَفِيها مِنْ ضُرُوب الفَواحِشِ وَالمَناكِيرِ ما أَعْلَمُ وَلا أَشُكُّ أَنَّهُ لَمْ يَخْطُرْ بِبالِهِ.

قالَ أَبى: وَسَعى لى فِى تِلْكَ الأَيَّام إِلى عِيسَى بْنِ جَعْفَرِ بْنِ أَبى جَعْفَرٍ عَلِيُّ بْنُ يَعْقُوبَ بْنِ عَوْنِ بْنِ العَبَّاسِ بْنِ رَبِيعَهَ فِى رُقْعَهٍ دَفَعَها إِلَيْهِ أَحْمَدُ بْنُ اُسَيِّدٍ حاجِبُ عِيسَى – قالَ: وَكانَ عَلِيُّ بْنُ يَعْقُوب مِنْ مَشايِخِ بَنِى هاشِم وَكانَ أَكْبَرُهُم سِنّاً وَكانَ مَعَ كِبَرِ سِنِّهِ يَشْرَبُ الشَّراب وَيَدْعُو أَحْمَدَ بْنَ اُسَيِّدٍ إِلى منْزِلِهِ فَيَحْتَفِلُ لَهُ وَيَأْتِيهِ بالْمُغَنِّينَ وَالمُغَنِّياتِ، يَطْمَعُ فِى أَنْ يَذْكُرَهُ لِعِيسى – فَكانَ فِى رُقْعَتِهِ الَّتِى رَفَّعَها إِلَيْهِ: أَنَّکَ تُقَدِّمُ عَلَيْنا مُحَمَّدَ بْنَ سُلَيْمانَ فِى إِجْلالِکَ وَإِكْرامِکَ، وَتَخُصُّهُ بِالْمِسْكِ، وَفِينا مَنْ هُوَأَسَنُّ مِنْهُ، وَهُوَ يَدَيْنُ بِطاعَهِ مُوسَى بْنِ جَعْفَرٍ الَمحْبُوسِ عِنْدَکَ.

My father added, “I was sleeping in the middle of a very hot day when I heard the doorbell ring. I asked, “Who is it?” My servant said, “It is Qa’nab ibn Yahya who is at the door. He says that he must immediately see you.” I said, “He must have something important to do. Let him in.” Then he came in and informed me about the letter and the story of al-Faydh ibn Abil Salih. He said that al-Faydh

had told him not to tell me about this issue since I might get upset. Al-Faydh had said that the contents of the letter had not influenced him. He had asked the Commander if he had any doubts and if he wished Abu Abdullah (an-Nawfali) to come in person and swear that the contents of the letter was untrue."

But the Commander said, "There is no need to inform Aba Abdullah. He has said these things against him out of jealousy."

I said, "O Commander! You yourself know that no one is as close as he is to your private issues. Has he ever tried to make you revolt against anyone?"

He said, "No. May God forbid."

I said, "Had he followed a religion other than that of the other people, he would have certainly tried to make you become attracted to his religion." He said, "Yes, of course. I know him better myself."

My father added, "I ordered that my horse be prepared for riding. Then I rode over to al-Faydh at that time. Qa'nab ibn Yahya accompanied me. We asked for permission to see him. He sent someone to me and said, "May I be your ransom! Now I am in a position which is not suitable for you to see." He was sitting and drinking wine. Then I sent him a message swearing by God that I had to see him right then. He came out to me wearing a thin shirt and a red loin-cloth. I told him about what I

had heard. He asked Qa'nab, "May you not be given a good reward! Did I not tell you not to inform Aba Abdullah! Did I not tell you that he will get upset?" Then he told me, ".“Do not worry. The Commander has not believed any of this jargon

My father added, "Only a few days had passed by when they secretly took Musa ibn Ja'far (a.s.) to Baghdad and imprisoned him. Then they freed him. Then they imprisoned him. They handed him over to As-Sandi ibn Shahak who imprisoned him. He was rough with the Imam (a.s.). Then

قالَ أَبی: فَإِنّی لَقائِلٌ یَوْمَ قائِظٍ إِذْ حُرِّکَتْ حَلْقَهُ الباب عَلِیَّ، فَقُلْتُ: ما هـذا؟ قالَ لِیَ الغُلامُ: قَعْنَبُ بْنِ یَحْیَی عَلَی الباب، یَقُولُ: لابُدَّ مِنْ لِقائِکَ السَّاعَهَ، فَقُلْتُ: ما جاءَ إِلاّ لأَمْرٍ، ائْذَنُوا لَهُ، فَدَخَلَ، فَخَبَّرَنی عَنِ الفَیْضِ بْنِ أَبی صالِحٍ بِهذِهِ القِصَّه وَالرُّقْعَهِ، قالَ: وَقَدْ کانَ قالَ لِیَ الفَیْضُ بَعْـد ما أَخْبَرَنی: لا تُخْبِرْ أَبَا عَبْـدِاللَّهِ فَتَحْزُنَهُ، فَإِنَّ الرَّافِعَ عِنْـدَ الأَمِیرِ لَمْ یَجِدْ فِیهِ مُساغاً وَقَدْ قُلْتُ للأَمِیرِ: أَفی نَفْسِـکَ مِنْ هـذا شَیْ ءٌ حَتّی أَخْبِرَ أَبَـا عَبْـدِ اللَّهِ، فَیَأْتِیَـکَ وَیَحْلِفَ عَلی کَـذِبِهِ؟ فَقـالَ: لاـ تُخْبِرْهُ فَتَغُمَّهُ، فَإِنَّ ابْنَ عَمِّهِ إِنَّما حَمَلَهُ عَلی هـذا، الحَسَـدُ لَهُ، فَقُلْتُ لَهُ: یا أَیُّهَا الأَمِیرُ أَنْتَ تَعْلَمُ أَنَّکَ لا تَخْلُو بِأَحدٍ خَلْوَتَکَ بِهِ، فَهَلْ حَمَلَکَ عَلی أَحدٍ قَطُّ؟ قالَ: مَعاذَ اللَّهِ، قُلْتُ: فَلَوْ کانَ لَهُ مَذْهَبٌ یُخالِفُ فِیهِ النَّاسِ لأَحَبَّ أَنْ یَحْمِلَکَ عَلَیْهِ، قالَ: أَجَلْ وَمَعْرِفَتی بِهِ أَکْثَرُ.

قالَ أَبی: فَدَعَوْتُ بِدابَّتی وَرَکِبْتُ إلی الفَیْضُ مِنْ ساعَتی فَصِرْتُ إِلَیْهِ وَمَعِی قَعْنَبٌ فِی الظَّهِیرَهِ، فَاسْتَأْذَنْتُ إِلَیْهِ، فَأَرْسَلَ إِلَیَّ [وَقالَ]

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: جُعِلْتُ فِداكَ قَدْ جَلَسْتُ مَجْلِساً، أَرْفَعُ قَدْرَکَ عَنْهُ، وَهُوَ جالِسٌ عَلی شَرابِهِ، فَأَرْسَلْتُ إِلَیْهِ وَاللَّهِ لا بُدَّ مِنْ لِقائِکَ، فَخَرَجَ إِلَیَّ فِی قَمِیصٍ رَقِیقٍ إِزارٍ مُوَرَّدٍ فَأَخْبَرْتُهُ بِما بَلَغَنی، فَقالَ لِقَعْنَبٍ: لا جُزِیتَ خَیْراً، أَلَمْ أَتَقَدَّمْ إِلَیکَ أَن لا تُخْبِرَ أَبَا عَبْدِ اللَّهِ فَتَغُمَّهُ؟ ثُمَّ قالَ لی: لا بَأْسَ، فَلَیْسَ فِی قَلْبِ الأَمِیرِ مِنْ ذلِکَ شَیءٌ، قالَ: فَما مَضَتْ بَعْدَ ذلِکَ إِلاّ أَیّامٌ یَسِیرَةٌ حَتّی حُمِلَ مُوسَی بْنِ جَعْفَرٍ عَلَیْهِمَا السَّلامُ سِرّاً إِلی بَغْدادَ وَحُبِسَ، ثُمَّ اُطْلِقَ، ثُمَّ حُبِسَ، ثُمَّ سَلَّمَ إِلی السَّنْدِیّ بْنِ شاهَکَ فَحَبَسَهُ وَضَیَّقَ عَلَیْهِ، ثُمَّ بَعَثَ إِلَیْهِ الرَّشِیدُ بِسَمٍّ فِی رُطَبٍ وَأَمَرَهُ أَنْ یُقَدِّمَهُ إِلَیْهِ وَیُحَتِّمَ عَلَیْهِ

Harun) Ar-Rashid sent him some poisoned dates, and ordered him to take them to) the Imam, and force him to eat the dates. He did this and that was how the Imam ".(a.s.) died

Ali ibn Abdullah al-Warraq, Al-Husayn ibn Ibrahim ibn Ahmad ibn Hisham al- ۷-۱۱ Mukattib, Ahmad ibn Ziyad ibn Ja'far al-Hamadani, Al-Husayn ibn Ibrahim ibn Natana, Ahmad ibn Ali ibn Ali ibn Ibrahim ibn Hashem, Muhammad ibn Ali Majiluwayh and Muhammad ibn Musa ibn al-Mutawakkil - may God be pleased with them - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Uthman ibn Isa, on the authority of Sufyan ibn Nazar, "One day I was standing in the presence of Al-Ma'mun. He asked, "Do you know who taught me about Shiism?" (All the people who were present said, "No, by God, we do not know." He said, "(Harun

Ar-Rashid taught me." They asked him, "How is that so? It was (Harun) Ar-Rashid who killed the members of this Household!"

Al-Ma'mun said, "He killed them for his rule. A Kingdom is barren(١). One year I accompanied Harun when he went for the Hajj pilgrimage. When we reached Medina, he told his gate-keepers, "Whoever enters who is from the people of Medina, Mecca, the Immigrants(٢), the Helpers(٣), the Hashemites or others from the Quraysh (tribe) must state his relationship." Whoever entered said that he was so and so, the son of so and so, until he reached his grandfather from the Hashemites, the Quraysh (tribe), the Immigrants or the Helpers. Then Harun would grant him gifts anywhere from two-hundred to five-thousand Dinars according to his nobility, and the honor of his grandfathers in their exile (from Mecca to Medina). One day I was present there when Al-Fadhl ibn Rabee' said, "O Commander of the Faithful (Harun)! There is a man at the door who claims to be Musa ibn Ja'far ibn Muhammad ibn Ali ibn Al-Husayn ibn Ali ibn Abi Talib (a.s.)." Immediately Harun faced us who were standing near his head, Al-Amin and al-Mo'taman and the rest of the chiefs present and said, "Straighten yourselves up!" Then he faced the gate-keeper and said, "Let him in. Be careful that he not sit down anywhere but on my special seat." Then a Sheikh(۴) entered who had become pale due to extensive worshipping. He was slim and wrinkled. His face and nose

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١- People get killed for it to survive, even relatives

٢- Mohajereen: those who immigrated from Mecca to Medina along with the Prophet' (S)

٣- The 'Ansar in Medina: those who aided the Prophet (S) and his followers

۴- Imam Al-Kazim (Musa ibn Ja'far (a.s.))

were affected by the extent of prostrations. When he saw (Harun) Ar-Rashid, he tried to get off the donkey he was riding on. Then Ar-Rashid said, “By God, you should sit ”.only on my special seat

فِی تَناوُلِهِ مِنْهُ فَفَعَلَ، فَماتَ صَلَواتُ اللَّهِ عَلَیْهِ.

۱۱ - حَدَّثَنا عَلِیُّ بْنُ عَبْدِ اللَّه الوَرَّاقُ؛ وَالحُسَیْنُ بْنُ إِبْراهیمَ بْنِ أَحْمَدَ بْنِ هِشام المُکَتِّبُ؛ أَحْمَدُ بْنُ زِیادِ بْنِ جَعْفَرٍ الْهَمَذانیُّ؛ وَالحُسَیْنُ بْنُ إِبْراهیمَ بْنِ ناتانَهَ وَأَحْمَدُ بْنُ عَلِیِّ بْنِ إِبراهِیمَ بْنِ هاشِمٍ؛ وَمُحَمَّدُ بْنُ عَلِی ماجِیلوَیْه؛ وَمُحَمَّدُ بْنُ مُوسَی بْنِ المُتَوَکِّل - رَضِیَ اللَّهُ عَنْهُمْ - قالُوا: حَدَّثَنا عَلِیُّ بْنُ إبراهِیمَ بْنِ هاشِمٍ، عَنْ أَبِیهِ، عَنْ عُثْمانِ بْنِ عِیسَی، عَنْ سُفْیانَ بْنِ نَزارٍ قالَ: کُنْتُ یَوْماً عَلَی رَأْسِ الْمَأمُونِ، فَقالَ: أَتَدْرُونَ مَنْ عَلَّمَنی التَّشَیُّعَ؟ فَقالَ القَوْمُ جَمِیعاً: لا وَاللَّهِ ما نَعْلَمُ؟ قالَ: عَلَّنِیهِ الرَّشِیدُ، قِیلَ لَهُ: وَکَیْفَ ذلِک وَالرَّشِیدُ کانَ یَقْتُلُ أَهْلَ هذا الْبَیْتِ؟ قالَ: کانَ یَقْتُلُهُمْ عَلَی المُلْکِ، لأَنَّ المُلْکَ عَقِیمٌ وَلَقَدْ حَجَجْتُ مَعَهُ سَنَهً، فَلَمَّا صارَ إِلی المَدِینَهِ تَقَدَّمَ إِلی حُجَّابِهِ وَقالَ: لا یَدْخُلَنَّ عَلَیَّ رَجُلٌ مِنْ أَهْلِ المَدِینَهِ وَمَکَّهِ مِنْ أَبْناءَ المُهاجِرِین وَالأَنْصارِ و بَنِی هاشِمٍ وَسائِرِ بُطُونِ قُرَیْشٍ إِلاّ نَسَبَ نَفْسَهُ، وَکانَ الرَّجُلُ إِذا دَخَلَ عَلَیْهِ قالَ: أَنَا فُلانُ بْنُ فُلانٍ حَتّی یَنْتَهِی إِلی جَدِّهِ مِنْ هاشِمیٍّ أَوْ قُرَشِیٍّ أَوْ مُهاجِرِیٍّ أَوْ أَنْصارِیٍّ، فَیَصِلُهُ مِنَ المالِ بِخَمْسَهِ آلافَ دِینارٍ وَما دُونَها إِلی مِأَتَیْ دِینارٍ، عَلَی قَدْرِ شَرَفِهِ وَهِجْرَهِ آبائِهِ.

فَأَنَا ذاتَ یَوْمٍ واقِفٌ إِذْ دَخَلَ الفَضْلُ بْنُ الرَّبِیعُ فَقالَ: یا أَمِیرَ الْمُؤْمِنینَ عَلَی البابِ رَجُلٌ یَزْعَمُ أَنَّهُ مُوسَی بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِیِّ بْنِ الحُسَیْنِ بْنِ عَلِیِّ بْنِ أَبِی طالِبٍ عَلَیْهِمُ السَّلاَمُ

p: ۲۰۲

فَأَقْبَلَ عَلَيْنا وَنَحْنُ قِيامٌ عَلَى رَأسِهِ، وَالأَمِينُ وَالمُؤْتَمَنُ، وَسائِرُ القَوَّاد، فَقالَ: احْفَظُوا عَلَى أَنْفُسِكُمْ، ثُمَّ قالَ لِآذِنِهِ: أِئْذَنْ لَهُ، وَلا يَنْزِلْ إِلاّ عَلَى بَساطِي.

فَإِنَّا لَكَذلِكَ إِذْ دَخَلَ شَيْخٌ مُسَخَّدٌ، قَدْ أَنْهَكَتْهُ العِبادَةُ، كَأَنَّهُ شَنٌّ بالٍ قَدْ كُلِمَ مِنَ السُّجُودِ وَجْهُهُ وَأَنْفُهُ، فَلَمَّا رَأى الرَّشِيدَ رَمى بِنَفْسِهِ عَنْ حِمارٍ كانَ راكِبُهُ، فَصاحَ الرَّشِيدُ: لا واللَّه إِلاّ عَلَى بَساطِي، فَمَنَعَهُ الحُجَّاب مِنَ التَّرَجُّلِ، وَنَظَرْنا إِلَيْهِ بِأَجْمَعِنا بِالْإِجْلالِ وَالإِعْظام فَما

The gate-keepers did not let the Imam (a.s.) get off the donkey. We all looked at him with great honor and respect. He rode on his donkey until he reached the especial seat. All the gate-keepers and the chiefs were around him. Then he got off. Ar-Rashid got up and came forward until he reached the especial seat. Then Harun kissed his face and eyes, took his hand and took him to the uppermost part of the room and sat down with him. He started talking with him. While talking, he faced him and asked him about his health and conditions. Then Harun asked the Imam (a.s.), “O Abul Hassan (Al-Kazim (a.s.))! How many people do you support?” The Imam (a.s.) said, “More than five-hundred.” Harun said, “Are they all your children?” The Imam (a.s.) said, “No, most of them are servants and companions. I have more than thirty children: So many boys and so many girls.” Harun asked, “Why don’t you marry off the girls to their cousins, or other suitable people?” The Imam (a.s.) said, “I do not have enough money.” Harun

said, “What condition is your land in?” The Imam (a.s.) said, “Sometimes it yields produce and at other times it does not.” Harun asked, “Do you have any debts?” The Imam (a.s.) said, “Yes.” Harun asked, “How much?” The Imam (a.s.) said, “Around ten-thousand Dinars.” Then Ar-Rashid said, “O cousin! I will give you enough money to marry off your daughters and sons, pay back your debts and revive your land.” The Imam (a.s.) said, “O cousin! I hope the relatives fulfill the rights of kinship with you, and thank God for your nice intentions and tangible relationship. Our ties of kinship come from the same root. We are from the same family. Al-Abbas was the uncle of God’s Prophet (S). He and the Prophet’s (a.s.) father formed two strong tree trunks which were attached to one another from the roots. He was also the uncle of Ali ibn Abi Talib (a.s.). He and Ali’s father also formed two strong tree trunks which were attached to one another from the roots. I hope that God will not make you change your mind about what you want to do. He has granted you power and has established you to be from a noble family.” Harun said, “O Abul Hassan! It will be an honor for me to do that.”

He (a.s.) said, “O Commander of the Faithful! Indeed the Honorable the Exalted God has made it incumbent upon the rulers to provide for the poor people in the nation, to pay off

the debts of those in debt; to assist the people who are overburdened; to clothe the people who are destitute; and to be kind to the prisoners and slaves. You are the one ".most suitable to do these things." Harun said, "O Abul Hassan! I will do that

زالَ يَسيرُ عَلَى حِمارِه حَتّى صارَ إلِى البِساط، وَالحُجّابُ وَالقَوّادُ مُحْدِقُونَ بِهِ، فَنَزَلَ فَقامَ إلَيْهِ الرَّشيدُ وَاستَقْبَلَهُ إلِى آخِرَ البساط، وَقَبَّلَ وَجْهُهُ وَعَيْنَيْهِ وَأَخذَ بِيَدِهِ حَتّى صَيَّرَهُ فِى صَدْرِ المَجْلِسِ وَأَجْلِسَهُ مَعَهُ فِيهِ، وَجَعَلَ يُحَدِّثُهُ وَيُقْبِلُ بِوَجْهِهِ عَلَيْهِ وَيَسْأَلُهُ عَنْ أَحْوالِهِ.

ثُمَّ قالَ لَهُ: يا أَبَا الحَسَنِ ما عَلَيْكَ مِنَ العِيالِ؟ فَقالَ: يَزيدُونَ عَلَى الخَمْسِمِائَهِ، قالَ: أَوْلادٌ كُلُّهُمْ؟ قالَ: لا، أَكْثَرُهُم مَوالِيّ وَحَشَمٌ، أَمَّا الوَلَدُ فَلِى نَيِّفٌ وَثَلاثُونَ، الذُّكْرانُ مِنْهُمْ كَذا، وَالنِّسْوانُ مِنْهُمْ كَذا، قالَ: فَلِمَ لا تُزَوِّجُ النِّسْوانَ مِنْ بَنى عُمُومَتِهِنَّ وَأَكْفائِهِنَّ؟ قالَ: اليَدُ تَقْصُرُ عَنْ ذلِكَ، قالَ: فَما حالُ الضَّيْعَهِ؟ قالَ: تُعْطى وَقْتٍ وَتَمْنَعُ فِى آخَرَ؟ قالَ: فَهَلْ عَلَيْكَ دَيْنٌ؟ قالَ: نَعَمْ، قالَ: كَمْ؟ قالَ: نَحْوُ عَشَرَهَ آلافِ دِينارٍ.

فَقالَ لَهُ الرَّشيدُ: يا ابْنَ عَمّ أَنَا أُعْطِيكَ مِنَ المالِ ما تُزَوِّجُ الذُّكْران وَالنِّسْوانَ وَتَقْضِى الدَّيْنَ وَتَعْمُرُ الضِّياعَ، فَقالَ لَهُ: وَصَلَتْكَ رَحِمٌ يا ابْنَ عَمٍّ وَشَكَرَ اللَّهُ لَكَ هذِهِ النِّيَّه الجَمِيلَه، وَالرَّحِمُ ماسَّهٌ وَالقَرابَهُ واشِجَهٌ وَالنَّسَب واحِدٌ، وَالعَبّاسُ عَمُّ النَّبِى صَلَّى اللهُ عَلَيْهِ وَآلِهِ، وَصِنْوُ أَبِيهِ، وَعَمُّ عَلِيِّ بْنِ أَبى طالِبٍ عَلَيْهِ السَّلامُ وَصِنْوُ أَبِيهِ، وَما أَبْعَدَكَ اللَّهُ مِنْ أَنْ تَفْعَلَ ذلِكَ، وَقَدْ بَسَطَ يَدَكَ وَأَكْرَمَ عُنْصُرَكَ، وَأعَلَى مُحْتَدَكَ، فَقالَ: أَفْعَلُ ذلِكَ يا أَبَا الحَسَن وَكِرامَهً. فَقالَ: يا أَمِيرُ الْمُؤْمِنينَ إنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ فَرَضَ عَلى وُلاهِ عَهْدِهِ أَنْ يَنْعَشُوا فُقَراء الأُمَّهِ وَيَقْضُوا

عَنِ الغارِمِينَ، وَيُؤَدُّوا عَنِ المُثْقَلِ، وَيَكْسُوا العارِىّ وَيُحسِنُوا إِلى العانِى فَأَنت أَوْلى مَنْ يَفْعَلُ ذلِک، فَقالَ: أَفْعَلُ يا أَبَا الحَسَنِ.

Then he stood up. (Harun) Ar-Rashid stood up out of respect for him, and kissed him on the eyes and face. Then he faced me (Abdullah), (Muhammad) Al-Amin, and (Ibrahim) Al-Moa'taman and said, "O Abdullah, Muhammad and Ibrahim! Move ahead of your uncle and your Master, hold the horse strap for him. Fix his clothes and accompany him to his house."

Then Abul Hassan Musa ibn Ja'far (a.s.) gave me the glad tidings that I would become the Caliph in private. He asked me to treat his son kindly when I take over the rule. Then we returned. I was braver than my brothers with my father. Then in private I asked him, "O Commander of the Faithful! Who was this man whom you honored and respected so much? Who was him for whom you stood up, went to welcome him, had him seated at the head of the room, and you sat down in a lower position yourself? Who was he for whom you ordered us to hold the horse strap?" He said, "This is the Divine Leader of the people, the Proof of God for His creatures, and His Successor over His servants." I said, "O Commander of the Faithful! Are not all these characteristics yours? Are they not in you?" He said, "I am the people's leader on the surface and by force, but Musa ibn Ja'far (a.s.) is

the True Divine Leader. O my son! By God, he (a.s.) more deserves to succeed God's Prophet (S) than me and all the other people. I swear by God that even if you try to ".take away the rule from me, I will chop off your head. A Kingdom is barren

When Harun decided to go from Medina to Mecca, he ordered that two-hundred Dinars be put in a black bag. He faced Al-Fadhl ibn Rabee' and said, "Take this to Musa ibn Ja'far and tell him, "The Commander of the Faithful said that for the moment we ".are having hard times. Our presents will be delivered to you later

I objected and said, "O Commander of the Faithful! You give five-thousand Dinars or so much to the progeny of the Muhajireen (emigrants), the Ansar (helpers), other members of the Quraysh (tribe), the Hashemites, and others whom you do not even know their family ties. However, are you going to give only two-hundred Dinars to Musa ibn Ja'far whom you honored and respected so much?" This is much less than what you gave all the other people." Harun said, "Shut up! Son of a bitch! If I give him what I promised to give him, I will not be safe from facing one-hundred thousand men with swords from his followers and

ثُمَّ قامَ، فَقامَ الرَّشِيدُ لِقِيامِهِ وَقَبَّلَ عَيْنَيْهِ وَوَجْهَهُ ثُمَّ أَقْبَلَ عَلِيِّ وَعَلَى الأَمِينِ وَالمُؤْتَمَنِ، فَقالَ: يا عَبْدِ اللَّه وَيا مُحَمَّدُ، وَيا إِبْراهيمُ امْشُوا بَيْنِ يَدِىَ عَمِّكُمْ وَسَيِّدِكُمْ، خُذُوا بِرِكابِهِ، وَسَوُّوا عَلَيْهِ ثِيابَهُ

وَشَيَّعُوهُ إِلى منْزِله، فَأَقْبَلَ عَلِيَّ أَبُو الحَسَنِ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ سِرّاً بَيْنِى وَبَيْنَهُ فَبَشَّرَنى بِالْخِلافَهِ، فَقالَ لى: إِذا مَلَكْتَ هذا الأَمْرَ فَأَحْسِنْ إِلى وُلْدِى.

ثُمَّ انْصَرَفْنا وَكُنْتُ أَجْراً وُلْدِ أَبى عَلَيْهِ، فَلَمَّا خَلاَ المَجْلِسُ قُلْتُ: يا أَمِيرَ الْمُؤْمِنِينَ مَنْ هذا الرَّجُلُ الَّذِى قَدْ أَعْظَمْتَهُ وَأَجْلَلْتَهُ، وَقُمْتَ مِنْ مَجْلِسِکَ إِلَيْهِ فَاسْتَقْبَلْتَهُ، وَأَقْعَدْتَهُ فِى صَدْرِ المَجْلِسِ، وَجَلَسْتَ دُونَهُ، ثُمَّ أَمَرْتَنا بِأَخْذِ الرِّكابِ لَهُ؟! قالَ: هذا إِمامُ النَّاسِ وَحُجَّهَ اللَّهِ عَلَى خَلْقِهِ وَخَلِيفَتُهُ عَلَى عِبادِهِ، فَقُلْتُ: يا أَمِيرَ الْمُؤْمِنِينَ أَوْ لَيْسَتْ هذِهِ الصِّفاتُ كُلُّها لَکَ وَفِيکَ؟ فَقالَ: أَنَا إِمامُ الجَماعَهِ فِى الظَّاهِرِ وَالغَلَبَهِ وَالقَهْرِ، وَمُوسَى بْنُ جَعْفَرٍ عَلَيْهِ السَّلامُ إِمامُ حَقٍّ، وَاللَّهِ يا بُنَىَّ إِنَّهُ لأَحَقُّ بِمَقامِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مِنِّى وَمِنَ الْخَلْقِ جَمِيعاً، وَوَاللَّهِ لَوْ نازَعْتَنى هذا الأَمْرَ لَأَخَذْتُ الَّذِى فِيهِ عَيْناکَ، فَإِنَّ المُلْکَ عَقِيمٌ.

فَلَمَّا أَرادَ الرَّحِيلَ مِنَ المَدِينَه إِلى مَكَّهِ أَمَرَ بِصُرَّهٍ سَوْداءَ فِيها مائتا دِينارٍ، ثُمَّ أَقْبَلَ عَلَى الفَضْلِ بْنِ الرَّبِيعِ، فَقالَ لَهُ: إِذْهَبْ بِهذِهِ إِلى مُوسَى بْنِ جَعْفَرٍ وَقُلْ لَهُ: يَقُولُ لَکَ أَمِيرُ الْمُؤْمِنِينَ: نَحْنُ ضِيقَهٍ وَسَيَأْتِيکَ بِرُّنا بَعْدَ الوَقْتِ.

فَقُمْتُ فِى صَدْرِهِ فَقُلْتُ: يا أَمِيرَ الْمُؤْمِنِينَ تُعْطى أَبْناءَ المُهاجِرِينَ وَالأَنْصارَ وَسائِرَ قُرَيْشٍ وَبَنِى هاشِمٍ وَمَنْ لا يُعْرَفُ حَسَبُهُ وَنَسَبُهُ خَمْسَهَ آلافِ دِينارٍ إِلى ما دُونَها، وَتُعْطى مُوسَى بْنِ جَعْفَرٍ وَقَدْ أَعْظَمْتَهُ و أَجْلَلْتَهُ مِائَتَىْ دِينارٍ أَخَسَّ عَطِيَّهٍ أَعْطَيْتَها أَحَداً مِنَ النَّاسِ؟! فَقالَ: اسْكُتْ لا أُمَّ لَکَ، فَإِنِّى لَوْ أَعْطَيْتُ هذا ما ضَمِنْتُهُ لَهُ ما كُنْتُ أَمِنْتُهُ أَنْ يَضْرِبَ وَجْهِى

friends. This man's poverty, and the poverty of his members of household is safer for .me than their being wealthy and well-to-do

- When Mokhariq - the singer

saw this, he got mad. He went to (Harun) Ar-Rashid and said, "O Commander of the Faithful! When I entered Medina most of the people expected me to give them something. If I do not give them anything before I leave they will not recognize the generosity of the Commander of the Faithful with me, and my rank near you." Then Harun ordered that he be given ten-thousand Dinars. Again Mokhariq said, "O Commander of the Faithful! This is for the people of Medina. I also have some debts which I must pay back." Then Harun ordered that he be given another ten-thousand Dinars. Again Mokhariq said, "O Commander of the Faithful! My daughters are about to get married. I need to prepare dowries for them." Then Harun ordered that he be given another ten-thousand Dinars. Then Mokhariq said, "O Commander of the Faithful! Please establish some wages for me so that the living expenses for my life, that of my wife, my daughters and their spouses be paid for." Harun ordered that a land which had an annual income of ten-thousand Dinars be given to him. He ordered .that all this be immediately given to him

Then Mokhariq immediately stood up and went to see Musa ibn Ja'far (a.s.) and told him, "When I realized what this damned one has done to you, I tricked him for your sake, and took thirty-thousand Dinars plus land which has more than ten-thousand Dinars in annual income for you. O my Master! I

swear by God that I do not need any of this. I only took them for you. I bear witness .that this land is yours and I have brought you the money

Imam Musa ibn Ja'far (a.s.) said, "May God give you blessings by means of your property, and grant you good rewards. I will not take even one Dirham or any of your land. I welcome your kindness and recognize your good intentions. Return. May you be guided. And do not return to me in this regard. He kissed the Imam's hands and (returned (to Harun).(١)

The author of the book narrated) my father - may God be pleased with him -) ٧-١٢ narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, "I always loved the Members of the Holy Household (a.s.), but used to express my hatred for them in the presence of (Harun) Ar-Rashid in order to get closer to him. When Ar-Rashid went

غَداً بِمِائهِ أَلْفِ سَيْفٍ مِنْ شِيعَتِهِ وَمَوالِيهِ، وَفَقْرُ هذا وَأَهْلِ بَيْتِهِ أَسْلَمُ لی وَلَكُمْ مِنْ بَسْط أَيْدِيهِم أَعْيُنِهِمْ.

فَلَمَّا نَظَرَ إِلی ذلِكَ مُخارِقُ المُغَنِّی دَخَلَهُ فِی ذلِكَ غَيْظٌ، فَقامَ إِلی الرَّشِيدِ فَقالَ: يا أَمِيرَ الْمُؤْمِنينَ قَدْ دَخَلْتُ المَدِينَه وَأَكْثَرَ أَهْلِها يَطْلُبُونَ مِنِّی شَيْئاً، وَإِنْ خَرَجْتُ وَلَمْ أَقْسِم فِيهِمْ شَيْئاً لَمْ يَتَبَيَّنْ لَهُمْ تَفَضُّلُ أَمِيرِ الْمُؤْمِنينَ عَلِيَّ وَمَنْزِلَتی عِنْدَهُ، فَأَمَرَ لَهُ بِعَشَرَهِ آلافَ دِينارٍ، فَقالَ لَهُ: يا أَمِيرَ الْمُؤْمِنِينِ هذا لأَهْلِ المَدِينَه وَعَلِيَّ دَيْنٌ أَحْتاجُ أَنْ أَقْضِيَهُ، فَأَمَرَ لَهُ بِعَشَرَه آلافِ دِينارٍ أُخْرى ، فَقالَ لَهُ: يا أَمِيرِ الْمُؤْمِنين بَناتِی أُرِيدُ أَنْ أُزَوِّجَهُنَّ وَأَنَا

.This tradition no. ٧-١١ did not exist in the "al-Atiqeh" (old) version of the book -١

مُحتـاجٌ إِلی جِهـازَهُنَّ، فَـأَمَرَ لَهُ بِعَشَـرَهِ آلافِ دِینارٍ اُخْری ، فَقالَ لَهُ: یا أَمِیرَ الْمُؤْمِنِینَ لا بُـدَّ مِنْ غَلَّهٍ تُعْطِینِیها تَرُدَّ عَلِیَّ وَعَلی عِیالی وَبَناتِی وَأَزْواجِهِنَّ القُوت، فَأَمَرَ لَهُ بِأَقْطاعٍ ما تَبْلُغُ غَلَّتُهُ فِی السَّنَهِ عَشَرَهَ آلافِ دِینارٍ وَأَمَرَ أَنْ یُعَجِّلَ ذلِک لَهُ مِنْ ساعَتِهِ.

ثُمَّ قامَ مُخارِقُ مِنْ فَوْرِهِ وَقَصَـدَ مُوسَـی بْنِ جَعْفَرَعَلَیْهِمَا السَّلاَمُ وَقالَ لَهُ: قَـدْ وَقَفْتُ عَلی ما عامَلَک بِهِ هـذا المَلْعُونُ وَما أَمَرَ لَکَ بِهِ وَقَـدْ احْتَلْتُ عَلَیْهِ لَـکَ وَأَخَـذْتُ مِنْهُ صِـلاتٍ ثَلاثِینَ أَلْفَ دِینـارٍ وَأَقْطاعاً تُغِلُّ فِی السِّنَهِ عَشَرهَ آلافِ دِینارٍ، وَلا وَاللَّهِ یا سَـیِّدی ما أَحْتاجُ إِلی شَی ءٍ مِنْ ذلِکَ، ما أَخَذْتُهُ إِلاَّ لَکَ، وَأَنَا أَشْهَدُ لَکَ بِهذِهِ الأَقْطاعِ وَقَدْ حَمَلْتُ المالَ إِلَیکَ.

فَقالَ: بارَکَ اللَّه لَکَ فِی مالِکَ وَأَحْسَنَ جَزاکَ، ما کُنْتُ لآخُـذَ مِنْهُ دِرْهَماً واحِـداً وَلا مِنْ هـذِهِ الأَقْطاعِ شَـیْئاً وَقَـدْ قَبِلْتُ صِـلَتَکَ وَبِرَّکَ، فَانْصَرِفْ راشِداً، وَتُراجِعْنی فِی ذلِکَ فَقَبَّلَ یَدَهُ و انْصَرفَ.

۱۲ - حَدَّثَنا أَبی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِیُّ بْنُ إِبراهِیمَ بْنِ هاشِمٍ، عَنْ أَبِیهِ، عَنِ الرَّیانِ بْنِ شَبِیبٍ قالَ: سَمِعْتُ الْمَأْمُونَ یَقُولُ: ما زِلْتُ أُحِبُّ أَهْلَ البَیْتِ عَلَیْهِمُ السَّلاَمُ وَأَظْهِرُ لِلرَّشِیدِ بُغْضَهُمْ تَقَرُّباً إِلَیْهِ فَلَمَّا حَجَّ الرَّشِیدُ کُنْتُ أَنَا وَمُحَمَّدٌ وَالقاسِمُ مَعَهُ، فَلَمَّا کانَ

.on the Hajj pilgrimage, Muhammad, Al-Qasim and I accompanied him

When he was in Medina, he gave permission for the people to come see him. The last person to come was Musa ibn Ja'far (a.s.). When Ar-Rashid saw him, he moved and stared at the Imam (a.s.) until he reached the room in which Ar-Rashid was. When he got closer, Ar-Rashid kneeled down, hugged him and looking at him

said, “O Abul Hassan (Al-Kazim (a.s.))! How are you? And how is your wife? And how is your father’s wife? How are you? How are you doing?”

He kept asking him such questions, and the Imam (a.s.) kept saying, “Fine, fine.” When he stood up, Ar-Rashid got up. Abul Hassan (a.s.) insisted that he remain seated and hugged him. Then he greeted him and said farewell.

Al-Ma’mun said, “I was more daring than my brothers in the presence of my father. When Abul Hassan Musa ibn Ja’far departed, I told my father, “O Commander of the Faithful! You treated this man in such a way that you never treated anyone of the descendants of the Immigrants, the Helpers, or the Hashemites! Who was this man?” Harun said, “O my son! This is the Inheritor of the Knowledge of the Prophets. This is Musa ibn Ja’far. If you want correct knowledge, he has it.” Al-Ma’mun said, “From then on their love was rooted in my heart.”

۱۳-۷ Muhammad ibn Ali Majiluwayh - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father that he had heard one of his companions say, “When (Harun) Ar-Rashid imprisoned Musa ibn Ja’far (a.s.), he could not see the daytime. He feared that Harun might kill him. Then Musa ibn Ja’far (a.s.) made ablutions again, turned his face towards the Qibla, and said four units of prayers to the Honorable the Exalted God. Then he prayed using the

.following supplications

The Imam (a.s.) said, “O my Master! Please save me from the hands of Harun. O the Savior of the trees from the midst of mud, sand (and water)! O the Savior of milk from the midst of excretions and blood(۱)!’ O the Savior of the offspring from the midst of the placenta and the uterus! O the Savior of the fire from the midst of iron and stone! O the Savior of the soul from the midst of the intestines! Save me from the hands of ”.Harun

بِالْمَدِينَهِ اسْتَأْذَنَ عَلَيْهِ النَّاسُ وَكانَ آخِرُ مَنْ أَذِنَ لَهُ مُوسَى بْنِ جَعْفَرٍعَلَيْهِمَا السَّلَامُ، فَدَخَلَ فَلَمَّا نَظَرَ إِلَيْهِ الرَّشِيدُ تَحَرَّكَ وَمَدَّ بَصَرَهُ وَعُنُقَهُ إِلَيْهِ حَتّى دَخَلَ البَيْتَ الَّذِى كانَ فِيهِ.

فَلَمَّا قَرُبَ جَثا الرَّشِيدُ عَلَى رُكْبَتَيْهِ وَعانَقَهُ ثُمَّ أَقْبَلَ عَلَيْهِ، فَقالَ لَهُ: كَيْفَ أَنْتَ يا أَبَا الحَسَنِ؟ وَكَيْفَ عِيالُكَ وَعِيالُ أَبِيكَ؟ كَيْفَ أَنْتُمْ، ما حالُكُمْ؟ فَما زالَ يَسْأَلُهُ هذا وَأَبُو الحَسَنِ يَقُولُ: خَيْرٌ خَيْرٌ، فَلَمَّا قامَ أَرادَ الرَّشِيدُ أَن يَنْهَضَ، فَأَقْسَمَ [عَلَيْهِ] أَبُو الحَسَنِ فَأَقْعَدَهُ وَعانَقَهُ، وَسَلَّمَ عَلَيْهِ وَوَدَّعَهُ، قالَ الْمَأمُونُ: كُنْتُ أَجْراً وُلْدِ أَبى عَلَيْهِ.

فَلَمَّا خَرَجَ أَبُو الحَسَنِ مُوسَى بْنِ جَعْفَرٍ قُلْتُ لأَبِى: يا أَمِيرَ الْمُؤْمِنين لَقَدْ رَأَيْتُكَ عَمِلْتَ بِهذَا الرَّجُلِ شَيْئاً ما رَأَيْتُكَ فَعَلْتَهُ بِأَحَدٍ مِنْ أَبْناءِ المُهاجِرِينَ وَالأَنْصارِ، وَلا بِبَنِى هاشِمٍ! فَمَنْ هذا الرَّجُلُ؟ فَقالَ: يا بَنِى هذا وارِثُ عِلْمِ النَبِيِّينَ، هذا مُوسَى بْنُ جَعْفَرِ بْنِ مُحَمَّدٍ، إِنْ أَرَدْتَ العِلْمَ الصَّحِيحَ فَعِنْدَ هذا، قالَ الْمَأمُونُ: فَحِينَئِذٍ انْغَرَسَ فِى قَلْبِى مَحَبَّتُهُمْ.

۱۳ – حَدَّثَنا مُحَمَّدُ بْنُ عَلِيٍّ ماجِيلوَيْه رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيُّ بْنُ إِبراهِيمَ بْنِ هاشِمٍ، عَنْ أَبِيهِ، قالَ: سَمِعْتُ

۱- “And verily in cattle (too) will ye find an instructive sign. From what is within their bodies between excretions and blood, We produce, for your drink, milk, pure and agreeable to those who drink it.”[Qur'an, ۱۶:۶۶]

رَجُلاً مِنْ أَصْحابِنا يَقُولُ: لَمّا حَبَسَ الرَّشِيدُ مُوسَى بْنِ جَعْفَرٍعَلَيْهِمَا السَّلَامُ جَنَّ عَلَيْهِ اللَّيْلُ، فَخافَ ناحِيَه هارُونَ أَنْ يَقْتُلَهُ، فَجَدَّدَ مُوسَى بْنِ جَعْفَرٍعَلَيْهِمَا السَّلَامُ طَهُورَهُ فَاسْتَقْبَلَ بِوَجْهِهِ القِبْلَهَ وَصَلَّى لِلَّهِ عَزَّ وَجَلَّ أَرْبَعَ رَكَعاتٍ، ثُمَّ دَعا بِهذِهِ الدَّعَواتِ: فَقالَ: «يا سَيِّدى نَجِّنى مِنْ حَبْسِ هارُونَ وَخَلِّصْنى مِنْ يَدِهِ يا مُخَلِّصِ الشَّجَرِ مِنْ بَيْنِ رَمْلٍ وَطِينٍ [و ماء] وَيا مُخَلِّصَ اللَّبَنِ مِنْ بيْنِ فَرْثٍ وَدَمٍ، وَيا مُخَلِّصَ الوَلَدِ مِنْ بَيْنِ مَشِيمَهٍ وَرَحِمٍ وَيا مُخَلِّصَ النّارِ مِنَ الحَدِيد وَالْحَجَرِ، وَيا مُخَلِّصَ الرُّوحُ مِنْ بَيْنِ الأَحْشاءِ وَالأَمْعاءِ خَلِّصْنى مِنْ يَدِ هارُونَ».

The narrator of this tradition added, “When Musa (a.s.) said this prayer, Harun saw a black man in his dream. He had a drawn out sword in his hand. He stood over Harun’s head and said, “O Harun! Free Musa ibn Ja’far or I will chop off your head with this sword.”

Then Harun feared the black man’s awesomeness, and called in his gatekeeper. The gatekeeper came in. Harun told him, “Go to the prison and free Musa ibn Ja’far.”

The narrator of this tradition added, “Then the gatekeeper left. When he arrived at the jail he called in the prison guard. The prison guard asked, “Who is it?” The gatekeeper said, “The Caliph has called in Musa ibn Ja’far. Take him out of his cell and free him.” The prison guard said, “O Musa! The Caliph has called you in.” Then Musa (a.s.) got up frightened and said, “He would not call me in tonight unless he had some wicked intentions about me.”

Then

he got up while he was crying and sad, worried for his life. He went to Harun while shaking.(۱) Then the Imam (a.s.) greeted Harun and Harun greeted him back. Then Harun asked him, "I swear to you by God to tell me if you have made any supplications tonight?" The Imam (a.s.) said, "Yes." He asked, "What were they?" The Imam (a.s.) said, "I made another ablution, said four units of prayers to the Honorable the Exalted God, raised my head towards the sky and said, "O my Master! Please save me from the hands of Harun and his wickedness." The Imam (a.s.) told him the rest of his .supplications

Then Harun said, "Indeed God accepted your prayer. O gatekeeper! Free him!" Then Harun asked for three robes of honor to be given to him, gave him his own horse, honored him and took the Imam (a.s.) for his own bosom companion. Harun then said, ."Recite that prayer for me." The Imam (a.s.) taught it to him

The narrator of the tradition added, "He freed him and had his gatekeeper accompany him to his house. From then on Musa ibn Ja'far (a.s.) was honored and respected by Harun and went to see him every Thursday until Harun imprisoned him again. This time he did not free him until he handed him over to As-Sandi ibn Shahak .who murdered him with poison

قالَ: فَلَمَّا دَعا مُوسَى عَلَيْهِ السَّلامُ بِهذِهِ الدَّعَواتِ أَتى هارُونَ رَجُلٌ أَسْوَدُ فِى مَنامِه، وَبِيَدِهِ سَيْفٌ قَدْ سَلَّهُ، فَوَقَفَ عَلَى رَأْسِ

۱- This seems to be incorrect. It must have been added in by the narrator to make the !tradition sound better

هارُونَ وَهُوَ يَقُولُ: يا هارُونُ اطْلِقْ مُوسَى بْنِ جَعْفَرٍ عَلَيْهِ السَّلامُ وَإلاّ ضَرَبْتُ عِلاوَتَکَ بِسَيْفِی هذا، فَخافَ هارُونُ مِنْ هَيْبَتِه، ثُمَّ دَعا الحاجِبَ فَجاءَ، فَقالَ لَهُ: إذْهَبْ إلی السِّجْنِ فَأَطْلِقْ مُوسَی بْنِ جَعْفَرٍ عَلَيْهِ السَّلامُ، قالَ: فَخَرَجَ الحاجِبُ فَقَرَعَ بابَ السِّجْنِ فَأَجابَهُ صاحِبُ السِّجْنِ، فَقالَ مَنْ ذا؟ قالَ: إنَّ الخَلِيفَهَ يَدْعُو مُوسَی بْنِ جَعْفَرٍ فَأَخْرَجْهُ مِنْ سِجْنِکَ وَأَطْلِقْ عَنْهُ، فَصاحَ السُّبْحانُ: يا مُوسَی إنَّ الخَلِيفَهَ يَدْعُوکَ.

فَقامَ مُوسَی عَلَيْهِ السَّلامُ مَذْعُوراً فَزَعاً، وَهُوَ يَقُولُ: لا يَدْعُونِی فِی جَوْفِ هذا اللَّيْلِ إلاّ لِشَرٍّ يُرِيدُهُ بی، فَقامَ باکِياً حَزِيناًمَغْمُوماً آيِساً مِنْ حَياتِه فَجاءَ إلی هارُونَ وَهُوَ يَرْتَعِدُ فَرائِصُهُ فَقالَ: سَلامٌ عَلَی هارُونَ، فَرَدَّ عَلَيْهِ السَّلامُ، ثُمَّ قالَ لَهُ هارُونُ: ناشَدْتُکَ بِاللَّه هَلْ دَعَوْتَ فِی جَوْفِ هذا اللَّيْلَهِ بِدَعَواتٍ؟ فَقالَ: نَعَمْ، قالَ: وَما هُنَّ؟ قالَ: جَدَّدْتُ طَهُوراً، وَصَلَّيْتُ لِلَّهِ عَزَّ وَجَلَّ أَرْبَعَ رَکَعاتٍ، وَرَفَعْتُ طَرَفِی إلی السَّماءِ وَقُلْتُ:«يا سَيِّدی خَلِّصْنی مِنْ يَدِ هارُونَ وَشَرِّهُ» - وَذَکَرَ لَهُ ما کانَ مِنْ دُعائِهِ - فَقالَ هارُونَ: قَدْ استَجابَ اللَّهُ دَعْوَتَکَ، يا حاجِبُ أَطْلِقْ عَنْ هذا.

ثُمَّ دَعا بِخِلَعٍ عَلَيْهِ ثَلاثاً وَحَمَلَهُ عَلَی فَرَسِهِ وَأَکْرَمَهُ وَصَيَّرَهُ نَدِيماً لِنَفْسِهِ، ثُمَّ قالَ: هاتِ الکَلَماتِ، فَعَلَّمَهُ، قالَ: فَأَطْلَقَ عَنْهُ وَسَلَّمَهُ إلی الحاجِبِ لِيُسَلِّمَهُ إلی الدّارِ وَيَکُونُ مَعَهُ فَصارَ مُوسَی بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ کَرِيماً شَرِيفاً عِنْدَ هارُونَ، وَکانَ يَدْخُلُ عَلَيْهِ فِی کُلِّ خَمِيسٍ إلی أَنْ حَبَسَهُ الثّانِيَهَ، فَلَمْ يُطْلِقْ عَنْهُ حَتّی سَلَّمَهُ إلی السَّنْدِی بْنِ شاهَکَ وَقَتَلَهُ بِالسَّمِّ.

Abu Bakr Muhammad ibn Ali ibn Muhammad ibn Hatam narrated that Abdullah ۷-۱۴ ibn Bahr ash-Shaybani quoted on the authority of al-Khazri Abul Abbas in Kufa, on the authority of al-Thowbani, “The common practice

of Abil Hassan Musa ibn Ja'far for ten years (during his period of imprisonment) was to fall into prostration from after sunrise until noon. Sometimes Harun went to the roof of the building which overlooked the prison and saw Abul Hassan (a.s.) while he was prostrating. He asked al-Rabee', "O Rabee'! What is this attire which I see here everyday in this place?" I said, "O Commander of the Faithful! This is not just some attire. It is Musa ibn Ja'far (a.s.) who prostrates every day from sunrise until noon." Al-Rabee' said, "Harun told me, 'He is one of the monastic members of the Hashemites.' I said, 'Then why do you treat him with such harshness in prison?' Harun said, 'I wish it wasn't so! I have no other choice.'"

Chapter ۸: Traditions on the Death of Abi Ibrahim Musa Ibn Ja'far Ibn Muhammad Ibn Ali Ibn Al-Husayn (a.s.)

۸-۱ Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - narrated that Muhammad ibn Al-Hassan al-Saffar and Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali ibn Yaqteen, on the authority of his brother Al-Husayn, on the authority of his father Ali ibn Yaqteen, "Harun Ar-Rashid was looking for someone who could make fun of Abil Hassan Musa ibn Ja'far (a.s.), belittle him and defeat him in arguments in a meeting. A magician volunteered to do so. When they spread the table to eat, the magician put a spell on the bread so that whenever Abul Hassan wanted to grab a piece

of bread to eat, it would fly away from his hands. Harun was very pleased and laughed a lot at this. Then Abul Hassan turned to the picture of a lion which was on a portrait and said, “O Lion! Seize this enemy of God!” The narrator of the tradition added, “Then the picture of the lion turned into a big lion, jumped on the magician, and tore him up.”

۱۴ - حَدَّثَنا أَبُو بَكْرٍ مُحَمَّدُ بْنُ عَلِيِّ بْنِ حاتَمٍ قالَ: حَدَّثَنا عَبْدِاللَّه بْنُ بَحْرٍ الشَّيْبانى قالَ: حَدَّثَنى الخَزْرِيُّ أَبُو العَبَّاسِ بِالْكُوفَهِ، قالَ: حَدَّثَنا الثَّوبانِيُّ قالَ: كانَتْ لأَبِى الحَسَنِ مُوسَى بْنِ جَعْفَرٍعَلَيْهِمَا السَّلَامُ بِضْعَ عَشَرَهَ سَنَهً كُلِّ يَوْمٍ سِجْدَهٌ بَعْد ابْيِضاضِ الشَّمْسِ إلى وَقْت الزَّوال، فَكانَ هارُونُ رُبَما صَعِدَ سَطْحاً يُشْرِفُ مِنْهُ عَلَى الحَبْسِ الَّذِى حُبِسَ فِيهِ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ، فَكانَ يَرى أَبَا الحَسَنِ عَلَيْهِ السَّلامُ ساجِداً؟، فَقالَ لِلرَّبِيعِ: يا رَبِيعُ ما ذاكَ الثَّوْبُ الَّذِى أَراهُ يَوْمٍ فى ذلِكَ المَوضِعِ؟ فَقالَ: يا أَمِيرَ الْمُؤْمنين ما ذاكَ بِثَوْبٍ وَإِنَّما هُوَمُوسَى بْنِ جَعْفَرٍ لَهُ يَوْمٍ سَجْدَهٌ بَعْدَ طُلُوعِ الشَّمْسِ إلى وَقْتٍ الزَّوال، قالَ الرَّبِيعُ: فَقالَ لى هارُونُ: أَما إِنَّ هذا مِنْ رُهْبانِ بَنِى هاشِمٍ، قُلْتُ: فَما لَكَ قَدْ ضَيِّقْتَ عَلَيْهِ فِى الحَبْسِ؟! قالَ: هَيْهاتَ لا بُدَّ مِنْ ذلِكَ!.

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بابُ الأَخْبارِ الَّتِى رُوِيَتْ فِى صِحَّهِ وَفاهِ أَبى إِبْراهيمَ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ الحُسَيْنِ عَلَيْهِ السَّلامُ

۱ - حَدَّثَنا مُحَمَّدُ بْنُ الحَسَن بْنِ أَحْمَدَ بْنِ الوَلِيد رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ الحَسَنِ الصَفَّارُ وَسَعْدُ بْنُ عَبْدِاللَّهِ جَمِيعاً، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى، عَنِ الحَسَن بْنِ عَلِيِّ بْنِ يَقْطِينٍ، عَنْ أَخِيهِ الحُسَيْن،

عَنْ أَبيهِ عَلِيِّ بْنِ يَقْطِينٍ، قـالَ: اسْـتَدْعَى الرَّشِـيدُ رَجُلاً يُبْطِلُ بِهِ أَمْرَ أَبی الحَسَن مُوسَـی بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ يَخْجَلُهُ وَيَقْطَعُهُ فِی الَمجْلِس، فَانْتَدَبَ لَهُ رَجُلٌ مُعَزِّمٌ فَلَمَّا أحْضِـرَتِ المائِدَهُ عَمِلَ ناموساً عَلَى الْخُبْزِ، فَكانَ كُلَّما رامَ أَبُو الحَسَنِ تَناوُلَ رَغِيفٍ مِنَ الْخُبْزِ طارَ مِنْ بَيْنَ يَدَيْهِ وَاسْـتَفَزَّ مِنْ هارُون الفَرَحُ وَالضَّحْک لِذلِک فَلَمْ يَلْبَثْ أَبُو الحَسَنِ عَلَيْهِ السَّلامُ أَنْ رَفَعَ رَأسَهُ إِلی أَسَدٍ مُصَوَّرٍ عَلى بَعْضِ السُّتُور فَقالَ لَهُ: يا أَسَدُ خُذْ عَدُوِّ اللَّهِ، قالَ: فَوَثَبَتْ تِلْکَ الصُّورهُ كَأَعْظَمِ ما يَكُـونُ مِنَ السِّـباعِ

Then Harun and all his companions who were present were watching got scared, fainted and fell down. When they regained consciousness, Harun told Abil Hassan (a.s.), "I beg you by the right I have over you to ask the picture to return that man." Then the Imam (a.s.) said, "If the Cane of Moses (a.s.) returned the canes and the ropes which it swallowed, this picture will also return that man." The narrator of this tradition added, "This was one of the most important reasons why the Imam (a.s.) (was martyred."(١)

The author of the book narrated) my father - may God be pleased with him -) ٨-٢ narrated that Sa'd ibn Abdullah quoted on the authority of Muhammad ibn Isa al-Yaqteeni, on the authority of Al-Hassan Muhammad ibn Bashshar, "One of the elders of the Qatia al-Rabee' who is an honest Sunni told me that he has seen one of the Members of the Holy Household whom the people confess to be noble. He said that he

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١- It has been reported that this tradition cannot be found in the 'Atiqeh' script of this book, and it might be made up and added into some of the versions.

has not seen anyone like him in nobility regarding piety and worshipping." Hassan ibn Muhammad asked, "Who do you mean? How did you find him?" He replied, "There were eighty of us who gathered around As-Sandi ibn Shahak. Then he brought in Musa ibn Ja'far (a.s.). As-Sandi told us, "Look at this man. Has anything been done to him? The people think that something wrong has been done to him. They say a lot of these things. This is his house. This is his seat where he is comfortable. The Commander of the Faithful (Harun) does not have any bad intentions regarding him (a.s.). He is waiting for him to go there and converse with each other. Look at him. He is perfectly healthy. Ask him." The narrator added, "The Imam (a.s.) said, "Regarding .my convenience, he is right

However, I want to let you know that I have been poisoned with nine dates. My body will turn green tomorrow and I will die the following morning." The narrator added, "Then I looked at As-Sandi ibn Shahak. His body was shaking like a willow tree." Al-Hassan ibn Muhammad says, "This Sunni man was one of the pious Sunnis. He was an ".elder whose words were accepted, and he was trusted by the people

Muhammad ibn Ibrahim ibn Ishaq al-Taliqani - may God be pleased with him - ۸-۳ narrated that Ahmad ibn Muhammad ibn Amer quoted on the authority of Al-Hassan ibn Muhammad al-Qat'aye, on the authority of Al-Hassan ibn Ali an-Nakhkhas

فَافْتَرَسَتْ ذلِكَ الْمُعَزِّمَ، فَخَرَّ هارُونُ وَنُدَماؤُهُ عَلى وُجُوهِهِمْ مَغْشِيّاً عَلَيْهِمْ فَطارَتْ عُقُولَهُمْ خَوْفاً مِنْ هَوْلِ ما رَأَوْه فَلَمَّا أَفاقُوا مِنْ ذلِكَ، قالَ هارُونُ لأَبِي الحَسَنِ عَلَيْهِ السَّلامُ: سَأَلْتُكَ بِحَقِّي عَلَيْكَ لَمّا سَأَلْتَ الصُّوره أَنْ تَرُدَّ الرَّجُلَ، فَقالَ: إِنْ كانَتْ عَصا مُوسَى رَدَّتْ ما ابْتَلَعَتْهُ مِنْ حِبالِ القَوْمَ وَعِصِيِّهِمْ، فَأَنَّ هذِهِ الصُّورةَ تَرُدَّ ما ابْتَلَعَتْهُ مِنْ هذا الرَّجُلِ، فَكانَ ذلِكَ أَعْمَلَ الأَشْياءِ فِى إِفاتَهِ نَفْسِهِ.

٢ – حَدَّثَنا أَبِى رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنُ عَبْدِ اللَّه، عَنْ مُحَمَّدِ بْنِ عِيسَى اليَقْطِينى، عَنِ الحَسَنِ بْنِ مُحَمَّدِ بْنِ بَشّار قالَ: حَدَّثَنى شَيْخُ مِنْ أَهْل قَطِيعَهِ الرَّبِيعِ مِنَ العامَّهِ مِمَّنْ كانَ يُقْبَلُ قَوْلُهُ: قالَ: قالَ لِى: رَأَيْتُ بَعْضَ مِنْ تُقِرُّونَ بِفَضْلِهِ مِنْ أَهْلِ هذا البيْتِ، فَما رَأَيْتُ مِثْلَهُ قَطُّ نُسْكِهِ وَفَضْلِهِ، قالَ: قُلْتُ مَنْ هُوَ؟ وَكَيْفَ رَأَيْتَهُ؟ قالَ: جُمِعْنا أَيّامَ السَّنْدِى بْنِ شاهَكَ وَنَحْنُ ثَمانُونَ رَجُلاً فَادْخِلْنا عَلى مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلامُ فَقالَ لَنا السَّنْدِيُّ: يا هؤُلاء انظُرُوا إِلى هذا الرَّجُلِ هَلْ حَدَثَ بِهِ حَدَثٌ؟ فَإِنَّ النّاسَ يَزْعُمُونَ أَنَّهُ فُعِلَ بِهِ مَكْرُوهٌ، وَيَكْثِرُونَ فِى ذلِكَ، هذا مَنْزِلُهُ وَفِراشُهُ مُوَسَّعٌ عَلَيْهِ غَيْرُ مُضَيَّقٍ، وَلَمْ يُرِدْ بِهِ أَمِيرُ الْمُؤْمِنينَ سُوءاً وَإِنَّما يَنْتَظِرُهُ أَن يَقْدَمَ فَيُناظِرُهُ أَمِيرُ الْمُؤْمِنينُ، وَهاهُوَذا هُوَصَحِيحٌ فَسَلُوهُ.

فَقالَ: أَمّا ما ذَكَرَ مِنَ التَّوْسِعَهِ فَهُوَعَلى ما ذَكَرَ، غَيْرَ إِنِّى أَخْبِرُكُمْ أَيُّهَا النَّفَرُ: أَنِّى قَدْ سُمِمْتُ فِى تِسْعِ تَمراتٍ، وَإِنِّى أَخْضَرُّ غَداً، وَبَعْد غَدٍ أَمُوتُ.

قالَ: فَنَظَرْتُ إِلى السَّنْدِى بْنِ شاهَكَ تَرْتَعِدُ فَرائِصُهُ يَضْطَرِبُ مِثْلَ السَّعَفَهِ. قالَ الحَسَنُ: وَكانَ هذا الشَّيْخُ مِنْ خِيارِ العامَّهِ، شَيْخٌ صَدُوقٌ مَقْبُولُ القَوْلِ، ثِقَةٌ جِدّاً عِنْدَ النّاسِ.

٣ – حَدَّثَنا مُحَمَّدُ بْنُ إِبْراهيمَ بْنِ إِسْحاقَ الطّالِقانِيُّ

رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثنا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عامِرٍ قالَ: حَدَّثَنی الحَسَنُ بْنُ مُحَمَّدٍ القَطْعِیُّ قالَ: حَدَّثنا الحَسَنُ بْنُ عَلِیٍّ النَّخّاسُ العَدْلُ قالَ: حَدَّثَنا الحَسَنُ بْنُ عَبْدِ الواحِدِ الخَزّازُ قالَ: حَدَّثَنا عَلِیُّ بْنُ جَعْفَرِ بْنِ

ibn Abdul Wahid al-Khazzaz, on the authority of Ali ibn Ja'far ibn Umar, on the authority of Umar ibn Vaqid, on the authority of Umar ibn Waqid, “One night I was in Baghdad when As-Sandi ibn Shahak sent someone after me. I feared that he might have some bad intentions regarding me. I gave the necessary instructions to my wife and said, ‘From God we are, and unto Him is our return.’ Then I went to see him. When As-Sandi ibn Shahak saw me, he said, ‘O Aba Hafs (Umar ibn Waqid)! It seems that I have scared you.’ I said, 'Yes. You did.’ He said, ‘I have called you in for a good reason.’ I said, 'Then send someone to my house to inform them so that they no longer worry.’ He said, 'Fine.’ Then As-Sindi ibn Shahak added, 'O Aba Hafs! Do you know why I sent for you?’ I said, ‘No.’ He said, 'Do you know Musa ibn Ja'far?’ I said, 'By God, yes I do. I have known him for a long time and we are friends.’ He said, ‘Who do you know in Baghdad who knows him and whose words the people would accept?’ I mentioned some names. I thought that he (a.s.) had died. As-Sandi called them in and

asked them, ‘Do you know anyone who knows Musa ibn Ja’far (a.s.)?’ They mentioned a few names. He called them in too. By the time of the morning more than fifty people who knew Musa ibn Ja’far (a.s.) and had been in his company for sometime were ”.called in

The narrator added, “Then As-Sindi stood up and went to the other room. We said our prayers. Then his secretary came in with a list in which he recorded our names, our addresses, our jobs and our characteristics. Then he returned to As-Sandi. Then As-Sandi came out of the room and pointed at me with his finger and said, “O Aba Hafs! Stand up.” I stood up. So did the rest. We all went into the room. He told me, “O Aba Hafs! Remove the cover from Musa ibn Ja’far’s face.” I removed the cover and saw that he had died. Then I cried and said, “From God we are, and unto Him is our return!” Then As-Sandi said, “All of you look!” They moved ahead one by one and looked. Then he asked us, “Will you all testify that he is Musa ibn Ja’far (a.s.)?” He then told his servant, “Throw a handkerchief over his penis and remove the whole cover.” The servant did that. As-Sandi said, “Do you see any injuries or signs of being choked on his body?” We all said, “No. We do not see anything on him. We see that he has died naturally.” He said, “Do

not leave here until you perform the major ritual ablutions for the dead, shroud him and bury him)).”

عُمَرَ قالَ: حَدَّثَنی عُمَرُ بْنُ واقِدٍ قالَ: أَرْسَلَ إِلی السَّنْدِیُّ بْنُ شاهَکَ فِی بَعْضِ اللَّیْلِ وَأَنَا بِبَغْدادَ یَسْتَحْضِرُنی، فَخَشِیتُ أَنْ یَکُونَ ذلِکَ لِسُوءٍ یُرِیدُهُ بی، قالَ: فَأَوْصَیْتُ عِیالی بِما احْتَجْتُ إِلَیْهِ، وَقُلْتُ: «إِنَّا لِلَّهِ وَإِنَّا إِلَیْهِ راجِعُونَ» ثُمَّ رَکِبْتُ إِلَیْهِ، فَلَمَّا رَآنی مُقْبِلاً قالَ: یا أَبَا حَفْصٍ لَعَلَّنا أَرْعَبْناکَ وَأَفْزَعْناکَ؟! قُلْتُ: نَعَمْ، قالَ: فَلَیْسَ هُناکَ إِلاّ خَیْرٌ، قُلْتُ: فَرَسُولٌ تَبْعَثُهُ إِلی مَنْزِلی یُخْبِرُهُمْ بِخَبَری، فَقالَ: نَعَمْ، ثُمَّ قالَ: یا أَبَا حَفْصٍ: أَتَدْری لَمْ أَرْسَلْتُ إِلَیکَ؟ فَقُلْتُ: لا، قالَ: أَتَعْرِفُ مُوسَی بْنِ جَعْفَرٍ؟ قُلْتُ: إِی وَاللَّهِ إِنّی لَأَعْرِفُهُ وَبَیْنِی وَبَیْنَهُ صَداقَةٌ مِنْذُ دَهْرٍ، فَقالَ: مَنْ هیهُنا بِبَغْدادٍ تَعْرِفُهُ یُقْبَلُ قَوْلَهُ؟ فَسَمَّیْتُ لَهُ أَقْواماً، وَوَقَعَ فِی نَفْسِی أَنَّهُ عَلَیْهِ السَّلامُ قَدْ ماتَ، قالَ: فَبَعَثَ فَجاءَ بِهِمْ کَما جاءَ بی فَقالَ: هَلْ تَعْرِفُونَ قَوْماً یُعْرِفُونَ مُوسَی بْنِ جَعْفَرٍ؟ فَسَمُّوا لَهُ قَوْماً فَجاءَ بِهِمْ، فَأَصْبَحْنا وَنَحْنُ فِی الدَّارِ نَیِّفٌ و خَمْسُونَ رَجُلاً مِمَّنْ یَعْرِفُ مُوسَی بْنِ جَعْفَرٍعَلَیْهِمَا السَّلامُ، وَقَدْ صَحِبَهُ.

قالَ: ثُمَّ قامَ وَدَخَلَ وَصَلَّیْنا فَخَرَجَ کاتِبُهُ وَمَعَهُ طُومارٌ وَکَتَبَ أَسْماءَنا وَمَنازِلَنا وَأَعْمالَنا حَلانا، ثُمَّ دَخَلَ إِلی السَّنْدِیِّ، قالَ: فَخَرَجَ السَّنْدِیُّ فَضَرَبَ یَدِهُ إِلَیَ ، فَقالَ لی: قُمْ یا أَبَا حَفْصٍ، فَنَهَضْتُ وَنَهَضَ أَصْحابُنا وَدَخَلْنا، فَقالَ لی: یا أَبَا حَفْصٍ اکْشِفِ الثَّوْبَ عَنْ وَجْهِ مُوسَی بْنِ جَعْفَرٍ، فَکَشَفْتُهُ فَرَأَیْتُهُ مَیِّتاً، فَبَکَیْتُ وَاسْتَرْجَعْتُ. ثُمَّ قالَ لِلْقَوْمِ: انظُرُوا إِلَیْهِ، فَدَنا واحِدٌ بَعْدَ واحِدٍ فَنَظَرُوا إِلَیْهِ، ثُمَّ قالَ: تَشْهَدُونَ کُلُّکُمْ أَنَّ هذا مُوسَی بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ؟ قالَ: قُلْنا: نَعَمْ نَشْهَدُ أَنَّهُ مُوسَی بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَیْهِمُ السَّلامُ، ثُمَّ قالَ: یا

غُلامُ اطْرَحْ عَلَى عَوْرَتِهِ مِنْدِيلاً وَأكْشِفْهُ، قالَ: فَفَعَلَ، قالَ: أَتَرَونَ بِهِ أَثَراً تُنْكِرُونَهُ؟ فَقُلْنا: لا ما نَرى بِهِ شَيْئاً لا نَراهُ إلّا مَيِّتاً، قالَ: فَلا تَبْرَحُوا حَتّى تُغَسِّلُوهُ وَتُكَفِّنُوهُ [وَتَدَفَّنُوهُ].

The narrator added, “We did not leave there until we performed the ritual ablutions, shrouded him, and carried him (to the place for praying). Then As-Sindi ibn Shahak ”.said the prayers for him. Then we buried him and returned

Umar ibn Waqid constantly said, “No one is more knowledgeable than me about Musa ibn Ja’far. How can they claim that he is alive while I myself was present when we ”?buried him

Muhammad ibn Ibrahim ibn Ishaq al-Taleqani - may God be pleased with him - ۸-۴ narrated that Al-Hassan ibn Ali ibn Zakariya from Medina who quoted on the authority of Abu Abdullah Muhammad ibn Khalilan, on the authority of his father, on the authority of his grandfather, on the authority of Attab ibn Osayd who narrated that he had heard from a group of the Sheikhs from Medina, “Fifteen years of the rule of Harun Ar-Rashid had passed when God’s friend - Musa ibn Ja’far (a.s.) was martyred. He was poisoned by As-Sindi ibn Shahak upon the orders of Ar-Rashid while imprisoned in the well-known jail called “Dar al-Mosayyab” in Bab al-Kufa in which As-Sidreh is located. The Imam (a.s.) went to the Paradise of the Sublime God and to His Nobleness on Friday of the fifth day of the (Arabic) month of Rajab in the year ۱۸۳ A.H. (۷۹۸

A.D.). He was fifty-four years old then. And his tomb is in the western part of .(Madinatus Salam in a shrine known as the cemetery of the Quraysh(١)

Abdul Wahid Muhammad ibn Ubdoos al-Neishaboori al-Attar in Neishaboor ٨-٥ narrated in the year ٣٥٢ A.H. (٩٦٢ A.D.) that Ali ibn Muhammad ibn Qutayba al-Neishaboori quoted on the authority of Al-Hassan ibn Abdullah al-Sayrafi, on the authority of his father, "Musa ibn Ja'far was killed by As-Sindi ibn Shahak. They put his corpse in a coffin and announced, 'This is the Leader of the Shiites. Get to know him.' When they brought his body to the police station, they had four people announce, 'Whoever wants to see this wicked man - the son of a wicked man - should come forward.' Then Soleiman ibn Abi Ja'far (Harun's uncle) left his palace and went to the river bank. Then he heard some sounds. He asked his maids and servants, 'What is this?' They replied, 'As-Sindi ibn Shahak is calling the people to come over to view the corpse of Musa ibn Ja'far (a.s.).' Soleiman ibn Abi Ja'far told his children and servants, 'Soon they will go to the west of the town. When they are

قالَ: فَلَمْ نَبْرَحْ حَتّی غُسِّلَ وَكُفِّنَ وَحُمِلَ [إلی المُصَلّی] ، فَصَلّی عَلَيْهِ السَّنْدِيُّ بْنِ شاهَكَ وَدَفَنّاهُ وَرَجَعْنا.

وَكانَ عُمَرُ بْنُ واقِدٍ يَقُولُ: ما أَحَدٌ هُوَأَعْلَمُ بِمُوسَی بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ، مِنِّی، كَيْفَ يَقُولُونَ: أَنَّهُ حَيٌّ وَأَنا دَفَنْتُهُ.

۴ - حَدَّثَنا مُحَمَّدُ بْنُ إِبْراهيمَ بْنِ إِسْحاق الطّالِقانِیُ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا الحَسَنُ

This cemetery is located at the Tin Gate. It had been used for the Hashemites and -١ .the noble people for a long time

بْنُ عَلِيِّ بْنِ زَكَرِيَّا بِمَدِينَه السَّلام قالَ: حَدَّثَنِي أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ خَلِيلان قالَ: حَدَّثَنِي أَبِي، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عَتَّابِ بْنِ أُسَيِّدٍ، عَنْ جماعَةٍ مِنْ مَشايِخِ أَهْلِ المَدِينَه قالُوا: لَمّا مَضى خَمْسَ عَشَرَ سَنَةٍ مِنْ مُلْكِ الرَّشِيدِ اسْتُشْهِدَ وَلِيُّ اللَّهِ مُوسَى بْنِ جَعْفَرعَلَيْهِمَا السَّلَامُ مَسْمُوماً، سَمَّهُ السَّنْدِيُّ بْنُ شاهَكَ بِأَمْرِ الرَّشِيدِ فِي الحَبْسِ المَعْرُوفِ بِدارِ المُسَيِّبِ بِبابِ الكُوفَهِ، وَفِيهِ السِّدْرَهُ، وَمَضى إِلى رِضْوانِ اللَّه تَعالى وَكِرامَتِهِ يَوْمَ الجُمُعَهِ لِخَمْسٍ خَلَونَ مِنْ رَجَبِ سَنَه ثَلاثٍ وَثَمانِينَ وَمائَةٍ مِنَ الهِجْرَه، وَقَدْتَمَّ عُمْرُهُ أَرْبَعاً وَخَمْسِينَ سِنَةً، وَتُرْبَتُهُ بِمَدِينَهِ السَّلامُ فِي الجانِبِ الغَرْبِيِّ بِبابِ التِّبنِ فِي المَقْبَرَه المَعْرُوفَهِ بِمَقابِرِ قُرَيْشٍ.

۵ - حَدَّثَنا عَبْدُ الواحِدِ بْنُ مُحَمَّدِ بْنِ عَبْدُوسٍ العَطّار النِّيسابُورِيُّ بِنِيسابُورَفِي شَعْبانَ سِنَهَ اثْنَتَيْنِ وَخَمْسِينَ وَثَلاثِمائَةٍ قالَ حَدَّثَنا عَلِيُّ بْنُ مُحَمَّدِ بْنِ قُتَيْبَه، عَنْ حَمْدانَ بْنِ سُلَيْمانَ النِّيسابُورِيُّ، عَنِ الحَسَنِ بْنِ عَبْدِ اللَّه الصَّيْرَفِيِّ، عَنْ أَبِيهِ قالَ: تُوُفِّيَ مُوسَى بْنِ جَعْفَرعَلَيْهِمَا السَّلاَمُ فِي يَدِ السَّنْدِيِّ بْنِ شاهَكَ، فَحُمِلَ عَلَى نَعْشٍ وَنُودِيَ عَلَيْهِ: هذا إِمامُ الرّافِضَهِ فاعْرَفُوهُ، فَلَمَّا أُتِيَ بِهِ مَجْلِسَ الشُّرْطَهِ أَقامَ أَرْبَعَهَ نَفَرٍ، فَنادُوا: «أَلا مَنْ أَرادَ أَن يَرى الخَبِيثَ بْنِ الخَبِيثِ، فَلْيَخْرُجْ» خَرَجَ سُلَيْمانُ بْنُ أَبِي جَعْفَرِ الجَعْفَرِيُّ، عَنْ قَصْرِهِ إِلى الشَّطِّ، فَسَمَعَ الصِّياحَ الضَّوْضاءَ، فَقالَ لِغِلْمانِهِ وَلِوُلْدِه: ما هذا؟ قالُوا: السَّنْدِيُّ بْنُ شاهَكَ يُنادي عَلَى مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلاَمُ عَلَى نَعْشِهِ، فَقالَ لِوُلْدِه وَغِلْمانِهِ: يُوشَكُ أَنْ يُفْعَلَ هذا

بِهِ فِي الجانِبِ الغَرْبِيِّ، فَإِذا عَبَرَ بِهِ فَانْزِلُوا مَعَ غِلْمانِكُمْ فَخُذُوهُ مِنْ أَيْدِيهِمْ، فَإِنْ مانَعُوكُمْ

passing there, you should go there along with the servants. Take the corpse away from them. Beat them up if they resist, and tear off their

black uniforms (i.e. police uniforms).' When they were carrying the corpse from that part of town, the servants went there, beat them up, tore off their black uniforms, and took the corpse and announced, "Whoever wants to see the purest of the pure - that is Musa ibn Ja'far (a.s.) should come now.' The people gathered together there and performed the major ritual ablutions for the dead. They embalmed him using expensive embalmment. They shrouded him in Yemen shrouds worth two-thousand five hundred Dinars on which the Quran was transcribed. Then Soleiman pursued the corpse in the funeral procession in bare feet, without any turbans and with his shirt torn. They took him to the Quraysh cemetery. Then they buried him (a.s.) there. The news was written to Harun Ar-Rashid. Then Ar-Rashid wrote Soleiman ibn Abi Ja'far and expressed his greetings and said, 'May God grant you the best rewards. I swear by God that As-Sindi ibn Shahak - may God damn him - did not do this based on my ".'orders

Tamim ibn Abdullah ibn Tamim al-Qurashi - may God be pleased with him - ۸-۶ narrated that his father quoted on the authority of Ahmad ibn Ali Al-Ansari, on the authority of Soleiman ibn Ja'far al-Basri, on the authority of Umar ibn Waqid, "When Harun Ar-Rashid got worried about the noble characteristics of Musa ibn Ja'far (a.s.) and the news he received from the followers of Imam Musa ibn Ja'far (a.s.) regarding his Divine Leadership, and their secret associations

with him in the daytime and at night, he feared for himself and his rule. Then he thought of killing him with poison. Then he asked for some dates and ate some. Then he placed twenty dates on a tray, dipped a piece of thread in poison, and placed the date on a needle. He then thoroughly poisoned one of the dates with that thread until he was sure that the poison has penetrated it. He did this several times and then placed the date among the other dates. He called in his servant and told him, “Take this tray of dates to Musa ibn Ja’far and tell him, “The Commander of the Faithful has eaten dates, and has left some for you. Please I beg you to eat them all since I have hand picked them for you myself.” He told the servant to make sure that no dates were left and that no one else should eat any of the dates. The servant delivered the dates and the message. The Imam (a.s.) said, “Bring me some toothpicks.” The servant brought him toothpicks and stood in

فَاضْرِبُوهُمْ وَخَرَقُوا ما عَلَيْهِمْ مِنَ السَّوادِ، فَلَمَّا عَبَرُوا بِهِ نَزَلُوا إِلَيْهِم فَأَخَذُوهُ مِنْ أَيْدِيهِم وَضَرَبُوهُمْ وَخَرَقُوا عَلَيْهِمْ مِنْ سَوادِهِمْ وَوَضَعُوهُ فِى مَفْرَقِ أَرْبَعَهِ طُرُقٍ وَأَقامَ المُنادِينَ يُنادُونَ: أَلا وَمَنْ أَرادَ أَنْ يَرى الطَّيِّبَ بْنِ الطَّيِّبِ مُوسَى بْنِ جَعْفَرٍعَلَيْهِمَا السَّلاَمُ فَلْيَخْرُجْ، وَحَضَرَ الْخَلْقِ وَغُسِّلَ وَحُنِّطَ بِحُنُوطِ فاخِرٍ وَكَفَّنَهُ بِكَفَنٍ فِيهِ حِبْرَهٌ اسْتُعْمِلَتْ لَهُ بِأَلْفِينِ وَخَمسمائِهِ دِينارٍ، عَلَيْها الْقُرْآنُ كُلُّهُ، وَاحْتَفى وَمَشى فِى جِنازَتِهِ مُتِسَلِّباً، مَشْقُوقَ

الجَيْبِ إلى مَقابِرَ قُرَيْشٍ، فَدَفَنَهُ عَلَيْهِ السَّلامُ هُناكَ، وَكُتِبَ بِخَبَرِهِ إلى الرَّشِيدِ، فَكَتَبَ الرَّشِيدُ إلى سُلَيْمانَ بْنِ أَبی جَعْفَرٍ وَصَلَتْكَ رَحِمَ يا عَمُّ، وَأَحْسَنَ اللَّهُ جَزاكَ، وَاللَّهِ ما فَعَلَ السَّنْدِيُّ بْنُ شاهَكَ - لَعْنَهُ اللَّه تعالی - ما فَعَلَهُ عَنْ أمْرِنا.

۶ - حَدَّثَنا تَمِيمُ بْنُ عَبْدِ اللَّه بْنِ تَمِيم القُرَشِیُ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنی أَبی عَنْ أَحْمَدَ بْنِ عَلِیٍّ الأَنْصارِیِّ، عَنْ سُلَيْمانَ بْنِ جَعْفَرٍ البَصْرِیِّ، عَنْ عُمَرَ [وَ] بْنِ واقِدٍ قالَ: إنَّ هارُونَ الرَّشِيدِ لَمّا ضاقَ صَدْرُهُ مِمَّا كانَ يُظْهَرُ لَهُ مِنْ فَضْلِ مُوسَی بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلاَمُ وَما كانَ يَبْلُغُهُ مِنْ قَوْلِ الشِّيعَهِ بِإمامَتِهِ وَاخْتِلافِهِمْ فِی السِّرِّ إلَيْهِ بِاللَّيلِ وَالنَّهارِ، خَشِيَهُ عَلَی نَفْسَهُ وَمُلْكِهِ، فَفَكَّرَ فِی قَتْلِهِ بِالسَّمِّ، فَدَعا بِرُطَبٍ وَأَكَلَ مِنْهُ ثُمَّ أَخَذَ صِينِيَّةً فَوَضَعَ عَلَيْها عِشْرِينَ رُطَبَةً وَأَخَذَ سِلْكاً فَعَرَكَهُ فِی السُّمِّ وَأَدْخَلْهُ فِی سَمِّ الخِياطِ، فَأَخذ رُطَبَةً مِنْ ذلِكَ الرُّطَبِ فَأَقْبَلَ يُرَدِّدُ إلَيْها ذلِكَ السُّمِّ بِذلِكَ الخَيْطِ حَتّی قَدْ عِلْمَ أَنَّهُ قَدْ حَصَلَ السُّمِّ فِيها، فَاسْتَكْثَرَ مِنْهُ ثُمَّ رَدَّها فِی ذلِكَ الرُّطَبِ، وَقالَ لِخادِمٍ لَهُ: احْمِلْ هذِهِ الصِّينِيَّهَ إلی مُوسَی بْنِ جَعْفَرٍ، وَقُلْ لَهُ: إنَّ أَمِيرَ الْمُؤْمِنينَ أَكَلَ مِنْ هذا الرُّطَبِ وَتَنَغَّصَ لَكَ بِهِ، وَهُوَ يُقْسِمُ عَلَيْكَ بِحَقِّهِ لَمّا أَكَلْتَها عَنْ آخِرَ رُطَبَهً، فَإِنِّی اخْتَرْتُها لَكَ بِيَدِی، وَلا تُتْرِكْهُ يَبْقِی مِنْها شَيْئاً، وَلا تُطْعِمْ مِنْهُ أَحِداً، فَأَتاهُ بِها الخادِمُ وَأَبْلَغَهُ الرِّسالَه فَقالَ: ايْتِنِی بِخِلالٍ، فَناوِلْهُ خِلالاً وَقامَ بِإِزائِهِ وَهُوَ يَأْكُلُ مِنَ الرُّطَبِ وَكانَتْ لِلرَّشِيدِ كَلْبَهٌ تَعُزُّ عَلَيْهِ، فَجَذَبَـــتْ

front of him while the Imam (a.s.) ate dates. Harun Ar-Rashid had a female dog which was very dear to him. The dog exerted an effort to

free itself from the golden chains and jewels and went to Musa ibn Ja'far (a.s.). The Imam (a.s.) put the poisoned date on the toothpick and threw it for the dog. The dog ate the date and immediately fell down on the ground and died while his meat was falling off his bones piece by piece.(۱) The Imam (a.s.) ate the rest of the dates. The servant took the tray back to Ar-Rashid. Harun asked him, "Did he eat all the dates?" The servant said, "O Commander of the Faithful (Harun)! Yes." Harun asked, "How did you find him?" The servant said, "O Commander of the Faithful! I saw nothing wrong with him."

The narrator of the tradition added, "Then the news of the female dog and how it had fallen down with its meat being separated from its bones piece by piece and its death reached Harun. This was hard on him. He went to see the dog. He saw how the dog's meat had separated from its bones and died. He called in the servant, asked for a sword and a rug. He told the servant, "Tell me the truth about the dates or I will kill you." The servant said, "O Commander of the Faithful! I delivered the dates to Musa ibn Ja'far and delivered your greetings to him and stood right in front of him. He asked me for a toothpick. I brought him one. He put the toothpick into the dates and ate them one by

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۱- It seems that this is a made-up story. The chain of narrators of this tradition are not reliable.

one. Then the dog came there. He placed the tooth pick in one of the dates and threw it for the dog. The dog ate it. He continued eating the rest of the dates. O Commander of the Faithful! Then what you see happened.” Harun Ar-Rashid said, “We did not gain any benefits from Musa. We fed him the best of our dates, wasted our poison and got our dog killed. There is no solution for Musa ibn Ja’far.”

The narrator of the tradition added, “Then our Master Musa (a.s.) called in Mosayyab three days before his death. Mosayyab was his prison guard. The Imam (a.s.) said, “O Mosayyab!” He said, “Yes. My Master!” The Imam (a.s.) said, “I will be going to Medina, the town of my grandfather, i.e. God’s Prophet (S) in order to instruct my son Ali Al-Ridha’ (a.s.) according to what my father had instructed me to do, and establish him as my Trustee and Successor, and deliver my orders to him.” Mosayyab said, “O my Master! How do you order me to open the doors for you while there are also other prison guards with me?” The Imam (a.s.) said, “O Mosayyab! Your belief in the Honorable the Exalted God regarding us is

نَفْسَـِها وَخَرَجَتْ تَجُرُّ سَلاسِـلَها مِنْ ذَهَبٍ وَجَوْهَرٍ حَتّى حاذَتْ مُوسَـِى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلاَمُ فَبادَرَ بِالْخِلالِ إلى الرُّطَبَهِ المَسْمُومَهِ وَرَمى بِها إِلى الكَلْبَهِ، فَأَكَلَتْها، فَلَمْ تَلْبَثْ أَنْ ضَرَبَتْ بِنَفْسِها الأَرْضَ وَعَوَتْ وَتَهَرَّتْ قِطْعَهً قِطْعَهً.

وَاسْتَوْفى عَلَيْهِ السَّلامُ باقى الرُّطَبِ وَحَمَلَ الغُلامُ الصَّينِيَّهَ حَتّى صارَ بِها

p: ۲۳۲

إلى الرَّشِيدِ فَقالَ لَهُ: قَدْ أَكَلَ الرُّطَبَ عَنْ آخِرِهِ؟ قالَ: نَعَمْ يا أَمِيرَ الْمُؤْمِنين، قالَ: فَكَيْفَ رَأَيْتَهُ؟ قال ما أَنْكَرْتُ مِنْهُ شَيْئاً يا أَمِيرَ الْمُؤْمِنينَ قالَ: ثُمَّ وَرَدَ عَلَيْهِ خَبَرُ الكَلْبَهِ بِأَنّها قَدْ تَهَرَّاتْ وَماتَتْ، فَقَلِقَ الرَّشِيدُ لِذلِكَ قَلَقاً شَدِيداً وَاسْتَعْظَمَهُ وَوَقَفَ عَلَى الكَلْبَهِ فَوَجَدَها مُتَهَرَّئَةً بِالسُّمِّ فَأَحْضَرَ الخادِمَ وَدَعا بِسَيفٍ نَطْعٍ، وَقالَ لَهُ: لَتَصْدُقُنی عَنْ خَبَرِ الرُّطَبِهِ أَوْ لَأَقْتُلَنَّکَ، فَقالَ لَهُ: يا أَمِيرَ الْمُؤْمِنِينَ، إنّی حَمَلْتُ الرُّطَبِ إلی مُوسَی بْنِ جَعْفَرٍ وَأَبْلَغْتُهُ سَلامَکَ، وَقُمْتُ بِإزائِهِ وَطَلَبَ مِنِّی خِلالاً، فَدَفَعْتُهُ إلَيْهِ فَأَقْبَلَ يَغْرِزُ فِی الرُّطَبِهِ بَعْدَ الرُّطَبِهِ وَيَأْكُلُها حَتّی مَرَّتِ الكَلْبَهِ فَعَرَزَ الخِلالَ رُطَبِهِ مِنْ ذلِکَ الرُّطَبِ فَرَمی بِها فَأَكَلَتْها الكَلْبَهُ وَأَكَلَ هُوَباقی الرُّطَبِ، فَكانَ ما تَری يا أَمِيرَ الْمُؤْمِنینَ.

فَقالَ الرَّشِيدُ: ما رَبِحْنا مِنْ مُوسَی إلاّ أَنَا أَطْعَمْناهُ جَيِّدَ الرُّطَبِ وَضَيَّعْنا سُمَّنا، وَقُتِلَ كَلْبَتُنا، ما فِی مُوسَی بْنِ جَعْفَرٍ حِيلَةٌ؟!

قالَ: ثُمَّ إنَّ سَيِّدَنا مُوسَی عَلَيْهِ السَّلامُ دَعا بِالمُسَيِّبِ وَذلِکَ قَبْلَ وَفاتِهِ بِثَلاثَهِ أَيّامٍ وَكانَ مُوَكَّلاً بِهِ فَقالَ لَهُ: يا مُسَيِّبُ، قالَ: لَبَّيْکَ يا مَوْلایَ، قالَ: إنّی ظاعِنٌ فی هذِهِ اللَّيْلَهِ إلی المَدِينَه مَدِينَه جَدِّی رَسُولِ اللَّهِ صَلَّی اللهُ عَلَيْهِ وَآلِهِ لِأَعْهَدَ إلی عَلِیٍّ اِبْنِی ما عَهِدَهُ إلَیَّ أَبی وَأَجْعَلَهُ وَصِيِّی وَخَلِيفَتِی، وَآمِرَهُ أَمْرِی، قالَ المُسَيِّبُ: فَقُلْتُ: يا مَوْلای تَأْمُرُنی أَنْ أَفْتَحَ لَکَ الأَبْوابَ وَأَقْفالَها، وَالحُرْسُ مَعِی عَلَی الأَبْوابِ؟! فَقالَ: يا مُسَيِّبُ ضَعُفَ يَقِينُکَ فی اللَّهِ عَزَّ

weak." He said, "No, my Master!" The Imam (a.s.) said, "Then wait." He said, "O my Master! Please pray for me to get more firmly established in faith." Then the Imam - (a.s.) said, "I invoke the Honorable the Exalted God by His Great Name

by which Asif had invoked Him, and magically brought Belqees' (queen of Saba') Couch there and placed it in front of Solomon before the wink of an eye - to bring me (Al-Kazim (a.s.) and my son Ali Al-Ridha' (a.s.) together in Medina." Mosayyab added, "Then I heard Al-Kazim (a.s.) pray and suddenly he (a.s.) was no longer where he was standing to pray. As I was standing there, I saw him (a.s.) reappear there again, and tie the chains to his own feet. At that time I fell in prostration to God to thank Him for this Divine Knowledge, i.e. the recognition of the Divine Leader (a.s.). Imam Al-Kazim (a.s.) told me, "O Mosayyab! Raise your head. Beware that I will depart to the Honorable the Exalted God three days from now." Mosayyab added, "Then I cried." He (a.s.) told me, "O Mosayyab! Do not cry. My son Ali (Al-Ridha' (a.s.) is your Divine Leader, and your next Master! Therefore, adhere to his Mastery since you will never ".be at a loss as long as you are with him (a.s.)." I said, "Praise be to God

Mosayyab added, "Then my Master Al-Kazim (a.s.) called me in on the night of the third day and told me, 'It is time for me to go to the Honorable the Exalted God. When I ask you for water and drink it, you will see that my stomach gets bloated and swollen. My color will turn yellow, red and green. It will turn into

different colors. Then inform that oppressor (Harun) about my death. When you see me that way do not inform anyone else. Also do not tell the one who will come to me ”’.until after I die

Mosayyab ibn Zohayr said, “I was constantly watching Al-Kazim (a.s.) until he (a.s.) called me and asked for some water and drank it.” Then he (a.s.) called me and said, “O Mosayyab! This wicked As-Sindi ibn Shahak thinks that after I pass away, he will take charge of performing the ritual ablutions for me himself. No. This will never be the case. When they take me to the cemetery known as the Quraysh cemetery, bury me there. Do not raise my tomb higher than four opened fingers. And do not take any of the dirt from my tomb to be blessed by, since the dirt from the tombs of all of us is forbidden except for that of my grandfather - Al-Husayn ibn Ali (a.s.) which the .Sublime God has established as a means of healing for our followers and friends

وَجَلَّ فِينا، فَقُلْتُ: لا يا سَيِّدى، قالَ: فَمَهُ، قُلْتُ: يا سَيِّدى اُدْعُ اللَّهَ أَنْ يُثَبِّتَنِى، فَقالَ: اَللَّهُمَّ ثَبِّتْهُ، ثُمَّ قالَ: إِنّى أَدْعُو اللَّه عَزَّ وَجَلَّ بِاِسْمِهِ العَظِيمِ الَّذِى دَعا آصِفُ حَتّى جاءَ بِسَرِيرِ بِلْقِيْسِ وَوَضَعَهُ بَيْنِ يَدِى سُلَيْمانَ قَبْلُ ارْتدادِ طَرْفِهِ إِلَيْهِ حَتّى يَجْمَعَ بَيْنِى وَبَيْنِ اِبْنِى عَلِيٍّ بِالْمَدِينَهِ، قالَ المُسَيِّبِ: فَسَمِعْتُهُ عَلَيْهِ السَّلامُ يَدْعُو، فَفَقَدْتُهُ عَنْ مُصَلّاهُ، فَلَمْ أَزَلْ قائِماً عَلَى قَدَمى رَأَيْتُهُ قَدْ عادَ إِلى مكانِهِ وَأَعادَ الحَدِيدَ إِلى رِجْلَيْهِ فَخَرَرَتُ لِلَّهِ ساجِداً

لِوَجْهی شُکْراً عَلَی ما أَنْعَمَ بِهِ عَلِیِّ من مَعْرِفَتِهِ، فَقالَ لی: ارْفَع رَأسَکَ یا مُسَیِّبُ وَاعْلَمْ إِنّی راحِلٌ إِلَی اللّهِ عَزَّ وَجَلَّ فِی ثالِثِ هـذا الْیَوْمِ.

قـالَ: فَبَکَیْتُ، فَقـالَ لی: لا تَبْکِ یا مُسَیِّبُ فَإِنَّ عَلِیّاً اِبْنِی هُوَإمامُکَ وَمَوْلاکَ بَعْدی فَاسْتَمْسِکْ بِولایَتِهِ فَإِنَّکَ لَنْ تَضِلَّ ما لَزِمْتَهُ فَقُلْتُ: الْحَمْدُ لِلّهِ.

قالَ: ثُمَّ إِنَّ سَیِّدی عَلَیْهِ السَّلامُ دَعانِی فی لَیْلَهِ الْیَوْمَ الثّالِثِ فَقالَ لی: إِنّی عَلَی ما عَرَفْتُکَ مِنَ الرَّحِیلِ إِلَی اللّهِ عَزَّ وَجَلَّ، فَإِذا دَعَوْتُ بِشَرْبَهٍ مِنْ ماءٍ فَشَرِبْتُها وَرَأَیْتَنی قَدِ انْتَفَخْتُ وَارْتَفَعَ بَطْنی وَاصْفَرَّ لَوْنِی وَاَحْمَرَّ وَاخْضَرَّ وَتَلَوَّنَ اَلْواناً فَخَبِّر الطّاغِیَهَ بِوَفاتِی، فَإِذا رَأَیْتَ بی هـذا الحَدَثَ فَإِیّاکَ أَن تُظهِرَ عَلَیْهِ أَحَداً وَلا عَلَی مَن عِنْدِی إِلاّ بَعْدَ وَفاتی، قالَ المُسَیِّبُ بْنِ زُهَیْرٍ: فَلَمْ أَزَل أُرَقِّبُ وَعدَهُ حَتّی دَعا عَلَیْهِ السَّلامُ بِالشَّربَهِ فَشَرِبَها، ثُمَّ دَعانِی فَقالَ لی: یا مُسَیِّبُ إِنَّ هذَا الرِّجْسَ السَّنْدِیِّ بْنِ شاهَکَ سَیَزعُمُ أَنَّهُ یَتَوَلَّی غُسْلِی وَدَفنی هَیْهـاتَ هَیْهـاتَ أَنْ یَکُونَ ذلِکَ أَبَداً! فَإِذا حَمِلْتُ إِلی المَقْبَرَهِ المَعْرُوفَهِ بِمَقابِرِ قُرَیْشٍ فَأَلحِدُونی بِها، وَلا تَرفَعُوا قَبْری فَوْقَ أَرْبَعَ أَصابِعٍ مُفَرَّجات، وَلا تَأْخُذُوا مِن تُرْبَتی شَیْئاً لِتَتَبَرَّکُوا بِهِ، فَإِنَّ کُلَّ تُربَهٍ لَنا مُحَرَّمَهٌ إِلاّ تُربَهَ جَدِّی الحُسَیْنِ بْنِ عَلِیٍ عَلَیْهِما السَّلاَمُ فَإِنَّ اللّهَ تَعالی جَعَلَها شِفاءٍ لِشِیعَتِنا وَأَوْلِیائَنا.

Mosayyab added, “Then I saw someone who looked very much like him sitting next to him. I had seen my Master Al-Ridha’ (a.s.) when he was young. I wanted to ask him questions but my Master Musa (a.s.) asked me, ‘O Mosayyab! Did I not admonish you before?’ I kept waiting until he (a.s.) perished, and that person disappeared. Then I informed Harun Ar-Rashid.

As-Sindi ibn Shahak came. I swear by God that I saw them with my own eyes that they thought they were performing the major ritual ablutions for the dead, but their hands could not reach him. They thought they were placing the embalmment on him and shrouding him, but they could not do anything for him. It was that person(۱) who was placing the embalmment on him and shrouding him. They could see him, but could not tell who he was. They pretended that he was just helping them. When that person got finished he told me, "If you had any doubts about me, be no longer in doubt. I am your Divine Leader, your Master, and God's Proof for you after my father (a.s.). O Mosayyab! The similitude of me is like that of the honest Joseph (a.s.). Their similitude is like that of Joseph's (a.s.) brothers who came to him. Joseph (a.s.) knew ".them but they could not recognize him

Then they carried him (a.s.) and buried him in the cemetery of the Quraysh, and did not raise his tomb more than he had ordered it to be raised. The tomb was raised .later, and a building was constructed over it

Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with him - narrated ۸-۷ that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Soleiman ibn Hafs al-Marwazi, "Harun Ar-Rashid arrested Musa ibn Ja'far (a.s.) in .the year ۱۷۹ A.H

(.His son Al-Ridha' (a.s -۱

A.D.). He (a.s.) died in prison at Baghdad on the twenty-fourth or twenty-fifth day ۷۹۴) of the (Arabic) month of Rajab in the year ۱۸۳ A.H. (۷۹۸ A.D.) when he was ۵۴ years old. He was buried in the cemetery of the Quraysh. He served as a Divine Leader for ۳۵ years and a few months. His mother was an Umm Walad who was called Hamida. She was also the mother of his brothers Ishaq and Muhammad - the sons of Ja'far (a.s.). Musa ibn Ja'far (a.s.) clearly appointed his son Ali ibn Musa Al-Ridha' (a.s.) as the .Divine Leader after him

Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with him - narrated ۸-۸ that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority ,of Muhammad ibn Sadaqa al-Anbari

قالَ: ثُمَّ رَأَيْتُ شَخصاً أَشْبَهَ الأَشخاصِ بِهِ جالِساً إِلى جانِبِهِ وَكانَ عَهْدِى بِسَيِّدِى الرِّضا عَلَيْهِ السَّلامُ وَهُوَغُلامٌ، فَأَرَدتُ سُؤالَهُ فَصاحَ بى سَيِّدى مُوسَى عَلَيْهِ السَّلامُ فَقالَ: أَلَيْسَ قَدْ نَهيتُكَ يا مُسَيِّبُ؟! فَلَمْ أَزَل صابِراً حَتّى مَضى وَغابَ الشَّخصُ، ثُمَّ اُنهيتُ الخَبَرَ إِلى الرَّشِيدِ فَوافَى السَّنْدِيِّ بْنِ شاهَكَ، فَوَاللَّهِ لَقَدْ رَأَيتُهُم بِعَينِى هُم يَظُنُّونَ أَنَّهُمْ يُغَسِّلُونَهُ فَلا تَصِلُ أَيْدِيهِم إِلَيْهِ، وَيَظُنُّونَ أَنَّهُمْ يُحَنِّطُونَهُ وَيُكَفِّنُونَهُ، وَأَراهُم لا يَصنَعُونَ بِهِ شَيْئاً، وَرَأَيْتُ ذلِكَ الشَّخصَ يَتَوَلّى غُسْلَهُ وَتَحْنِيطَهُ وَتَكفِينَهُ وَهُوَيُظْهِرُ المُعاوِنَهَ وَهُم يَعرِفُونَهُ، فَلَمّا فَرَغَ مِن أَمْرِهِ، قالَ لى ذلِكَ الشَّخصُ: يا مُسَيِّبُ مَهما شَكَكْتَ فِيهِ فَلا تَشُكَّنَّ فى، فَإِنّى إِمامُكَ وَمَوْلاكَ وَحُجَّةَ اللَّهِ عَلَيْكَ بَعْدَ أَبى عَلَيْهِ السَّلامُ، يا مُسَيِّبُ مَثَلى مَثَلُ يُوسُفَ الصَّدِّيق عَلَيْهِ السَّلامُ

وَمَثَلُهُمْ مَثَلُ إِخْوَتِهِ حِينَ دَخَلُوا عَلَيْهِ فَعَرَفَهُم وَهُم لَهُ مُنْكِرُونَ.

ثُمَّ حُمِلَ عَلَيْهِ السَّلامُ حَتّى دُفِنَ مَقابِر قُرَيْشٍ وَلَمْ يَرفع قَبْرُهُ أَكْثَرُ مِمَّا أَمَرَ بِهِ، ثُمَّ رَفَعُوا قَبْرَهُ بَعْد ذلِكَ وَبَنُوا عَلَيْهِ.

٧ - حَدَّثَنا أَحْمَدُ بْنُ زِيادِ بْنِ جَعْفَرٍ الْهَمَذانِىّ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيُّ بْنُ إِبراهِيم بْنِ هاشِمٍ، عَنْ أَبِيهِ، عَن سُلَيْمانَ بْنِ حَفْصٍ الْمَرْوَزِيِّ قالَ: إِنَّ هارُونَ الرَّشِيدِ قَبَضَ عَلَى مُوسَى بْنِ جَعْفَرٍ عَلَيْهِ السَّلامُ سَنَةَ تِسْعٍ وَسَبْعِينَ وَمائَةٍ، وَتُوُفِّىَ فِى حَبسِهِ بِبَغْدادَ لِخَمْسِ لَيالٍ بَقِينَ مِن رَجَبٍ سَنَةَ ثَلاثٍ وَثَمانِين وَمائَةٍ، وَهُوَابْنُ سَبع وَأَرْبَعِينَ سِنَةً وَدُفِنَ فِى مَقابِرِ قُرَيْشٍ وَكانَتْ إِمامَتُهُ خَمْساً وَثَلاثِينَ سَنَةً وَأَشهراً، وَاُمُّهُ اُمُّ وَلَدٍ يُقالُ لَهُ: حَمِيدَهُ وَهِىَ اُمُّ أَخَوَيهِ إِسْحاقَ وَمُحَمَّدٍ ابْنَى جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِمَا السَّلامُ، وَنَصَّ عَلَى ابْنِهِ عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِمَا السَّلاَمُ بِالإِمامَهِ بَعْدَهُ.

٨ - حَدَّثَنا أَحْمَدُ بْنُ زِيادِ بْنِ جَعْفَرٍ الْهَمَذانِىُ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيُّ بْنُ إِبراهِيمَ بْنِ هاشِمٍ، عَنْ مُحَمَّدِ بْنِ صَدَقَهَ العَنبَرِيِّ قالَ: لَمّا تُوُفِّىَ أَبُو إِبْراهيمَ مُوسَى بْنِ جَعْفَرٍ

When Abu Ibrahim Musa ibn Ja'far (a.s.) passed away, Harun Ar-Rashid gathered" together all the elders of the Talibite (from the progeny of Abu Talib) and Abbasid clans, and other people from the country including the judges. He brought in the corpse of Abu Ibrahim Musa ibn Ja'far (a.s.) and said, "This is Musa ibn Ja'far who has died naturally. There was nothing between us for me to ask God for forgiveness - that is murdering him.(۱) Look at him. Do you see any injuries or signs of being choked on him?" Seventy of

۱- He meant that he has not killed the Imam (a.s.).

the Shiites went there and looked at him (a.s.). They did not find any traces of injury or signs of being choked on his body. There was signs of Henna(۱) on his feet. Then Soleiman ibn Abi Ja'far performed the major ritual ablutions for the dead, covered him ".in his shroud, and followed the corpse with bare feet and without wearing a turban

The author of this book (a.s.heikh Sadooq) said, "I have included these traditions here in this book in order to refute the Waqifites(۲) who consider Musa ibn Ja'far (a.s.) to be alive and deny the Divine Leadership of Imam Al-Ridha' (a.s.) and the other Imams (a.s.) who came after him. Once the demise of Musa ibn Ja'far (a.s.) is established, their sect will be invalidated. Regarding these traditions they say, "Indeed As-Sadiq (a.s.) said, 'Only a Divine Leader performs the major ritual ablutions for the dead when a Divine Leader passes away.' They argue that if our claim that Al-Ridha' (a.s.) is a Divine Leader was true, then Al-Ridha' (a.s.) should have done the major ritual ablutions for the dead when Musa ibn Ja'far (a.s.) died, while according to this tradition someone else did that. Their reasoning is not acceptable for us since As-Sadiq (a.s.) has admonished that people other than the Divine Leaders should not perform the major ritual ablutions for the dead. Thus, if someone who is not a Divine Leader does this act which is admonished against, the Divine Leadership of the following Divine Leader

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۱- Henna comes from the leaves of the plant with the same name. These are crushed into a green powder, that is being sold in suqs all over the Arab world. To this powder, water is added, so that it becomes a dough that is put to the body. After leaving the dough on the body for some time, up to ۲ hours, a deep orange colour is left on the wkin that will slowly fade away over a period of ۲-۳ weeks.The Henna is often arranged to intricate patterns, and it is the hands or the feet that are decorated. Henna is used almost only by women, and is in our days used by women that are in the age where beautifying is natural - young women that are ready to get married, or women that have a romantic relationship with their husbands. Henna is considered very sensual by both men and women, even if the Henna is applied to the parts of the

body that are exposed in public. This also applies to married women. Henna is also .used for dying hair, but is seldom used for colouring other items, like clothes

The Waqifites are those who believe that Divine Leadership ended at the – ٢ Imammate of Imam Musa Al-Kazim (a.s.) and do not recognize the Divine Leadership .of the Imams who came after him

is not violated. Imam As-Sadiq (a.s.) has never said that whoever performs the major ritual ablutions for the dead for a Divine Leader will be the next Divine Leader. .Therefore, they have no case to present using this tradition

Moreover, we read in some traditions that Al-Ridha' (a.s.) did perform the major ritual ablutions for the dead when his father Musa ibn Ja'far (a.s.) was killed. However, this was done in hiding and only a few people are aware of it. The Waqifites do not deny that the Divine Leaders are permitted by the Sublime God to travel long distances in ".no time

عَلَيْهِمَا السَّلَامُ جَمَعَ هارُونُ الرَّشِيدِ شُيُوخَ الطَّالِبِيَّهِ وَبَنِی العَبَّاسِ وَسائِرِ أَهْلِ المَمْلَكَهِ وَالحُكَّامِ وَأَحضَرَ أَبَاإِبراهِيمَ مُوسَی بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ، فَقالَ: هذا مُوسَی بْنُ جَعْفَرٍ عَلَيْهِ السَّلامُ قَدْ ماتَ حَتفَ أَنْفِهِ، وَما كانَ بَيْنِی وَبَيْنَهُ ما أَستَغفِرُ اللَّهَ مِنْهُ فِی أَمْرِهِ - يَعْنِی فِی قَتلِهِ - فَانْظُرْوا إِلَيْهِ، فَدخَلُوا عَلَيْهِ سَبْعُونَ رَجُلًا مِن شِيعَتِهِ، فَنَظَرُوا إِلی مُوسَی بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ وَلَيْسَ بِهِ أَثَرِ جِراحَهٍ وَلا خَنقٍ، وَكانَ فِی رَجُلِهِ أَثَرُ الحِنَّاءِ، فَأَخَذَهُ سُلَيْمانُ بْنِ أَبی جَعْفَرٍ، فَتَوَلّی غُسْلَهُ وَتكفِينَهُ وَتَحفّی وَتَحسَّرَ فِی جِنازَتِهِ.

قالَ مُصَنِّفُ هـذا الْكِتاب: إِنَّما أَورَدتُ هـذِهِ الأَخْبارَ فِی هـذا الْكِتابِ رَدّاً عَلَی الواقِفَهِ عَلَی مُوسَی بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلَامُ، فَإِنَّهُم يَزْعُمُونَ أَنَّهُ حَیٌّ وَيُنكِرُونَ إِمامَهَ الرِّضا عَلَيْهِ السَّلامُ وَإِمامَهَ مِن بَعْدَهُ مِنَ الأَئِمَّهِ عَلَيْهِمُ السَّلامُ

و فِی صِحَّهِ وَفاه مُوسَی بْنِ جَعْفَرٍ عَلَيْهِ السَّلامُ إِبطالُ مَذْهَبِهِم، وَلَهُم فِی هـذِهِ الأَخْبارِ كَلامٌ يَقُولُونَ: إِنَّ الصَّادِقَ عَلَيْهِ السَّلامُ قالَ: الإِمامُ لا يُغَسِّلُهُ إِلّا الإِمامُ، وَلَوْ كانَ الرِّضا عَلَيْهِ

السَّلامُ إِماماً كَما ذَكَرتُم لَغَسَّلَهُ، فى هذِهِ الأَخْبارِ أَنَّ مُوسَى عَلَيْهِ السَّلامُ غَسَّلَهُ غَيْرُهُ.

وَلا حُجَّهَ لَهُم عَلَيْنا فِى ذلِكَ، لأَنَّ الصَّادِقَ عَلَيْهِ السَّلامُ إِنَّما نَهى أَن يُغَسِّلَ الإِمامَ إِلاّ مَن يَكُونُ إِماماً، فَإِنَّ دَخَلَ مَن يُغَسِّلُ الإِمامَ فِى نَهيِهِ فَغَسَّلَهُ لَمْ يُبطِلْ بِذلِكَ إِمامَهَ الإِمامِ بَعْدَهُ، وَلَمْ يَقُل عَلَيْهِ السَّلامُ: أَنَّ الإِمامَ لا يَكُونُ إِلاّ الَّذِى يُغَسِّلُ مَن قَبلَهُ مِنَ الأَئِمَّهِ عَلَيْهِمُ السَّلَامُ، فَبَطَلَ تَعَلُّقُهُم عَلَيْنا بِذلِكَ.

عَلَى أَنَا قَدْ رُوَّينا فِى بَعْضِ هـذِهِ الأَخْبارِ: أَنَّ الرِّضا عَلَيْهِ السَّلامُ قَدْ غَسَّلَ أَباهُ مُوسَى بْنِ جَعْفَرٍعَلَيْهِمَا السَّلاَمُ، مِن حَيْثُ خَفِىَ عَلَى الحاضِرِينَ لِغُسلِهِ غَيْرِ مَنِ اطَّلَعَ عَلَيْهِ، وَلا تُنكِرُ الواقِفَهُ أَنَّ الإِمامَ يَجُوزُ أَن يَطوِىَ اللَّهُ تَعالى لَهُ البُعدَ حَتّى يَقطَعَ المَسافَهَ البَعِيدَهَ فِى المُدَّهِ اليَسِيرَهِ.

Ja’far ibn Muhammad ibn Masroor - may God be pleased with him - narrated that ٨-٩ Al-Husayn ibn Muhammad ibn A’mir quoted on the authority of al-Mo’alla ibn Muhammad al-Basri, on the authority of Ali ibn Ribat, “I told Ali ibn Musa Al-Ridha’ (a.s.) that I know a man who says that your father (a.s.) is alive and that you know about this. Al-Ridha’ (a.s.) said, Glory be to God! How could God’s Messenger (a.s.) die and Musa ibn Ja’far (a.s.) not die? Yes. By God, he (a.s.) died, and his property was ”.divided and his slave wives were married off to others

The author of the book narrated) my father - may God be pleased with him -) ٨-١٠ narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of Muhammad ibn Isa al-Yaqteeni, on the

authority of Ahmad ibn Abdullah al-Gharawi, on the authority of his father, "I visited Al-Fadhl ibn al-Rabee' while he was sitting on the roof of his house. He told me, 'Come closer to me.' I went closer to him to the extent that I stood beside him." Then he told me, 'Overlook into the house.' Then he asked, 'What can you see in the house?' I replied 'I see a garment (thrown on the ground).' He said, 'Take a better look!' Then I took a better look and said, 'I see a man prostrating in prayer.' He asked, 'Can you recognize the man?' I said, 'No, I can't.' He said, 'That is your master.' I said, 'Which master?' He said, 'Are you pretending you don't know?' I said, 'I am not pretending, but I do not know that I have a master.' He said, 'That is Abul Hassan Musa ibn Ja'far (a.s.). I watch him day and night. I never found him in any state other than what I will tell you. He (a.s.) says the morning prayers. Then he (a.s.) says the supplications after the prayer for sometime until sunrise. Then he (a.s.) falls to prostration and remains prostrating until the sun comes near to descending (from its midday zenith). He (a.s.) has ordered someone to inform him about the sun's coming near to descending. I do not know when they tell him that the sun has come near to descending. However, he (a.s.) suddenly stands up and begins

to say his prayers without renewing his ritual ablutions. So I can tell that he (a.s.) does .not go to sleep during the period of his prostration nor does he slumber

He (a.s.) continues to pray until he (a.s.) finishes saying the afternoon prayers. When he (a.s.) finishes saying his afternoon prayer, he (a.s.) falls into prostration. Then he (a.s.) stays in the state of prostration until sunset. When the sun sets, he (a.s.) raises his head and says the evening prayers without renewing his ablutions. He (a.s.) continues to pray and says the

۹ - حَدَّثَنا جَعْفَرُ بْنُ مُحَمَّدِ بْنِ مَسْرُورٍ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا الحُسَيْنُ بْنُ مُحَمَّدِ بْنِ عامِرٍ، عَنِ المُعَلَّى بن مُحَمَّدٍ البَصْرِيِّ قالَ حَدَّثَنا عَلِيُّ بْنُ رِباطٍ قالَ: قُلْتُ لِعَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِمَا السَّلاَمُ: إِنَّ عِنْدَنا رَجُلاً يَذْكُرُ أَنَّ أَباكَ عَلَيْهِ السَّلامُ حَيٌّ وَأَنَّكَ تعلَمُ مِن ذلِكَ ما تَعلَمُ، فَقالَ عَلَيْهِ السَّلامُ: سُبْحانَ اللَّهِ ماتَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَلَمْ يَمُت مُوسَى بْنِ جَعْفَرٍ عَلَيْهِمَا السَّلاَمُ! بَلى وَاللَّهِ لَقَدْ ماتَ وَقُسِمَت أَمْوالُهُ وَنُكِحتَ جَوارِيهِ.

۱۰ - حَدَّثَنا أَبى رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيُّ بْنُ أَبى إِبْراهيمَ بْنِ هاشِمٍ، عَنْ مُحَمَّدِ بْنِ عِيسَى اليَقْطِينيِّ، عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّه القَرَوِيِّ، عَنْ أَبيهِ قالَ: دَخَلتُ عَلَى الفَضْلِ بْنِ الرَّبِيعِ وَهُوَجالِسٌ عَلَى سَطحٍ فَقالَ لى: أُدنُ، فَدَنَوْتُ حَتّى حاذَيتُهُ، ثُمَّ قالَ لى : أَشْرِف إِلى بَيْتٍ فِى الدّارِ، فَأَشرَفتُ ما تَرى فى البيْتِ؟ فَقُلْتُ: ثَوباً مَطرُوحاً، فَقالَ: انظُر حَسَناً، فَتَأَمَّلتُ وَنَظَرتُ فَتَنَقَّبتُ فَقُلْتُ: رَجُلٌ ساجِدٌ فَقالَ لى : تَعرِفُهُ؟ ! قُلْتُ: لا، قالَ: هذا مَوْلاكَ، قُلْتُ: وَمَن مَوْلاىَ؟ فَقالَ:

تَتجاهَلُ عَلِيَّ؟ فَقُلْتُ: ما أَتَجاهَلُ وَلكِنِّی لا أَعْرِفُ لی مَولیً، فَقالَ هـذا أَبُو الحَسَنِ مُوسَـی بْنِ جَعْفَرٍ، إِنّی إِنّی أَتَفَقَّدُهُ اللَّیْلَ وَالنَّهارَ فَلاـ أَجِـدُهُ فِی وَقْتٍ مِنَ الأَوْقـاتِ إِلاّـ عَلَی الحـالِ الَّتِی أُخْـبِرُکَ بِهـا، إِنَّهُ یُصَـلّی الفَجرَ فَیُعَقِّبُ سـاعَهً فِی دُبُرِ الصَّلاـهِ إِلی أَن تَطلُعَ الشَّمْسُ، ثُمَّ یَسـجُدُ سَـجدَهً فَلاـ یَزالُ ساجِـداً تَزُولَ الشَّمْسُ، وَقَـدْ وَکَّلَ مَن یَـتَرَصَّدُ لَهُ الزَّوالَ، فَلَستُ أَدْرِی مَتی یَقُولُ الغُلاـمُ: قَدْ زالَتِ الشَّمْسُ! إِذ یَثِبُ فَیَبتَدِیءُ الصَّلاهَ مِنَ غَیْرِ أَن یُجَدِّدَ وُضُوءً فَأَعلَمُ أَنَّهُ لَمْ ینم فِی سُجُودِهِ وَلا أَغفی .

وَلا یَزالُ إِلی أَن یَفرُغَ مِن صَـلاهِ العَصرِ، فَإِذا صَـلَّی سَجَدَ سِجدَهً فَلا یَزالُ ساجِداً إِلی أَن تَغِیبَ الشَّمْسُ، فَإِذا غابَتِ الشَّمْسُ وَثَبَ مِن سِجدَتِهِ، فَصَلّی المَغْرِبَ مِن غَیْرِ أَن یُحْدِثَ

supplications after the prayer until he (a.s.) finishes saying his night prayers. When he (a.s.) finishes saying his night prayers, he (a.s.) breaks his fast by eating some roasted meat which they bring for him. Then he (a.s.) renews the ritual ablution and falls into .prostration. Then he (a.s.) raises his head and sleeps for a short time

Then he (a.s.) gets up and renews his ritual ablutions and stands up to pray in the middle of the night until dawn. I do not know when they inform him that the dawn has come, but I see that he (a.s.) suddenly stands up and says the morning prayers. This ’.has been his behavior since he (a.s.) has been handed over to me

I said, ‘Fear God! Do not do what would result in the termination of blessings. You

know well that the blessings given to anyone who does any evil deeds to any member of this Household will be taken away from him.'

The guard replied, 'They sent for me several times and ordered me to kill him, but I did not accept this and informed them that I would not do that. I would not do that even if they kill me.'١ After some time, the Imam (a.s.) was turned over to Al-Fadhl ibn Yahya Al-Barmaki who imprisoned him for a few days. For three days and nights Al-Fadhl ibn al-Rabee' brought him food. But on the fourth night they brought him food from Al-Fadhl ibn Yahya. Then he (the Imam (a.s.)) raised his hands towards the sky and said, 'O Lord! You know best that if I had eaten this before the day, I would have assisted my murderer myself.' Then he (Abul Hassan Musa ibn Ja'far (a.s.)) ate it and fell ill. They brought a doctor for him (a.s.) the following morning. He (a.s.) showed the doctor the bruise that had developed on his hand which was the effect of the poison that had gathered in that location which they had fed him. The doctor faced them and said, 'By God! He knows best what you have done to him.' Then the Imam (a.s.) passed away."

حَدَثاً، وَيَزالُ صَلاتِهِ وَتَعقِيبِهِ إِلى أَن يُصَلِّيَ العَتَمَهَ، فَإِذا صَلَّى العَتَمَهَ أَفطَرَ عَلَى شَوئٍ يُؤتى بِهِ، ثُمَّ يُجَدِّدُ الوُضُوءَ، ثُمَّ يَسجُدُ، ثُمَّ يَرفَعُ رَأسَهُ فَيَنامُ نَومَهً خَفِيفَهً، ثُمَّ يَقُومُ فَيُجَدِّدُ الوُضُوءَ،

ثُمَّ يَقُومُ فَلا يَزالُ يُصَلّى فِى اللَّيْلِ حَتّى يَطلُعَ الفَجرُ، فَلَستُ أَدْرِى مَتى يَقُولُ الغُلامُ إِنَّ الفَجرَ قَدْ طَلَعَ؟! إِذْ قَدْ وَثَبَ هُوَ لِصَلاهِ الفَجرِ فَهذا دَأْبُهُ مِنْذُ حُوِّلَ إِلَىَّ.

فَقُلْتُ: اِتَّقِ اللَّهَ وَلا تُحدِثَنَّ فِى أَمْرِهِ حَدَثاً يَكُونُ فِيهِ زَوالُ النِّعْمَهِ، فَقَدْ تَعلَمُ أَنَّهُ لَمْ يَفْعَلْ أَحَدٌ بِأَحَدٍ مِنْهُمْ سُوءاً إِلاّ كانَتْ نِعْمَتُهُ زائِلَهً، فَقالَ: قَدْ أَرسَلُوا إِلَىَّ غَيْرَ مَرَّهٍ يَأْمُرونِى بِقَتلِهِ، فَلَمْ أُجِبهُم إِلى ذلكَ وَأَعلَمتُهُم إِنِّى لا أَفْعَلُ ذلِكَ وَلَوْ قَتَلُونِى ما أَجِبْتُهُم إِلى ما سَأَلُونِى.

فَلَمَّا كانَ بَعْدَ ذلِكَ حُوِّلَ إِلَى الفَضْلِ بْنِ يَحْيَى البَرمَكِيِّ فَحُبِسَ عِنْدَهُ أَيَّاماً، فَكانَ الفَضْلُ بْنُ الرَّبِيعِ يَبْعَثُ إِلَيْهِ فِى كُلِّ يَوْمٍ مائِدَهً حَتّى مَضى ثَلاثَهَ أَيّامٍ وَلَيالِيها، فَلَمّا كانَتِ اللَّيْلَهُ الرّابِعَهُ قُدِّمَت إِلَيْهِ مائِدَهٌ لِلفَضلِ بْنِ يَحْيَى، فَرَفَعَ عَلَيْهِ السَّلامُ يَدَهُ إِلى السَّماءِ، فَقالَ: يا رَبِّ إِنَّكَ تَعلَمُ إِنِّى لَوْ أَكَلتُ قَبْلَ الْيَوْمِ كُنْتُ قَدْ أَعَنتُ عَلى نَفْسِى، فَأَكَلَ فَمَرِضَ، فَلَمَّا كانَ مِنَ الغَدِ جاءَهُ الطَّبِيبُ فَعَرَضَ عَلَيْهِ خُضرَهً فِى بَطنِ راحَتِهِ و كانَ السَّمِّ الَّذِى سُمَّ بِهِ قَدِ اجتَمَعَ فِى ذلِكَ المَوضِعِ فَانْصَرفَ الطَّبِيبُ إِلَيْهِم فَقالَ: وَاللَّهِ لَهُوَ أَعْلَمُ بِما فَعَلتُم بِهِ مِنْكُمْ، ثُمَّ تُوُفِّى عَلَيْهِ السَّلامُ.

Chapter ۹: The Descendants Of God's Prophet (S) Said To Have Been Killed By Ar-Rashid In One Night After Poisoning Musa Ibn Ja'far (a.s.) – Besides Those Killed By Others

Abul Hassan Ahmad ibn Muhammad ibn Al-Husayn al-Bazzaz quoted on the ۹-۱ authority of Abu Tahir As-Samani on the authority of Abul Qasim Bishr ibn Muhammad, on the authority of Abul Husayn Ahmad ibn Mahan, on the authority of Ubaydillah al-Bazzaz al-Neishaboori who was an old man, “Homayd ibn Qahtaba Al-Ta'ee At-Toosi and I made a deal. I went on a journey to see him. He was informed of .my arrival and called me in

I went to see him wearing the clothes with which I had been traveling in at noon. This happened in the (Arabic) month of Ramadhan. Once I entered, I saw him sitting in a house from the middle of which a stream of water was flowing. I greeted him and sat down. They brought a pan and a jar. He washed his hands and then he ordered me to wash mine. They spread out the tablecloth and I forgot that I was fasting and it was the (Arabic) month of Ramadhan.(۱) I started to eat, then I remembered and stopped eating. Homayd said, "Why aren't you eating?" I said, "O Amir! It is the (Arabic) month of Ramadhan and I am neither ill, nor do I have an excuse not to fast. It may be that the Amir has an illness, or an excuse due to which you are breaking your fast." He said, "No, I am not ill, nor do I have an excuse allowing me to break my fast. I am perfectly healthy. Then his eyes filled with tears and he cried. Then after he finished eating, I said, "O Amir! What made you cry?" He said, "One night when Harun Ar-Rashid was in Toos, he sent someone to call me in. When I entered, I saw a lit candle and a green sword drawn out of its sheath in front of him. A servant was standing in front of him. When I stood in front of him,

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۱- Note that fasting is forbidden for those who are on a journey. The speaker has either forgotten this or is a Sunni.

he raised his head and asked me, “How much will you obey the Commander of the Faithful (meaning himself)?” I said, “I am at your service with my wealth and my life.” He looked down and dismissed me. I went home. A short time later, the same man came and said, “The Commander of the Faithful has called you in again.” I told myself, “To God is our return.” I found out that he wanted to kill me, but

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باب ذِکرِ مَن قَتَلَهُ الرَّشِیدُ مِن أَوْلادِ رَسُولَ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ بَعْد قَتلِهِ لِمُوسَی بْنِ جَعْفَرٍعَلَیْهِمَا السَّلاَمُ بِالسَّمِّ لَیْلَهٍ واحِدَهٍ سِوی مَن قَتَلَ مِنْهُمْ فِی سائِرِ الأَیَّامِ وَاللَّیالِی

۱ - حَدَّثَنا أَبُو الحَسَنِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الحُسَیْنِ البَزّازِ قالَ: حَدَّثَنا أَبُو طاهِرٍ السّامانِیُّ قالَ: حَدَّثَنا أَبُو القاسِمِ بِشرُ بْنِ مُحَمَّدِ بْنِ بَشِیرٍ قالَ: حَدَّثَنی أَبُو الحُسَیْنِ أَحْمَدُ بْنُ ماهانَ قالَ: حَدَّثَنی عُبَیْدُ اللَّهِ البَزّازُ النِیسابُورِیُّ وَکانَ مُسِنّاً قالَ: کانَ بَیْنِی وَبَیْنَ حُمَیدِ بْنِ قَحْطَبَهَ الطّائِیِّ الطُّوسِیِّ مُعامِلَهٌ، فَرَحلتُ إِلَیْهِ فِی بَعْضِ الأَیَّام فَبَلَغَهُ خَبَرُ قَدْومی، فَاستَحضَرَنی لِلوَقتِ وَعَلِیَّ ثِیابُ السَفَرِ لَم أُغَیِّرها وَذلِکَ فِی شَهْرِ رَمَضانَ وَقْتَ صَلاهِ الظُّهرِ، فَلَمَّا دَخَلتُ عَلَیْهِ رَأَیْتُهُ فِی بَیْتٍ یَجْرِی فِیهِ الماءُ فَسَلَّمْتُ عَلَیْهِ وَجَلَسَتُ، فَأَتی بِطَستٍ وَإِبرِیقٍ، فَغَسَلَ یَدَیْهِ، ثُمَّ أَمَرَنی فَغَسَلتُ یَدِیَ وَأُحْضِرَتِ المائِدَهُ وَذَهَبَ عَنِّی إِنِّی صائِمٌ وَأَنِّی فِی شَهْرِ رَمَضانَ، ثُمَّ ذَکَرْتُ فَأَمسَکتُ یَدِیَ، فَقالَ حَمِیدٌ: ما لَکَ لا تَأکُلُ؟ فَقُلْتُ: أَیُّهَا الأَمِیرُ هذا شَهْرُ رَمَضانَ وَلَسْتُ بِمَرِیضٍ وَلا بی عِلَّهٌ تُوجِبُ الإِفْطارَ وَلَعَلَّ الأَمِیرَ لَهُ عُذرٌ فِی ذلِکَ أَوْ عِلَّهِ تُوجِبُ الإِفْطارِ، فَقالَ: ما بی عِلَّهٌ تُوجِبُ الإِفْطارَ وَإِنّی

لَصَحِيحُ البَدَنِ، ثُمَّ دَمَعَت عَيْناهُ وَبَكى ، فَقُلْتُ لَهُ بَعْدَ ما فَرَغ مِن طَعامِهِ: ما يُبكِيكَ أَيُّهَا الأَمِيرُ؟ فَقالَ: أنفَذَ إِلى هارُونُ الرَّشِيدُ وَقْتَ كُونِهِ بِطُوسٍ فِى بَعْضِ اللَّيْلِ أَن أَجِبَ أَمِيرَ المُؤمِنينَ، فَلَمَّا دَخلتُ عَلَيهِ رَأَيْتُ بيْنِ يَدَيْهِ شَمعَةً تَتَّقِدُ وَسَيفاً أَخْضَرَ مَسلُولاً وَبَيْنَ يَدَيْهِ خادِمٌ واقِفٌ، فَلَمَّا قُمتُ بَينَ يَدَيْهِ رَفَعَ رَأسَهُ إِلَيَّ، فَقالَ: كَيْفَ طاعَتُكَ لأَمِيرَ الْمُؤْمِنِينَ؟ فَقُلْتُ: بِالنَّفسِ وَالمالِ فَأَطرَقَ، ثُمَّ أَذِنَ لى فِى الاِنْصِرافِ، فَلَم أَلبَث فِى مَنْزِلى حَتّى عادَ الرَّسُولُ إِلَيَّ وَقالَ: أَجب أَمِيرَ الْمُؤْمِنِينَ، فَقُلْتُ فِى نَفْسِى: إِنّا لِلَّهِ وَأَنَا أَخافُ أَنْ يَكُونَ قَدْ عَزَمَ عَلَى قَتلِى وَأَنَّهُ لَمّا رَآنِى استَحيى مِنِّى، فَعُدتُ إِلى بَيْنَ يَدَيْهِ فَرَفَعَ رَأسَهُ إِلَيَّ فَقالَ:

was too shy to do it the last time I went there. I went to see him again. He asked, “How much will you obey the Commander of the Faithful (the caliph)?” I said, “With my life, my wealth, my wife and my children.” He laughed and dismissed me again. As soon as I reached home again, the same messenger came to me and said, “The Commander of the Faithful has called you in.” Then I went to see him again. He raised his head as he had done before and asked, “How much do you obey the Commander of the Faithful?” I said, “With my life, my wealth, my wife, my children and my religion.” Then he laughed and said, “Take this sword, and do whatever this servant orders you to do.” The servant picked up the sword, handed it to me and took

me to a house. The door was locked. He unlocked it. There was a well in the middle, and there were three locked rooms. He opened one of the doors. There were twenty people imprisoned there. Their hair had grown long. The servant said, “The Commander of the Faithful has ordered you to kill them.” They were all descendants of the Prophet (S). The servant brought them out one by one. I beheaded them. The servant dropped their heads and their corpses into the well. Then he unlocked the other door. There were another twenty descendants of the Prophet (S) imprisoned there. He said, “The Commander of the Faithful has ordered you to kill them.” Then he opened the door and brought them out one at a time. I beheaded them. He dropped the corpses in the well. All twenty were killed. Then he opened the door of the third room. There were twenty other descendants of the Prophet (S) with long hair in chains there. The servant said, “The Commander of the Faithful has ordered you to kill them.” He brought them out of the room one by one. I beheaded them, and the servant dropped them in the well. Nineteen of them were killed in this way. Then an old man with long white hair was left. He faced me and said, “O wicked one! May you be destroyed! What excuse will you have when you are brought on the Resurrection Day to face our grandfather, God's Prophet

S), for killing sixty of his descendants?" Then my hands started to shake and my body) was shivering. The servant looked at me angrily and yelled at me. I walked ahead and killed that old man. The servant dropped his corpse in the well. What is the benefit of praying and fasting for me now that I have killed sixty descendants of God's Prophet ".(S)? I have no doubt that I will reside in Hell forever

كَيفَ طاعَتُكَ لأَمِيرَ الْمُؤْمِنِينَ؟ فَقُلتُ بِالنَّفسِ وَالمالِ وَالأَهْلِ وَالوَلَدِ، فَتَبَسَّمَ ضاحِكاً، ثُمَّ أَذِنَ لى فِى الاِنْصِرافِ، فَلَمّا دَخلتُ مَنْزِلى لَمْ أَلبَث أَن عادَ إِلَيَّ الرَّسُولُ، فَقالَ: أَجِب أَمِيرَ الْمُؤْمِنِينَ، فَحَضَرتُ بَيْنَ يَدَيْهِ وَهُوَعَلى حالِهِ، فَرَفَعَ رَأسَهُ إِلَيَّ و قالَ لى : كَيْفَ طاعَتُكَ لأَمِيرَ المُؤْمِنِينَ؟ فَقُلْتُ بِالنَّفسِ وَالمالِ وَالأَهْلِ وَالوَلَدِ وَالدِّينِ فَضَحِكَ، ثُمَّ قالَ لى : خُذْ هذا السَّيْفَ وَامتَثِل ما يَأْمُرُكَ بِهِ الخادِمُ. قالَ: فَتَناوَلَ الخادِمُ السَّيْفَ وَناوَلَنِيهِ وَجاءَ بى إِلى بَيْتٍ بابُهُ مُغلَقٌ فَفَتَحَهُ فَإِذا فِيهِ بِئرٌ فِى وَسطِهِ وَثَلاثَهٌ بُيُوتٍ أَبْوابُها مُغلَقَهٌ فَفَتَحَ بابَ بَيتٍ مِنْها، فَإِذا فِيهِ عِشْرُونَ نَفْساً عَلَيْهِمُ الشُّعُورُ وَالذَّوائِبُ شُيُوخٌ وَكُهُولٌ وَشُبّانٌ مُقَيَّدُونَ، فَقالَ لى : إِنَّ أَمِيرَ الْمُؤْمِنِينَ يَأْمُرُكَ بِقَتلِ هؤُلاءِ وَكانُوا كُلَّهُم عَلَوِيَّهً مِن وُلْدِ عَلِيٍّ فاطِمَهَعَلَيْهِمَا السَّلَامُ فَجَعَلَ يُخْرِجُ إِلى واحِداً بَعْدِ واحِدٍ فَأَضرِبُ عُنُقَهُ حَتّى أَتَيْتُ عَلَى آخِرِهِم، ثُمَّ رَمى بِأَجسادِهِم وَرُؤُوسِهِم فِى البِئرِ، ثُمَّ فَتَحَ بابَ بَيْتٍ آخَرَ فَإِذا فِيهِ عِشْرُونَ نَفْساً مِنَ العَلَوِيَّهِ مِن وُلْدِ عَلِيٍّ وَفاطِمَهعَلَيْهِمَا السَّلَامُ مُقَيَّدُونَ فَقالَ لى : إِنَّ أَمِيرَ الْمُؤْمِنِينَ يَأْمُرُكَ بِقَتلِ هؤُلاءِ، فَجَعَلَ يُخْرِجُ إِلَيَّ واحِداً بَعْدَ واحِدٍ فَأَضرِبُ عُنُقَهُ وَيَرمى بِهِ فى تِلْكَ البِئرِ حَتّى أَتَيْتُ عَلى آخِرِهِم، ثُمَّ فَتَحَ

بابَ البیتِ الثالِثِ فَإذا فِیهِ مِثلُهُمْ عِشْرُونَ نَفْساً مِن وُلْدِ عَلِیٍّ وَفاطِمَهعَلَیهِمَا السَّلاَمُ مُقَیَّدُونَ عَلَیْهِمُ الشُّعُورُ وَالذَّوائِبُ، فَقالَ لی : إنَّ أَمِیرَ الْمُؤْمِنینَ یَأْمُرُکَ بِقَتلِ هؤُلاءِ أَیْضاً، فَجَعَلَ یُخْرِجُ إلی واحِداً بَعدَ واحِدٍ فَأَضرِبُ عُنُقَهُ وَیَرمی بِهِ فِی تِلْکَ البِئرِ حَتّی أَتَیْتُ عَلَی تِسْعَهَ عَشَرَ نَفْساً مِنْهُمْ، وَبَقِیَ شَیْخٌ مِنْهُمْ، عَلَیْهِ شَعْرٌ، فَقالَ لی : تَبّاً لَکَ یا مَیشُومُ ! أَیُّ عُذرٍ لَکَ یَوْمَ القِیامَهِ إذا قَدِمتُ عَلَی جَدِّنا رَسُولُ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ وَقَدْ قَتَلتَ مِن أَوْلادِهِ سِتِّینَ نَفساً قَد وُلَّدَهُم عَلِیٌّ وَفاطِمَهعَلَیْهِمَا السَّلاَمُ فَارتَعَشَت یَدِی وَارتَعَدَت فَرائِصی، فَنَظَرَ إلی الخادِمُ مُغضِباً وَزَبَرَنی فَأَتَیتُ عَلی ذلِکَ الشَّیخ أَیْضاً فَقَتَلتُهُ وَرَمی بِهِ فِی تِلْکَ البِئرَ، فَإذا کانَ فَعلی هذا وَقَدْ قَتَلتُ سِتِّینَ نَفْساً مِن وُلْدِ رَسُولِ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ فَما یَنفَعَنی صَومِی وَصَلاتِی؟! وَأَنَا لا أَشُکُّ إنِّی مُخَلَّدٌ فِی النّارِ.

The author of this book (a.s.heikh Sadooq) said, “Such behaviour with the descendants “(of the Prophet of God (a.s.) were also carried out by Mansour (Dawaniqi).(۱)

۹-۲ Ahmad ibn Muhammad ibn Al-Husayn al-Bazzaz narrated that Abu Mansour Al-Motarriz quoted on the authority of al-Hakim Aba Ahmad Muhammad ibn Muhammad ibn Ishaq al-Anmati an-Neishaboori with a documented chain, “When Mansour was constructing buildings in Baghdad, he diligently searched for the Alawids.(۲) Whenever Mansour caught one of them, he would place that person inside the empty pillars and cover them with bricks and plaster. Once he captured a handsome young fellow with black hair from the descendants of God's Prophet (S). He handed him over to the builder, and ordered that he should

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۱- It should be noted that Homayd ibn Qahtaba died while he was the governor of Khorasan in the year ۷۷۶ A.D. (۱۵۹ A.H.) during the reign of the Abbassid Mehdi. Historical records show that Mehdi appointed Abu Oan AbdulMalik ibn Yazeen as the governor of Khorasan after him. This event seems to have taken place during the reign of Mehdi or Mansoor since historical records indicate Harun became the Caliph in ۷۸۷ A.D. (۱۷۰ A.H.), and went to Khorasan at the end of his life. He died in Toos in the year ۸۰۹ A.D. (۱۹۳ A.H.) and joined eternal torture. How could they have been together at the same time? It should also be noted that Homayd was one if the well-known characters in the Abbassid reign. He was once the governor of Egypt. He had been the governor of Basra. Finally, he became the governor of Khorasan. It seems unlikely that such deeds are handed over to such famous people. It seems that this story was made up to show the extent of cruelty of the Abbassids and their animosity towards

the household of God's Prophet (S). They wanted to make the uneducated public and the uninformed followers of the Umayyad and the Abbasid rulers realize that these people were not the true successors of God's Prophet (S). The intention is good, but the story is not documented. It may also be that the Shiites' opponents, who wanted to introduce the Shiites as liars, made up this story. This is not unlikely since the names mentioned in the chain of transmission are not recognizable. They are unknown. Finally, we must mention that this is an historical event, not a tradition. Its rejection will not cause any problems.

٢- Descendants of Imam Ali (a.s.)

be placed inside the pillar and covered with bricks and plaster. Mansour appointed one he trusted to oversee this. The builder put that young man inside the pillar. However, he felt sorry for him and left a hole for him to breathe from. He told him, "Do not worry. Wait and I will come to save you tonight." When the night fell, the builder freed that young man from the pillar and said, "Be careful not to risk my life and the lives of my workers. Hide yourself. The reason that I saved you in this dark night is that I was afraid that if I leave you in that pillar, your grandfather - God's Prophet (S) might become my enemy at the threshold of God on the Resurrection Day." He then used one of his tools to cut some of that young man's hair and said, "Hide yourself. Do not go back to see your mother." The young man said, "Fine. Inform my mother about my being saved and my escape so that she gets less upset and cries less. Tell her that I cannot return to her." The young man escaped and it never became clear where he went. The builder said, "The young man gave me the address of his mother and something as a sign of him. I went there. I heard someone cry like the sound of bees. I realized that it was his mother who was crying. I went to see her, told her

(what had happened and gave her the hair. Then I returned home."(1)

قالَ مُصَنِّفُ هذا الْكِتابِ: لِلمَنصُورِ مِثلُ هذِهِ الفِعلَهِ فِی ذُرِّیَّهِ رَسُولِ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ.

٢ - حَدَّثَنا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الحُسَیْنِ البَزّازِ قالَ: حَدَّثَنا أَبُو مَنْصُورٍ المُطَرِّزُ قالَ: سَمِعْتُ الْحاکِمَ أَبَا أَحْمَدَ مُحَمَّدَ بْنِ مُحَمَّدِ بْنِ إِسْحاقَ الأَنْماطِیِّ النِیْسابُورِیِّ، یَقُولُ - بِإسنادٍ مُتَّصِلٍ ذَکَرَ - أَنَّهُ لَمّا بَنِی المَنصُوْر الأَبنِیَه بِبَغْداد جَعَلَ یَطْلُبُ العَلَوِیَّه طَلَباً شَدِیداً وَیَجْعَلُ مَن ظَفَرَ بِهِ مِنْهُمْ الأُسطُواناتِ الْمجَوَّفَهِ المَبنِیَّهِ مِنَ الجَصِّ وَالآجُرِ، فَظَفَرَ ذاتَ یَوْمِ بِغُلاْمٍ مِنهُم حَسَنِ الوَجْهِ، شَعرٌ أَسْوَدُ مِن وُلْدِ الحَسَن بْنِ عَلِیِّ بْنِ أَبِی طالِبِ عَلَیْهِمُ السَّلامُ فَسَلَّمَهُ إلی البَناءِ الَّذِی کانَ یَبنِی لَهُ، وَأَمَرَهُ أَنْ یَجْعَلَهُ فِی جَوفِ أُسطُوانَهٍ وَیَبنِی عَلَیْهِ وَوَکَّلَ عَلَیْهِ مِن ثِقاتِهِ مَن یُراعی ذلِکَ حَتّی یَجْعَلَهُ فِی أُسطُوانَهٍ بِمَشهَدِهِ فَجَعَلَهُ البَنّاءُ فِی جَوفِ أُسطُوانَهٍ فَدَخَلَتهُ رِقَّهٌ عَلَیْهِ وَرَحْمَهٌ لَهُ فَتَرَکَ فِی الأُسطُوانَهِ فُرجَهً یَدْخُلُ مِنْها الرُّوحُ، فَقالَ لِلغُلام:لا بَأْسَ عَلَیْکَ فَاصبِر، فَإِنِّی سَأخرِجُکَ مِن هذِهِ الأُسطُوانَهِ إذا جَنَّ اللَّیلُ، فَلَمَّا جَنَّ اللَّیلُ جاءَ البَنّاءُ فِی ظُلمَهٍ فَأَخرَجَ ذلِکَ العَلَوِیَّ مِن تِلْکَ الأُسطُوانَهِ وَقالَ لَهُ: اتَّقِ اللَّهَ فِی دَمِی وَدَمِ الفَعَلَهِ الَّذِینَ مَعِی وَغَیِّب شَخصَکَ، فَإِنِّی إِنَّما أخرَجتُکَ فِی ظُلمَهِ هذِهِ اللَّیْلَهِ مِن جَوفِ هذِهِ الأُسطُوانَهِ لأَنِّی خِفْتُ إن تَرَکتُکَ فِی جَوفِها أَنْ یَکُونَ جَدُّکَ رَسُولُ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ یَوْمَ القِیامَهِ خَصمِی بَیْنَ یَدِی اللَّهِ عَزَّ وَجَلَّ، ثُمَّ أَخَذَ شَعرَهُ بِآلاتِ الجَصّاصِینَ کَما أَمکَنَ وَقالَ: غَیِّب شَخصَکَ وَانجُ بِنَفْسِکَ وَلا تَرْجِع إِلی أُمِّکَ، فَقالَ الغُلام: فَإِن کانَ هذا هکَذا فَعَرِّف أُمِّی إِنِّی قَدْ نَجوتُ وَهَرَبتُ لِتَطِیبَ نَفسُها وَیَقِلَّ جَزَعُها وَبُکاؤُها وَإِن لَمْ

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١ - We should note that such historical events require credible documentation to be authenticated. Placing the descendants of God's Prophet (S) in the middle of pillars is not such a simple matter that can be reported by one or two people, but not be recorded in historical documents. They are like the news of the caller to prayer falling down from the main city mosque's place of calling to prayer and no one hearing about it, or no one announces it except for one person. In such a case the silence of the others implies its denial. Although there is no doubt about the cruelty of oppressive rulers, and they might have even committed worse crimes than this, we should not accept whatever is said or written. It is not clear whether the author - may God have mercy upon him - has presented these events as authentic accounts, or has just found them in other books that existed before and has included them here.

يَكَنْ لِعَودى إِلَيْها وَجْهٌ، فَهَرَبَ الغُلامُ وَلا يُدْرى أَيْنَ قَصَدَ مِن وَجْهِ أَرْضِ اللّهِ تَعالى وَلا إلى أىِّ بَلَدٍ وَقَعَ؟! قالَ ذلِكَ البَنّاءُ: وَقَدْ كانَ الغُلامُ عَرَّفَنِى مَكانَ اُمِّهِ أَعطانِى العَلامَةَ فَانتَهَيتُ إِلَيْها فِى المَوضِعِ الَّذِى دَلَّنى عَلَيْهِ فَسَمِعتُ دَوِيّاً كَدَوِىِّ النَّحلِ مِن البُكاءِ، فَعَلِمتُ أَنَّها اُمُّهُ، فَدَنَوْتُ مِنْها وَعَرَّفتُها خَبَرَ ابنِها وأَعْطَيْتُها شَعرَهُ وَانصَرَفتُ.

Chapter ۱۰: On Reasons For The Formation Of The Waqifites

(Chapter ۱۰: On Reasons For The Formation Of The Waqifites(۱)

۱۰-۱ Ali ibn Abdillah al-Warraq - may God be pleased with him - narrated that Sa'd ibn Abdillah quoted on the authority of Ahmad ibn Abi Abdillah al-Barqi, on the authority of his father, on the authority of Rabi ibn Abdurrahman, "I swear by God that Musa ibn Ja'far (a.s.) was extremely intelligent. He knew those who will stop believing in Divine Leadership after him, and not accept the next Divine Leaders. However, he (a.s.) quenched his anger and did not divulge what he (a.s.) knew about them. That is why he (a.s.) is called 'Kazim.(۲)"

۱۰-۲ Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Ahmad ibn Al-Husayn ibn Sa'eed, on the authority of Muhammad ibn Jomhoor, on the authority of Ahmad ibn Al-Fadhl, on the authority of Yunus ibn Abdurrahman, "A lot of wealth was collected and was in the possession of each of the representatives of Abul Hassan (a.s.) when he (a.s.) passed away. This was a reason they denied his death, and considered the

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۱- See footnote (۱) of Section ۴, No.۴-۱

۲- That means one who quenches his anger.

Imamate to be terminated with him (a.s.). Ziyad al-Qandi had seventy-thousand Dinars, and Ali ibn Abi Hamzeh had thirty-thousand Dinars (for example). When I noted this and the truth became clear to me, and I recognized that Abil Hassan Al-Ridha' (a.s.) is in charge of affairs, I expressed what I knew and invited the people to (follow) Al-Ridha' (a.s.). Those two people sent for me and asked, 'Why are you doing this? We will make you needless if you are after money.' They offered me ten-thousand Dinars and asked me to stop. But I replied, 'Those two Imams (a.s.) were narrated to have said, 'Whenever innovations became known, it is incumbent upon the knowledgeable ones to express what they know. Else they will be deprived of the light of faith.' I am not one who would stop my struggling in the way of God.' Thus ".those two (Ziyad al-Qandi and Ali ibn Abi Hamzeh) became my enemies

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بابُ السَبَبِ الَّذِی قِیلَ مِن أَجَلِهِ بِالْوَقْفِ عَلَی مُوسَی بْنِ جَعْفَرٍ عَلَیْهِ السَّلامُ

١ - حَدَّثَنا عَلِیُّ بْنُ عَبْدِ اللَّه الوَرَّاقُ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنُ عَبْدِ اللَّه قالَ: حَدَّثَنا أَحْمَدُ بْنُ أَبی عَبْدِ اللَّهِ البَرْقِیُّ، عَنْ أَبیهِ، عَنْ رَبیعِ بْنِ عَبْدُ الرَّحمنِ قالَ: کانَ وَاللَّهِ مُوسَی بْنِ جَعْفَرٍعَلَیْهِمَا السَّلاَمُ مِنَ المُتَوَسِّمِینَ، یَعْلَمُ مَن یَقِفُ عَلَیْهِ بَعْدَ مَوْتِهِ وَیَجحَدُ الإِمامَ بَعْدَ إِمامَتِهِ، فَکانَ یَکظِمُ غَیظَهُ عَلَیْهِمْ و لا یُبدِی لَهُم ما یَعرِفُهُ مِنْهُمْ فَسُمِّی الکاظِمِ لِذلِکَ.

٢ - حَدَّثَنا مُحَمَّدُ بْنُ الحَسَن بْنِ أَحْمَدَ بْنِ الوَلِیدِ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ یَحْیَی

العَطّارُ، عَنْ أَحْمَدَ بْنِ الحُسَيْنِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ جُمهُورٍ، عَنْ أَحْمَدَ بْنِ الفَضْلِ، عَنْ يُونُسَ بْنِ عَبْدِ الرَّحْمنِ قالَ: لَمّا ماتَ أَبُو الحَسَنِ عَلَيْهِ السَّلامُ وَلَيْسَ مِن قُوّامِهِ أَحَدٌ إلاّ وَعنْدَهُ المالُ الكَثِيرُ، فَكانَ ذلِكَ سَبَبَ وَقفِهِم وَجُحُودِهِم لِمَوتِهِ، وَكانَ عِنْدَ زِيادٍ القَنْدِيِّ سَبْعُونَ أَلْفَ دِينارٍ وَعِنْدَ عَلِيِّ بْنِ أَبِى حَمْزَة ثَلاثُونَ أَلْفَ دِينارٍ.

فَلَمّا رَأَيْتُ ذلِكَ وَتَبَيَّنَ لِىَ الحَقُّ وَعَرَفتُ مِن أَمْرِ أَبِى الحَسَنِ الرِّضا عَلَيْهِ السَّلامُ ما عَرَفتُ تَكَلَّمتُ وَدَعَوْتَ النّاسَ إِلَيْهِ، قالَ: فَبَعَثا إِلَيَّ وَقالا لِى : ما يَدْعُوكَ إِلى هذا؟ إِن كُنْتَ تُرِيدُ المالَ فَنَحنُ نُغنِيكَ وَضَمِنا لِى عَشَرَةَ أَلْفَ دِينارٍ وَقالا لِى : كُفَّ فَأَبَيتُ، فَقُلْتُ لَهُما: إِنّا رُوِّينا عَنِ الصّادِقِينَ عَلَيْهِمَا السَّلاَمُ أَنَّهُمْ قالُوا: إِذا ظَهَرَتِ البِدَعُ فَعَلَى العالِمِ أَن يُظْهِرَ عِلمَهُ، فَإِن لَم يَفعَل سُلِبَ نُورُ الإِيمانِ، وَما كُنْتُ لأَدَعَ الجِهادَ فِى أَمْرِ اللَّهِ عَزَّ وَجَلَّ عَلَى كُلِّ حالٍ، فَناصَبانِى وَأَظمَرا العَداوَةَ.

My father and Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with them - narrated that Mohammad ibn Yahya al-Attar quoted on the authority of Ahmad ibn Al-Husayn ibn Sa'eed, on the authority of Muhammad ibn Jomhoor, on the authority of Ahmad ibn Hammad, “Uthman ibn Isa Ar-Ravasay was one of the representatives (of Imam Al-Kazim (a.s.)) who lived in Egypt. A lot of (Imam Al-Kazim's (a.s.)) property and six slave maids were in his possession. Abul Hassan Al-Ridha’ (a.s.) sent someone to him and asked him to return the slave maids and the property. Uthman ibn Isa Ar-Rawasi wrote a letter in response and said, ‘Your father has not ١٠-٣

died yet.' Imam Al-Ridha' (a.s.) wrote a letter to him and said, 'My father (a.s.) has passed away and we have divided up his possessions. There is correct news to confirm his death.' Imam Al-Ridha' (a.s.) presented some proofs. Uthman wrote to him (a.s.) in reply, 'If your father is alive, you have no rights over his property. If he (a.s.) has died as you say, he (a.s.) has not given me any orders to dispose of these ".'possessions to you. I freed the slave maids and married them

The author of this book (a.s.heikh Sadooq) said, "Musa ibn Ja'far (a.s.) was not a man who would collect wealth. However, he lived during the region of (Harun) Ar-Rashid and had a lot of enemies. He could not give the collected property to the deprived, so he gave them secretly to a few to divide among the poor people. This is how this wealth was collected. He did not want to do what the ill-wishers told Ar-Rashid about him. Things like 'he has collected a lot of wealth', 'he believes he is the Imam', 'and he incites the people to revolt against you,' etc. If it were not for these accusations, he would have given the wealth to various people. Rather it consisted of gifts that his (friends had brought for him in order to honor him."(١

Chapter ١١: On Traditions From Al-Ridha' About Unity

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Muhammad ibn Musa ibn al-Mutawakkil - may God be pleased with him - ١-١١ narrated that Ali ibn Ibrahim ibn Hashem quoted on the

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It seems that this is not the best justification. The followers of Imam Al-Kazim (a.s.) -١ used to pay their one-fifth levy to him. Since he was imprisoned, they had to give it to .his representative

authority of his father, on the authority of al-Saqr ibn Dolaf, on the authority of Yasir - ,the servant that he had heard Abul Hassan Ali ibn Musa Al-Ridha' (a.s.) say

٣ - حَدَّثَنا أَبى، وَمُحَمَّدُ بْنُ الحَسَنِ بْنِ أَحْمَدِ بْنِ الوَلِيد -رَضِيَ اللَّهَ عَنهُما - قالا: حَدَّثَنا مُحَمَّدُ بْنُ يَحْيَى العَطَّارُ، عَنْ أَحْمَدَ بْنَ الحُسَيْنِ بْنِ سَعِيدٍ، عَنْ مُحَمَّدِ بْنِ جُمهُورٍ، عَنْ أَحْمَدَ بْنِ حَمَّادٍ قالَ: كانَ أَحَدُ القُوَّام عُثْمانَ بْنِ عِيسَى الرُّواسِيَّ وَكانَ يَكُونُ بِمِصرِ و كانَ عِنْدَهُ مالٌ كَثِيرٌ وَسِتُّ جَوارى، قالَ: فَبَعَثَ إِلَيْهِ أَبُو الحَسَنِ الرِّضا عَلَيْهِ السَّلامُ فِيهِنَّ وَفِى المالِ، قالَ: فَكَتَبَ إِلَيْهِ: أَنَّ أَباكَ لَمْ يَمُت قالَ: فَكَتَبَ إِلَيْهِ: إِنَّ أَبى قَدْ ماتَ وَقَدِ قسَمنا مِيراثَهُ وَقَدْ صَحَّتِ الأَخْبارِ بِمَوتِهِ، وَاحتَجَّ عَلَيْهِ فِيهِ، قالَ: فَكَتَبَ إِلَيْهِ، إن لَمْ يَكُنْ أَبُوكَ ماتَ فَلَيْسَ لَكَ مِن ذلِكَ شَىءٌ، وَإِن كانَ قَدْ ماتَ عَلَى ما تَحكِى، فَلَمْ يَأْمُرنِى بِدَفعِ شَىءٍ إِلَيكَ، وَقَدِ أعتَقتُ الجَوارِى وَتَزَوَّجتُهُنَّ.

قالَ مُصَنِّفُ هذا الْكِتابِ: لَمْ يَكُنْ جعْفرٍعَلَيْهِمَا السَّلَامُ مِمَّنْ يَجْمَعُ المالَ وَلكِنَّهُ حَصَلَ فِى وَقْتِ الرَّشِيدِ، وَكَثُرَ وَلَمْ يَقدِر عَلَى تَفرِيقِ ما كانَ يَجتَمِعُ إلاّ عَلَى القَلِيلِ مِمَّنْ يَثِقُ بِهِمْ فِى كِتمانِ السِّرِّ، فَاجتَمَعَت هذِهِ الأَمْوالُ لأَجلِ ذلِكَ، وَأَرادَ أَن لا يُحَقَّقَ عَلَى نَفْسِهِ قَوْلُ مَن كانَ يَسعى بِهِ إِلى الرَّشِيدِ، وَيَقُولُ: إِنَّهُ تُحمَلُ عَلَيهِ الأَموالُ، وَيَعتَقِدُ لَهُ الإِمامَهَ، وَيَحمِلُ عَلَى الخُرُوجِ عَلَيْهِ، وَلَوْ لا ذلِكَ لَفَرَّقَ مَا اجتَمَعَ مِن هذِهِ الأَمْوالِ، عَلَى أَنَّها لَمْ تَكُنْ أَمْوالَ الفُقَراءِ، وَإِنَّما كانَتْ أَموالاً يَصِلُهُ بِها مَوالِيهِ لِيَكُونَ لَهُ إِكراماً مِنْهُمْ لَهُ وَبِرّاً مِنْهُمْ بِهِ عَلَيْهِ السَّلامُ.

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بابُ ما جاءَ عَنِ الرِّضا عَلِيِّ بْنِ مُوسَى عَلَيْهِمَا السَّلَامُ مِنَ الأَخْبارِ

۱ - حَدَّثَنا مُحَمَّدُ بْنُ مُوسَی بْنِ الْمُتَوَکِّلِ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِیُّ بْنُ إِبراهِیمِ بْنِ هاشِمٍ، عَنْ أَبیهِ، عَنِ الصَّقْرِ بْنِ دُلَفٍ، عَنْ یاسِرٍ الخادِمِ، قالَ: سَمِعْتُ أَبَا الحَسَنِ عَلِیِّ بْنِ

Whoever draws a comparison between the Sublime God and His creatures is an“ atheist. Whoever ascribes to God what God has admonished against is also an ”.atheist

۱۱-۲ Ali ibn Ahmad ibn Muhammad ibn Imran ad-Daqqaq - may God be pleased with him - narrated that Muhammad ibn Harun al-Sufi quoted on the authority of Ubaydillah ibn Musa Al-Royani, on the authority of Abdul Azeem ibn Abdullah ibn Ali ibn Al-Hassan ibn Zayd ibn Al-Hassan ibn Ali ibn Abi Talib (a.s.), on the authority of Ibrahim ibn Abi Mahmood, “Ali ibn Musa Al-Ridha’ (a.s.) said the following regarding the Words of the Sublime God, ‘Some faces, that Day, will beam (in brightness and beauty) looking towards their Lord.’(۱) This means that these faces will be shining ”.awaiting the reward of their Lord

۱۱-۳ Ahmad ibn Ziyad ibn Ja’far al-Hamadani - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Abdul Salam ibn Salih al-Harawi(۲), “I asked Ali ibn Musa Al-Ridha’ (a.s.), ‘O son of the Prophet of God! What is your opinion on the following traditions which the narrators of traditions narrate: ‘The believers visit their Lord from their homes in Paradise.’ Al-Ridha’ (a.s.) replied, ’O Aba Salt! Indeed the Blessed the Sublime

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۱- Qur'an, ۷۵:۲۲-۲۳

۲- Abdul Salam ibn Salih al-Harawi was a close companion of Imam Al-Ridha’ (a.s.) and is now buried in a shrine in the vicinity of the holy city of Mashhad.

God has honored His Prophet Muhammad over all His creatures – even the Prophets and the angels. He has established obeying him equal to obeying God, following him equal to following God, and visiting him equal to visiting God. The Honorable the Exalted God said, ‘He who obeys the Apostle, obeys God…’(۱) God also said, ‘Verily those who plight their fealty to thee do no less than plight their fealty to God: the Hand of God is over their hands…’(۲) Moreover, the Prophet (S) has said, ‘Whoever comes to visit me during my life or after my death has indeed visited the Sublime God. The rank of the Prophet (S) in Heaven is the highest rank of all. Therefore, whoever visits the Prophet (S) in the Prophet’s (a.s.) own rank and position in Heaven has indeed ”’’.visited the Blessed the Sublime God

Aba Salt (Abdul Salam ibn Salih al-Harawi) added, “I asked, ‘O son of the Prophet of God (a.s.)! What is the meaning of the following tradition, ‘The reward of saying There is no god but God is looking at the Face of the Sublime God?’ The Imam (a.s.) replied, ‘Whoever considers the Sublime God as having a face similar to that of the creatures .is an atheist

مُوسَى الرِّضا عَلَيْهِ السَّلامُ مِن شِبْهَ اللَّهَ تَعالى بِخَلقِهِ فَهُوَمُشرِكٌ وَمَن نَسَبَ إِلَيهِ ما نَهى عَنْهُ فَهُوَكافِرٌ.

۲ - حَدَّثَنا عَلِيُّ بْنُ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِمْرانَ الدَّقّاق رَضِىَ الله عَنْهُ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ هارُونَ الصُّوفِيُّ قالَ: حَدَّثَنا عُبَيْدُ اللَّهِ بْنِ مُوسَى الرُّويانِيُّ

p: ۲۶۲

Qur'an, ۴:۸۰ -۱

.Ibid -۲

قالَ: حَدَّثَنا عَبْدُالعَظِيم بْنُ عَبْدِ اللَّهِ بْنِ الحَسَنِ بن زَيْدِ بْنِ الحَسَنِ بْنِ عَلِیٍّ بْنِ أَبِی طالِبٍ عَلَیْهِمَا السَّلَامُ، عَنْ إِبْراهیمَ بْنِ أَبی مَحْمُودٍ قالَ: قالَ عَلِیُّ بْنُ مُوسَـی الرِّضا عَلَیْهِ السَّلامُ فِی قَوْلَ اللَّهِ تعالی : «وُجُوهٌ یَوْمَئِذٍ ناضِرَةٌ إِلی رَبِّها ناظِرَةٌ» قالَ: یَعْنِی مُشرِقَةٌ یَنتَظِرُ ثَوابَ رَبِّها.

٣ – حَدَّثَنا أَحْمَدُ بْنُ زِیادِ بْنِ جَعْفَر الْهَمَذانیُ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِیُّ بْنُ إبراهِیم بْنِ هاشِم، عَنْ أَبیهِ، عَن إِبْراهیمَ بْنِ هاشِم، عَنْ عَبْدِ السَّلامِ بْنِ صالِحِ الهَرَوِیِّ قالَ: قُلْتُ لِعَلِیِّ بْنِ مُوسَـی الرِّضا عَلَیْهِمَا السَّلَامُ: یا ابْنَ رَسُولَ اللَّهِ ما تَقُول فِی الْحَدِیثِ الَّذِی یَروِیهِ أَهْلُ الْحَدِیثِ: أَنَّ المُؤْمِنِینَ یَزُورُونَ رَبِّهِمْ مِن مَنازِلِهِمْ فِی الجَنَّهِ؟ فَقالَ عَلَیْهِ السَّلامُ: یا أَبَا الصَّلْتِ إِنَّ اللَّهَ تَبارَکَ وَتَعالی فَضَّلَ نَبِیِّهِ مُحَمَّداً صَلَّی اللهُ عَلَیْهِ وَآلِهِ وَسَلَّمَ عَلَی جَمِیعَ خَلقِهِ مِنَ النَبِیِّینَ وَالمَلائِکَهِ، وَجَعَلَ طاعَتَهُ طاعَتَهُ، وَمَتابعَتَهُ مُتابعَتَهُ، وَزِیارَتَهُ فِی الدُّنْیا وَالآخِرَهِ زِیارَتَهُ فَقالَ عَزَّ وَجَلَّ: «مَن یُطِعِ الرَّسُولَ فَقَدْ أَطاعَ اللَّهَ» قالَ: «إِنَّ الَّذِینَ یُبایِعُونَ کَإِنَّما یُبایِعُونَ اللَّهَ یَدُ اللَّهِ فَوْقَ أَیْدِیهِمْ» وَقالَ النَّبِیُّ صَلَّی اللهُ عَلَیْهِ وَآلِهِ «مَن زارَنِی فِی حَیاتِی أَوْ بَعْدَ مَوْتِی فَقَدْ زارَ اللَّهَ تَعالی » وَدَرَجَهُ النَّبِی صَلَّی اللهُ عَلَیْهِ وَآلِهِ فِی الجَنَّهِ أَرْفَعُ الدَّرَجاتِ.

فَمَنْ زارَهُ فِی دَرَجَتِهِ الجَنَّهِ مِن مَنْزِلِهِ فَقَدْ زارَ اللَّهُ تَبارَکَ وَتَعالی . قالَ: فَقُلْتُ لَهُ: یا ابْنِ رَسُولَ اللَّهِ فَما مَعْنَی الخَبَرِ الَّذِی رَوَوهُ: «أَنَّ ثَوابَ لا إِلهَ إِلاّ اللَّهُ النَّظَرُ إِلی وَجْهِ اللَّهِ تَعالی » فَقالَ عَلَیْهِ السَّلامُ: یا أَبَا الصَّلْتِ مَن وَصَفَ اللَّهَ تَعالی بِوَجهٍ کَالوُجُوهِ فَقَدْ کَفَرَ،

However, the Sublime God’s Face is His Prophets (a.s.), His Messengers (a.s.) and His Proofs (a.s.). They

are the people by whom the people are directed towards the Honorable the Exalted God, His Religion and His Recognition. The Sublime God said, 'All that is on earth will perish. But will abide (forever) the Face of thy Lord, full of Majesty, Bounty and Honor.'(١) The Honorable the Exalted God also said, '...Everything (that exists) will perish except His own Face..'(٢). Therefore, looking at the Sublime God's Prophets (a.s.), Messengers (a.s.) and Proofs (a.s.) in their respective ranks has a great reward for the believers on the Resurrection Day. The Prophet (S) has also said, 'On the Resurrection Day whoever despises the members of my Holy Household and my 'Itra(٣) will not see me. I will not see him either.' The Prophet (S) has also said, 'Among you there are some people who will never again see me after they depart from me.' O Aba Salt! Indeed the Blessed the Sublime God cannot be described by position, cannot be perceived by the eyes or imaginations.'"

Aba Salt said, "I asked, 'Please tell me whether Heaven and Hell have been created?' Imam Al-Ridha' (a.s.) answered, 'Yes. When the Prophet of God (a.s.) was taken for the Ascension to the heavens he entered Paradise, and saw the Fire.'"

Aba Salt said, "I asked, 'Some people believe that these two have been destined to be, but have not been created yet.' The Imam (a.s.) replied, 'Neither do they belong to us, nor do we belong to them. Whoever denies Heaven and Hell has indeed

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١- Qur'an, ۵۵:٢۶-٢٧

٢- Qur'an, ٢٨:٨٨

٣- According to Tradition No. ۶-٢۵ Itra is "It is I, Al-Hassan, Al-Husayn and the other nine Divine Leaders from the descendants of Al-Husayn. The ninth of them is their Al-Mahdi (Divinely Guided One) and is their Riser. They will not separate themselves from God's Book and God's Book will not separate from them until they meet God's Prophet (S) at his Pool."

denied the Prophet (S) and us. He is not controlled by any part of our Mastery. He will abide in the Fire for eternity. The Sublime God has said, 'This is the Hell which the sinners deny. In its midst and in the midst of boiling hot water will they wander around!'(۱) The Prophet (S) said, 'When I was taken for Ascension to the heavens Gabriel took my hands and took me into Paradise. They he gave me some Heavenly Dates from which I ate. The date turned into sperms in my loin. Once I returned to the Earth I made love with Khadija and she got pregnant with (the Blessed Baby) Fatima (a.s.). Therefore, Fatima is a human houri.(۲) Whenever I wish to smell Paradise, I smell the scent of my daughter Fatima (a.s.).'"

۱۱-۴ - Muhammad ibn Musa ibn al-Mutawakkil - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of al-Rayyan ibn al-Salt, on the authority

وَلكِن وَجْهُ اللَّهِ تَعالى أَنبياؤُهُ وَرُسُلِهِ وَحُجَجُهُ صَلَواتُ اللَّهِ عَلَيهِم، هُمُ الَّذِينَ بِهِم يَتَوَجَّهُ إِلَى اللَّهِ عَزَّ وَجَلَّ وَإِلى دِينِهِ وَمَعْرِفَتِهِ و قالَ اللَّه تَعالى : «كُلُّ مَنْ عَلَيْها فانٍ وَيَبْقى وَجْهُ رَبِّكَ ذُو الْجَلالِ وَالْإِكْرام» وَقالَ عَزَّ وَجَلَّ: «كُلُّ شَيْ ءٍ هالِكٌ إِلَّا وَجْهَهُ» فَالنَّظَرُ إِلى أَنبياءَ اللَّه تَعالى وَرُسُلِهِ وَحُجَجِهِ عَلَيْهِمُ السَّلَامُ فِي دَرَجاتِهِمْ ثَوابٌ عَظِيمٌ لِلمُؤمِنينَ يَوْمَ القِيامَهِ وَقَدْ قالَ النَّبى صَلَّى الله عَلَيْهِ وَآلِهِ: «مَن أَبغَضَ أَهْلَ بَيْتِى وَعِتْرَتِى لَمْ يَرنِى وَلَمْ أَرَهُ يَوْمَ القِيامَهِ» وَقالَ: «إِنَّ

۱- Qur'an, ۵۵:۴۳-۴۴

۲- A houri is one of the beautiful maidens that in Muslim belief live with the blessed in Paradise.

فِيكَم مَنْ لا يَرانِى بَعْدَ أَن يُفارِقَنِى»، يا أَبَا الصَّلْتِ إِنَّ اللَّهَ تَبارَكَ وَتَعالى لا يُوصَفُ بِمَكانٍ، وَلا يُدْرِكُ بِالأبصارِ وَالأوهامِ.

قالَ: قُلْتُ لَهُ يا ابْنِ رَسُولَ اللَّهِ أَخبِرنِى عَنِ الجَنَّهِ وَالنَّارِ أهُما الْيَوْمَ مَخْلُوقتانِ؟ فَقالَ: نَعَم، وَإِنَّ رَسُولَ اللَّهِ صَلَّى الله عَلَيْهِ وَآلِهِ قَدْ دَخَلَ الجَنَّهَ وَرَأى النَّارَ لَمّا عُرِجَ بِهِ إِلى السَّماءِ، قالَ: فَقُلْتُ لَهُ: إِنَّ قَوْماً يَقُولُونَ: إِنَّهُما الْيَوْمَ مُقَدَّرَتانِ غَيْرِ مَخْلُوقَتَيْنِ، فَقالَ عَلَيْهِ السَّلامُ لا هُم مِنَّا وَلا نَحْنُ مِنْهُمْ، مَن أَنْكَرَ خَلقَ الجَنَّهِ وَالنَّارِ فَقَدْ كَذَّبَ النَّبِى صَلَّى الله عَلَيْهِ وَآلِهِ وَكذبنا وَكَذَّبَنا وَلَيْسَ مِن وِلايَتِنا عَلَى شَىءٍ وَيُخلَدُ فِى نارِ جَهَنَّمَ، قالَ اللَّه تَعالى : «هذِهِ جَهَنَّمُ الَّتِى يُكَذِّبُ بِهَا الْمُجرِمُونَ يَطُوفُونَ بَيْنَها وَبَيْنَ حَمِيمٍ آنٍ» وَقالَ النَّبِى صَلَّى الله عَلَيْهِ وَآلِهِ: «لَمّا عُرِجَ بى إِلى السَّماءِ أَخَذَ بِيَدِى جِبْرَئِيلُ عَلَيْهِ السَّلامُ فَأَدخِلَنى الجَنَّهَ، فَناوِلْنى مِن رُطَبِها، فَأَكَلتُهُ فَتَحَوَّلَ ذلِكَ نُطْفَهً فِى صُلْبِى، فَلَمَّا هَبَطتُ إِلى الأَرْضِ واقَعتُ خَدِيجَهَ، فَحَمَلَت بِفاطِمَهَ عَلَيْهَا السَّلامُ فَفاطِمَهَ حَوراءٌ إِنسِيَّهٌ، فَكُلَّما اشتَقتُ إِلى رائِحَهِ الجَنَّهِ شَمَمتُ رائِحَهَ ابنَتِى فاطِمَهَ عَلَيْهَا السَّلَامُ.

۴ - حَدَّثَنا مُحَمَّدُ بْنُ مُوسَى بْنِ المُتَوَكِّلِ رَضِىَ الله عَنْهُ قالَ: حَدَّثَنا عَلِىِّ بْنِ إِبراهِيم بْنِ هاشِمٍ، عَنْ أَبيهِ، عَنِ الرَّيانِ بْنِ الصَّلْتِ، عَنْ عَلِىِّ بْنِ مُوسَى الرِّضا، عَنْ أَبيهِ عَنْ آبائِهِ عَنْ

of Ali ibn Musa Al-Ridha’ (a.s.), on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of the Commander of the Faithful (a.s.) that God’s Prophet (S) said, “God - the Exalted the Magnificent - said, “Whoever interprets .My Words according to his own viewpoint has no faith in Me

And whoever considers Me to be similar to My creatures does not recognize Me. And ".whoever makes comparisons in my religion does not believe in My religion

۵-۱۱ Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - narrated that Muhammad ibn Al-Hassan al-Saffar quoted on the authority of Ahmad ibn Muhammad ibn Khalid, on the authority of some companions that one day when Abul Hassan Al-Ridha' (a.s.) was passing by the grave of one of the members of his Holy Household, he (a.s.) placed his hand on the grave and said, "O my God! Your Might is apparent, but the people are ignorant of Thee. They try to use measures to recognize Thee. Such a form of describing Thee is in contradiction with the belief in Thy Lordship. O my Lord! I am not of those who seek Thee through striking similitude. Nothing is similar to Thee. My Lord! They do not understand Thee. If they wanted to recognize Thee, Thy apparent Blessings were the Best Proofs for them of Thee. O my God! It suffices for them to ponder over Thy creatures, and not to try to go deeply into Thy nature. However, they consider Thee and Thy creatures to be the same. That is why they did not really recognize Thee, and considered some of Thy Signs to be their Lords. Thus they described Thee as such. My Lord! Thee are Higher than what those who compare Thee (with others) describe Thee to

".be

The author of the book narrated) my father - may God be pleased with him -) ۱۱-۶ narrated that Sa'd ibn Abdullah quoted on the authority of Muhammad ibn Al-Husayn Abil Khattab, on the authority of Ahmad ibn Muhammad ibn Abi Nasr, "Some people from across the river came to see Abil Hassan Al-Ridha' (a.s.) and said, 'We have come to ask you three questions. If you give us the answer to all three questions, then we will know that you are a scientist.' The Imam (a.s.) said, 'Go ahead and ask.' They said, 'Let us know where the Sublime God is? How is He? What does He rely on?' The Imam (a.s.) replied, 'The Sublime God has created the quality of how to be Himself. Therefore, He Himself has no quality of being, and this question does not apply to Him. He has created positions. Thus He is not in need of a place to be. He relies on His ".'Might.' They said, 'We testify that you are a scientist

أَمِيرِ الْمُؤْمِنينَ عَلَيْهِمُ السَّلاَمُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: قالَ اللَّه جَلَّ جَلالُهُ: ما آمَنَ بى مَن فَسَّرَ بِرَأيِهِ كَلامِى، وَما عَرَفَنِى مِن شَبَّهَنِى بِخَلقِى، وَما عَلَى دِينِى مَنِ استَعمَلَ القِياسَ فِى دِينِى.

۵ - حَدَّثَنا مُحَمَّدُ بْنُ الحَسَنِ بْنِ أَحْمَدَ بْنِ الوَلِيد رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ الحَسَنِ الصَفَّارُ، قالَ: حَدَّثَنا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ خالِدٍ، عَنْ بَعْضِ أَصْحابِنا قالَ: مَرَّ أَبُو الحَسَنِ الرِّضا عَلَيْهِ السَّلامُ بِقَبرٍ مِن قُبُورِ أَهْل بَيْتِهِ فَوَضَعَ يَدِهِ عَلَيْهِ، ثُمَّ

قالَ: «إلهی بَدَت قُدْرَتُکَ وَلَمْ تَبدُ واهِیَةً فَجَهِلُوکَ وَقَدَّرُوکَ، وَالتَّقدِیرُ عَلی غَیْرِ ما بِهِ وَصَفُوکَ، وَإنّی بَری ءٌ یا إلهی مِنَ الَّذِینَ بِالتَّشبِیهِ طَلَبُوکَ، لَیْسَ کَمِثلِکَ شَی ءٌ، إلهی وَلَنْ یُدرِکُوکَ، وَظاهِرٌ ما بِهِمْ مِن نِعَمِکَ دَلِیلُهُم عَلَیْکَ لَوْ عَرَفُوکَ وَخَلْقِکَ یا إلهی مَندُوحَةٌ أن یَتَناوَلُوکَ بَل سَوُّوکَ بِخَلقِکَ، فَمَنْ ثُمَّ لَمْ یَعرِفُوکَ، وَاتَّخَذُوا بَعْضَ آیاتِکَ رَبّاً فَبِذلِکَ وَصَفُوکَ فَتعالَیتَ رَبّی عَمَّا بِهِ المُشَبِّهُونَ نَعَتُوکَ».

۶ - حَدَّثَنا أَبی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللّهِ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ الحُسَیْنِ بنِ أَبی الخَطّابِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبی نَصْرٍ قالَ: جاءَ قَوْمٌ مِن وَراءَ النَّهرِ إلی أَبی الحَسَنِ الرِّضا عَلَیْهِ السَّلامُ، فَقالُوا لَهُ: جِئناکَ نَسأَلُکَ عَنْ ثَلاثَ مَسائِلَ، فَإنَّ أَجَبتَنا فِیها عَلِمنا أَنَّکَ عالِمٌ، فَقالَ: سَلُوا، فَقالُوا أَخبِرنا عَنِ اللّه تَعالی أَیْنَ کانَ، وَکَیْفَ کانَ؟ وَعَلی أیِّ شَی ءٍ کانَ اِعتِمادُهُ؟ فَقالَ عَلَیْهِ السَّلامُ: إنَّ اللّهَ تَعالی کَیَّفَ الکَیفَ فَهُوَبِلا کَیْفٍ، وَأَیَّنَ الأَینَ فَهُوَبِلا أَیْنٍ، وَکانَ اعتِمادُهُ عَلی قُدْرَتِهِ، فَقالُوا: نَشْهَدُ أَنَّکَ عالِمٌ.

The author of this book (a.s.heikh Sadooq) said, “When the Imam (a.s.) said that God relies on His Might, he (a.s.) meant that God relies on Himself since Might is a part of ”.God

Muhammad ibn Ahmad al-Sinani - may God be pleased with him - narrated that ۱۱-۷ Muhammad ibn Abi Abdullah al-Kufi quoted on the authority of Muhammad ibn Isma’il al-Barmaki, on the authority of Al-Husayn ibn Al-Hassan, on the authority of Muhammad ibn Isa, on the authority of Muhammad ibn Arafa, “I asked Al-Ridha’ (a.s.), ‘Did God create things using His Might or without it?’ The

Imam (a.s.) replied, 'You cannot say that God created things using His Might since when you say that God has created thing using His Might, you are considering His Might to be something other than Him. Saying that God has created things using the Might He has had over them(١) is like saying that God's Might is something other than Him, and He has used it as a tool with which He creates. This is polytheism. When you say that God has created things using some other Might, it is as if you consider that Might to be separate from Him and He gets His Power over things using it. However, God is neither weak and incapable, nor is He in need of others. He is Glorified, and ".'Mighty in nature, and not via an external power

۸-۱۱ Abdullah ibn Muhammad ibn Abdul Wahhab al-Qurashi narrated that Ahmad ibn Al-Fadhl ibn al-Mugheerat quoted on the authority of Abu Mansoor ibn Abdullah ibn Ibrahim al-Asbahani, on the authority of Ali ibn Abdullah, on the authority of Al-Husayn ibn Bashshar, on the authority of Abil Hassan Ali ibn Musa Al-Ridha' (a.s.), "Does God know how things which do not exist would have been if they were created?" The Imam (a.s.) replied, "The Sublime God knows how things are before they are created. The Honorable the Exalted God said, '...For We were wont to put on Record all that ye did.'(٢) God also said the following about the People of Hell, '...But if they

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۱- This implies that God is weak without His Might, and is in itself a form of polytheism.

۲- Qur'an, ۴۵:۲۹

were returned, they would certainly relapse to the things they were forbidden, for they are indeed liars.'(۱) Thus God knows that if they are brought back to this world, they would go back and do what they had done before. Also when the angels said, '... Wilt Thou place therein one who will make mischief therein and shed blood? whilst we do celebrate Thy Praises and glorify Thy Holy (Name)?'(۲) God replied, 'I know what ye know not.'(۳) Therefore, the Honorable the Exalted God always knows about things before creating them. Therefore, Blessed is our Lord. High indeed is He

قالَ مُصَنِّفُ هذا الْكِتابِ: يَعْنِى بِقَوْلِه وَكانَ اعتِمادُهُ عَلَى قُدْرَتِهِ أى عَلَى ذاتِهِ، لأَنَّ القُدرَةَ مِن صِفاتِ ذاتِ اللَّهِ تَعالى .

۷ - حَدَّثَنا مُحَمَّدُ بْنُ أحْمَدَ السَنانِيُّ رَضِىَ الله عَنْهُ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الكُوفِيُّ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ إِسْمَاعِيل البَرمَكيُّ قالَ: حَدَّثَنا الحُسَيْنُ بْنُ الحَسَنَ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ عِيسَى، عَنْ مُحَمَّدِ بْنِ عَرَفَهَ قالَ: قُلْتُ لِلرِّضا عَلَيْهِ السَّلامُ:

خَلَقَ اللَّهُ الأَشْياءِ بِالقُدرَهِ أَم بِغَيْرِ القُدرَهِ؟ فَقالَ عَلَيْهِ السَّلامُ: لا يَجُوزُ أَنْ يَكُونَ خَلَقَ الأَشْياءَ بِالقُدرَهِ لأَنَّکَ إِذا قُلْتُ: خَلَقَ الأَشْياءَ بِالقُدرَهِ، فَكَأَنَّکَ قَدْ جُعِلْتَ القُدرَهَ شَيْئاً غَيْرَهُ وَجَعَلتَها آلَهً لَهُ بِها خَلَقَ الأَشْياءَ، وَهذا شِركٌ، وَإِذا قُلْتُ خَلَقَ الأَشْياءَ بِغَيْرِ قُدْرَهٍ فَإِنَّما تَصِفُهُ أَنَّهُ جَعَلَها بِاقتِدارٍ عَلَيْها وَقُدْرَهٍ، وَلكِن لَيْسَ هُوَبِضَعيفٍ وَلا عاجِزٍ وَلا مُحْتاجٍ إِلى غَيْرِه، بَل هُوَسُبحانَهُ قادِرٌ لِذاتِهِ لا بِالقُدرَهِ.

۸ - حَدَّثَنا عَبْدُ اللَّه بْنُ مُحَمَّدِ بْنِ عَبْد الوَهَّابِ القُرَشِيِّ قالَ: حَدَّثَنا أَحْمَدُ بْنُ الفَضْلِ بْنِ المُغَيرَهِ قالَ: حَدَّثَنا أَبُو نَصْرٍ مَنْصُورُ بْنُ عَبْدِ اللَّه بْنِ إِبْراهيم

۱- Qur'an, ۶:۲۸

۲- Qur'an, ۲:۳۰

۳- Ibid.

الإصبَهانِيّ قالَ: حَدَّثنا عَلِيُّ بْنُ عَبدِ اللّهِ قالَ: حَدَّثَنا الحُسَيْنُ بْنُ بَشّارٍ، عَنْ أَبى الحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضاعَلَيْهِمَا السَّلَامُ قالَ: سَأَلْتُهُ أَيَعلَمُ اللّهَ الشّى ءَ الَّذِى لَمْ يَكُنْ أَن لَوْ كانَ كَيْفَ كأَنْ يَكُونُ؟ قالَ: إنَّ اللّهَ تَعالى هُوَالعالِمُ بِالأَشياءِ قَبْلَ كَوْنِ الأَشْياءِ، قالَ عَزَّ وَجَلَّ: «إِنَّا كُنَّا نَسْتَنْسِخُ ما كُنْتُمْ تَعْمَلُونَ».

وَقالَ لأَهْلِ النّارِ: «وَلَوْ رُدُّوا لَعادُوا لِما نُهُوا عَنْهُ وَإِنَّهُمْ لَكاذِبُونَ» فَقَدْ عَلِمَ عَزَّ وَجَلَّ أَنَّهُ لَوْ رَدَّوهُم لَعادُوا لِما نُهُوا عَنْهُ.

وَلِلمَلائِكَهِ لَمّا قالَتْ: «أَ تَجْعَلُ فِيها مَنْ يُفْسِدُ فِيها وَيَسْفِكُ الدِّماءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ» قالَ: «إِنِّى أَعْلَمُ ما لا تَعْلَمُونَ» فَلَمْ يَزَلِ اللّهُ عَزَّ وَجَلَّ عِلمُهُ سابِقاً لِلأَشياءِ

Exalted. He is High and Great. He has created things, and knew about them before they were created, just as He willed. Thus is our Lord! He is the All-Knowing, All-Hearing and All-Seeing.

11-9 Abdul Wahid Muhammad ibn Ubdoos al-Attar al-Neisaboori - may God be pleased with him –narrated in the (Arabic) month of Sha’ban of the year 352 A.H. (962 A.D.) in Neishaboor on the authority of Ali ibn Muhammad ibn Qutayba al-Neishaboori, on the authority of Al-Fadhl ibn Shathan(1) that he had heard Al-Ridha’ (a.s.) pray one day and say, “Glory be to God who has created things with His Might. He perfected whatever He created using His Wisdom. He placed whatever He created in its right place using His Knowledge. Glorified is Him who knows about the deceitful hidden looks and whatever is hidden in the hearts. There exists nothing like unto Him. He is the All-Hearing,

1- Buried in Neishaboor

".the All-Seeing

١٠-١١ Ali ibn Ahmad ibn Muhammad ibn Imran ad-Daqqaq - may God be pleased with him - narrated that Muhammad ibn Abi Abdullah al-Kufi quoted on the authority of Muhammad ibn Isma'il al-Barmaki, on the authority of Al-Fadhl ibn Soleiman al-Kufi, on the authority of Al-Husayn ibn Khalid: I heard Al-Ridha' (a.s.) say, "The Sublime God has always been All-Knowing, All-Powerful, Ever-Living, Ever-Lasting, All-Hearing and All-Seeing." I asked him, "O son of the Prophet of God! There are some people who say that God has always been All-Knowing with Knowledge, All-Powerful with His Might, Ever-Living with His Life, Ever-Lasting with His Past, and All-Hearing with His Hearing, All-Seeing with His Sight." The Imam (a.s.) said, "Whoever says this and believes in it has indeed associated other gods as partners with God. He is not under our Mastery at all." He (a.s.) then added, "The Honorable the Exalted God has always been All-Knowing, All-Powerful, Ever-Living, Ever-Lasting, All-Hearing and All-Seeing by His own High Nature. High indeed is He Exalted above what the polytheists say and ".the similitude they draw

١١-١١ Al-Husayn ibn Ahmad ibn Idris - may God be pleased with him - narrated that his father quoted on the authority of Muhammad ibn Abdul Jabbar, on the authority of Safwan ibn Yahya,: I asked Abil Hassan Al-Ridha' (a.s.), "Let me know about the difference between the will of the Sublime God, and the will of the creatures." The Imam (a.s.) said, "The will of the creatures is in the form

of an inner thought, deciding what is

قَـدِيماً قَبْلَ إِنِّى يَخلُقَها، فَتَبارَكَ اللّهُ رَبُّنا وَتَعالى عُلُوّاً كَبِيراً، خَلَقَ الأَشْـياءَ وَعِلمُهُ بِها سابِقٌ لَها كَما شاءَ، كَـذلِكَ رَبُّنا لَمْ يَزَل عالِماً سَمِيعاً بَصِيراً.

٩ - حَدَّثَنا عَبْدُ الواحِدِ بْنُ مُحَمَّدِ بْنِ عَبْدُوسٍ العَطّارُ النِيْسابُورِىُ رَضِىَ اللهُ عَنْهُ بِنِيْسابُورَ فى شَـعْبانَ سِنَهَ اِثْنَتَيْنِ وَخَمْسِينَ وَثَلاثِمائَةٍ قـالَ: حَـدَّثَنا مُحَمَّدُ بْنُ قُتَيْبَهَ النِيْسابُورِىُّ، عَنِ الفَضْلِ بْنِ شاذانَ، قالَ: سَـمِعْتُ الرِّضا عَلَيْهِ السَّلامُ يَقُولُ فِى دُعائِهِ: «سُبْحانَ مَن خَلَقَ الْخَلْقَ بِقُـدْرَتِهِ، وَأتقَنَ مـا خَلَقَ بِحِكْمَتِهِ، وَوَضَعَ كُلَّ شَـى ءٍ مِنْهُ مَوْضِعَهُ بِعِلمِهِ، سُبْحانَ مَن يَعْلَمُ خائِنَهَ الأَعيُنِ وَما تَخفِى الصُّدُورُ، وَلَيْسَ كَمِثْلِهِ شَى ءٌ، وَهُوَالسَّمِيعُ البَصِيرُ».

١٠ - حَدَّثَنا عَلِيُّ بْنُ أَحْمَـدَ بْنِ مُحَمَّدِ بْنِ عِمْرانَ الدَّقّاقُ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ أَبى عَبدِ اللّهِ الكُوفِيُّ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ البَرمَكِيِّ قالَ: حَدَّثَنا الفَضْلُ بْنُ سُلَيْمانَ الكُوفِيُّ، عَنْ خالِدٍ قالَ: سَمِعْتُ الرِّضا عَلَيْهِ السَّلامُ يَقُولُ: لَمْ يَزَلِ اللّهُ تَعالى عالِماً قادِراً حَيّاً، قَدِيماً سَمِيعاً بَصِيراً.

فَقُلْتُ لَهُ: يـا ابْنَ رَسُولِ اللّهِ إنَّ قَوْمـاً يَقُولُونَ: لَمْ يَزَلِ اللّهُ عالِمـاً بِعِلمٍ، وَقـادِراً بِقُـدرَهٍ، وَحَيّـاً بِحَياهٍ، وَقَـدِيماً بِقَـدَمٍ، وَسَـمِيعاً بِسَـمعٍ، وَبَصِـيراً بِبَصَـرٍ، فَقـالَ عَلَيْهِ السَّلامُ: مَن قالَ ذلِكَ وَدانَ بِهِ فَقَـدْ اتَّخَـذَ مَعَ اللّهِ آلِهَهً أُخْرى لَيسَ مِن وِلايَتِنا عَلَى شَـى ءٍ، ثُمَّ قالَ عَلَيْهِ السَّلامُ: لَمْ يَزَلِ اللّهُ عَزَّ وَجَلَّ عَلِيماً قادِراً حَيّاً قَدِيماً سَمِيعاً بَصِيراً لِذاتِهِ، تَعالى عَمَّا يَقُولُونَ الْمُشْرِكُونَ وَالمُشَبَّهُونَ عُلُوّاً كَبِيراً.

١١ - حَدَّثَنا الحُسَـيْنُ بْنُ أَحْمَدَ بْنِ إِدْرِيسَ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ عَبْد الجَبّارِ، عَنْ صَفْوان بْنِ يَحْيَى قالَ: قُلْتُ لأَبِى الحَسَنَ عَلَيْهِ السَّلامُ: أَخْبِرنِى عَنِ الإرادَهِ؛ مِنَ اللّهِ تَعالى وَمِنَ الْخَلْقِ؟ فَقالَ: الإِرادَهُ مِنَ المخلُوقِ الضَّمِيرُ وَما

يَبدُو لَهُ بَعْدَ ذلِکَ مِنَ الفعلِ، وَأَمَّا مِنَ

best to do, and an action that follows. However, the Will of the Honorable the Exalted God is the same as Creation. He does not need to decide and think. These traits do not apply to Him. They are the characteristics of the creatures. Once the Sublime God wills, it is what He does. Nothing else. That is as He says, 'We but say the word, 'Be', and it is.'(۱) without any articulation, verbal expression, directed attention or thought. Just as God Himself does not have a quality of being, His Will has no quality of being."

۱۱-۱۲ - Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with him narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Ali ibn Ma'bad, on the authority of Al-Husayn ibn Khalid that he told Al-Ridha' (a.s.), "O son of the Prophet of God! The people narrate that the Messenger of God (a.s.) said, 'God created Adam in His image.' The Imam (a.s.) said, 'May God kill them! They have omitted the beginning part of the tradition. The Messenger of God (a.s.) passed by two men who were verbally abusing each other. The Prophet (S) heard one of them say to his companion, 'May God disfigure your face and of everyone who looks like you!' The Prophet of God (a.s.) said, 'O Abdullah! Do not say this to your brother since indeed the Honorable the Exalted

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۱- Qur'an, ۱۶:۴۰

(God created Adam in His image.'"(۱)

Muhammad ibn Muhammad ibn Aasim al-Kolayni - may God be pleased with him ۱۱-۱۳ - narrated that Muhammad ibn Yaqoob al-Kolayni quoted on the authority of Ahmad ibn Idris, on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Ali ibn Sayf, on the authority of Muhammad ibn Obaydah, "I asked Al-Ridha' (a.s.) about the Honorable the Exalted God's words, 'O Satan! What prevents thee from prostrating thyself to the one whom I have created with my hands?...'(۲) The Imam (a.s.) said, "'.'This means by my Might and Power

The author of this book (a.s.heikh Sadooq) said, "I have heard from some of the Shiite Sheikhs that the Divine Leaders read 'O Satan! What prevents thee from prostrating thyself to the one whom I have created...'(۳) and then paused on the word 'created' and started again with the words 'with my hands.' The verse continues with '...Art thou haughty? Or art thou one of the high (and mighty) ones?'(۴) This is similar to saying, 'Do you fight me using my own sword? Do you hit me

اللَّهِ عَزَّ وَجَلَّ: فَإِرادَتُهُ إِحداثُهُ غَيْرَ ذلِكَ، لِأَنَّهُ لا يُرَوِّى وَلا يَهُمُّ وَلا يَتَفَكَّرُ، وَهذِهِ الصِّفاتُ مَنفِيَّةٌ عَنْهُ وَهِىَ مِن صِفاتِ الخَلقِ، فَإِرادَةُ اللَّهِ تَعالى هِىَ الفِعلُ لا غَيْرُ ذلِكَ يَقُولُ لَهُ: «كُنْ فَيَكُونَ»، بِلا لَفظٍ وَلا نُطقٍ بِلِسانٍ وَلا هِمَّةٍ وَلا تَفَكُّرٍ، وَلا كَيْفَ كَذلِكَ، كَما أَنَّهُ بِلا كَيفٍ.

۱۲ - حَدَّثَنا أَحْمَدُ بْنُ زِيادِ بْنِ جَعْفَرٍ الْهَمَذانِيُّ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيُّ بْنُ إِبراهِيمِ بْنِ هاشِمٍ،

۱- "So God created man in His own IMAGE (Genesis ۱:۲۷; Colossians ۱:۱۵; Hebrews ۱:۳)

۲- Qur'an, ۳۸:۷۵

۳- Ibid.

۴- Ibid.

عَنْ أَبِيهِ، عَن عَلِيِّ بْنُ مَعبَدٍ، عَنِ الحُسَيْنِ بْنِ خالِدٍ قالَ: قُلْتُ لِلرِّضا عَلَيْهِ السَّلامُ: يا ابْنَ رَسُولِ اللَّهِ إنّ ن النَّاسَ يَروُونَ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قالَ: إنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ آدَمَ عَلَى صُورَتِهِ؟ فَقالَ: قاتَلَهُمُ اللَّهُ حَذَفُوا أَوَّلَ الحَدِيثِ: إنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مَرَّ بِرَجُلَينِ يَتسابانِ، فَسَمِعَ أَحَدَهُما لِصاحِبِهِ: قَبَّحَ اللَّهُ وَجهَكَ وَوَجْهَ مَن يُشبِهُكَ، فَقالَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: لَهُ يا عَبْدَ اللَّه لا تَقُل هذا لأَخِيكَ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ آدَمَ عَلَى صُورَتِهِ.

۱۳ - حَدَّثَنا مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ عصامِ الكُلَيْنِيُّ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ يَعْقُوبَ الكُلَيْنِيُّ قالَ: حَدَّثَنا أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى، عَنْ عَلِيِّ بْنِ سَيْفٍ، عَنْ مُحَمَّدِ بْنِ عُبَيْدَةَ قالَ: سَأَلْتُ الرِّضا عَلَيْهِ السَّلامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ لِإِبلِيسَ: «ما مَنَعَكَ أَنْ تَسْجُدَ لِما خَلَقْتُ بِيَدَيَّ» قالَ عَلَيْهِ السَّلامُ: يَعْنِي بِقُدرَتِي وَقُوَّتِي.

قالَ مُصَنِّفُ هذا الْكِتابِ: سَمِعْتُ بَعْضَ مَشايِخِ الشِّيعَةِ يَذكُرُ فِي هذِهِ الآيَةِ: إنَّ الأَئِمَّةَ عَلَيْهِمُ السَّلَامُ كانُوا يَقِفُونَ عَلَى قَوْلَهُ: «ما مَنَعَكَ أَنْ تَسْجُدَ لِما خَلَقْتُ» ثُمَّ يَبتَدِءوُنَ بِقَوْلِهِ عَزَّ وَجَلَّ: «بِيَدَيَّ أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعالِينَ» قال: وَهذا مِثلُ قَوْلِ القائِلِ: بِسَيْفِي

using my own spears?’ Therefore, the Honorable the Exalted God is saying, ‘You have been empowered to be arrogant and disobedient using my own blessings given to you ”’.and kindnesses rendered to you

Al-Husayn ibn Ibrahim ibn Ahmad ibn Hisham al-Mokattib - may God be pleased ۱۱-۱۴ with him - narrated that Abul Husayn Muhammad ibn Ja’far al-Kufi al-Asadi quoted on the authority of Muhammad ibn

Isma'il al-Barmaki, on the authority of Al-Husayn ibn Al-Hassan, on the authority of Bakr ibn Salih, on the authority of Al-Hassan ibn Sa'eed, on the authority of Abil Hassan Al-Ridha' (a.s.) who said the following regarding the interpretation of the verse, 'The Day that the shin shall be laid bare, and they shall be summoned to bow in adoration,...'(١) "This refers to the Day on which the veil from the Light will be drawn aside and the believers fall in prostration but the backs of the hypocrites become so rigid that they cannot fall in prostration."

Abul Abbas Muhammad ibn Ibrahim ibn Ishaq al-Taleqani - may God forgive him ١١-١۵ - narrated that Abu Sa'eed Al-Husayn ibn Ali al-Adawi quoted on the authority of al-Haytham ibn Abdullah al-Rommani that Ali ibn Musa Al-Ridha' (a.s.) quoted on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali ibn Abi Talib (a.s.), "The Commander of the Faithful (a.s.) delivered a sermon in the Kufa Mosque and said, 'Praise belongs to God, who did not originate from anything, nor did He bring what exists into being from anything. His Beginninglessness is attested to by the temporality (huduth) of things. His Power is attested to by the weakness with which He has branded them (His creatures), and His Ever-Lastingness

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١- Qur'an, ۶٨:۴٢

dawam) is attested to by the annihilation (fana) which He has subjected them to. No) place is empty of Him that He might be perceived by localization (ayniyyah), no object is like Him that He might be described by a quality (kayfiyya), nor is He absent from anywhere that He might be known by a place (haythiyya). His attributes differ from all the attributes that He has originated. He is inaccessible to perception because of the changing essence of the things He has created. No created thing having grandeur and .tremendousness can dominate (tasarruf) Him

تُقاتِلُنی وَبِرُمحِی تُطاعَنُنی كَأَنَّهُ يَقُولُ عَزَّ وَجَلَّ: بِنِعمَتِی عَلَيْكَ وَإِحس_انِی إِلَيكَ قَوَيتَ عَلَی

الإِستِكبارِ وَالعِصيانِ.

۱۴ - حَدَّثَنا الحُسَيْنُ بْنُ إِبْراهِيمَ بْنِ أَحْمَدَ بْنِ هِشامٍ المُكَتِّبُ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَبُوالحُسَيْنِ مُحَمَّدُ بْنُ جَعْفَرٍ الكُوفِیُّ الأَسَدِیُّ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ إِسْماعِيلَ البَرمَكِیُّ قالَ: حَدَّثَنا الحُسَينُ بنُ الحَسَنِ، عَنْ بَكرِ بْنِ صالِحٍ، عَنِ الحَسَنِ بْنِ سَعِيدٍ، عَنْ أَبی الحَسَنِ الرِّضا عَلَيْهِ السَّلامُ فِی قَوْلِهِ عَزَّ وَجَلَّ: «يَوْمَ يُكْشَفُ عَنْ ساقٍ وَيُدْعُونَ إِلَی السُّجُودِ» قالَ: حِجابٌ مِن نُورٍ يَكشَفُ فَيَقَعُ الْمُؤْمِنُونَ سُجَّداً، وَتُدْمَجُ أَصلابُ المُنافِقِينَ فَلا يَستَطِيعُونَ السُّجُودَ.

۱۵ - حَدَّثَنا أَبُو العَبّاسِ مُحَمَّدُ بْنُ إِبْراهِيمَ بْنِ إِسْحاقَ الطّالِقانِیُّ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَبُو سَعِيدٍ الحَسَنُ بْنُ عَلِیٍّ العَدوِیُّ قالَ: حَدَّثَنا الهَيْثَمُ بْنُ عَبْدِ اللَّهِ الرُّمانِیُّ قالَ: حَدَّثَنا عَلِیُّ بْنُ مُوسَی الرِّضاعَلَيْهِمَا السَّلامُ، عَنْ أَبيهِ مُوسَی بْنِ جَعْفَرٍ، عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبيهِ مُحَمَّدِ بْنِ عَلِیّ، عَنْ أَبِيهِ عَلِیِّ بْنِ الحُسَينِ، عَنْ أَبيهِ الحُسَيْنِ بْنِ عَلِیِّ بْنِ أَبی طالِبٍ عَلَيْهِمَا السَّلاَمُ قالَ: خَطَبَ أَمِيرَ الْمُؤْمِنينَ عَلَيْهِ السَّلامُ النَّاسَ

فِی مَسْجِدِ الکوفَه فَقالَ:

اَلْحَمْدُ لِلَّهِ الَّذی لا مِن شَیءٍ کانَ، وَلا مِن شَیءٍ کَوَّنَ ما قَدْ کانَ، المُستَشهِدِ بِحُدُوثِ الأَشْیاءِ عَلَی أَزَلِیَّتِهِ، وَبِما وَسَمَها بِهِ مِنَ العَجزِ عَلَی قُدرَتِهِ، وَبِما اضطَرَّها إِلَیْهِ مِنَ الفَناءِ عَلَی دَوامِهِ، لَمْ یَخلُ مِنْهُ مَکانٌ فَیُدرِکَ بِأَینِیَّتِهِ، وَلا لَهُ شِبْهُ مِثالٍ فَیُوصَفَ بِکَیفِیَّتِهِ، وَلَمْ یَغِبْ عَنْ فَیَعلَمَ بِحِیثِیَّتِهِ.

مُبایِنٌ لِجَمِیعِ ما أَحدَثَ فِی الصِّفاتِ، وَمُمتَنِعٌ عَنِ الإِدراکِ بِما ابتَدَعَ مِن تَصرِیفِ الذَّواتِ، وَخارِجٌ بِالکِبرِیاءِ وَالعَظَمَهِ مِن جَمِیعِ تَصَرُّفِ الحالاتِ، مُحَرَّمٌ عَلَی بَوارِعِ ثاقِباتِ الفِطَنِ

It is forbidden to delimit (tahdid) Him to the penetrating acumen of the sages. It is also forbidden to describe (takyeef) Him to the piercing profundities of thought and represent (taswir) Him to the searching probes of insight. Because of His Tremendousness, places encompass Him not; and because of His Majesty measures gauge Him not; and because of His Grandeur standards cannot judge Him. Impossible it is for imaginations to fathom Him, understandings to comprehend Him or minds to imagine Him. Powers of reasoning with lofty aspiration despair of contriving to comprehend Him. Oceans of knowledge run dry without referring to Him in depth; and the subtleties of the disputers fall from loftiness to pettiness in describing His Power. He is One not in terms of number. He is Everlasting (da'im) without duration, and Standing (qa'im) without supports. He is not of a kind that (other) kinds should be equal to Him. He is not an object that objects should be similar to Him. He is not like things that attributes should apply

to Him. Powers of reasoning go astray in the waves of the current of perceiving Him. Imaginations are unable to perceive His Beginninglessness. Understandings are held back from becoming conscious of the description of His Power, and minds are drowned in the depths of the heavens of His kingdom (malakut). He is Master over (giving) bounties. He is Inaccessible through Grandeur, and is Sovereign over all things. Time (dahr) does not age Him, nor does description encompass Him. Humbled before Him are the most stubborn in their utmost stubbornness, and submitted to Him are the strongest cords in their utmost realm of strength.

All kinds of creatures witness to His Lordship (rubobiyya). The incapacity of all kinds of creature witness to His Power. The createdness (futur) of all kinds of creatures witness to His eternity (qidmah). The extinction (zawal) of all kinds of creatures witness to His permanence (baqa'). So they possess no place of refuge from His grasp (idrak). There is no exit from His encompassing (ihatah) them. They have no way of hiding themselves from His enumeration (ihsa'). They have no way of avoiding His Power over them. It is sufficient that He has perfectly made them as a sign (ayah). He has put their natural constitution as a Proof. He has established the temporal origin (huduth) of their natures as (a reason for His) Eternity. He has also decreed the Laws of Creation governing over them as a lesson.

تَجدِيدُهُ، وَعَلَى غَوامِضِ ناقِباتِ الفِكَرِ تَكيِيفُهُ، وَعَلَى غَوائِصِ سابِحاتِ النَّظَرِ

تَصويرُهُ، لا تَحويهِ الأماكِنُ لِعَظَمَتِهِ، وَلا تَدرَعُهُ المَقادِيرُ لِجَلالِهِ، وَتَقطَعُهُ المَقاييسُ لِكِبريائِهِ مُمتَنِعٌ عَنْ الأوهامِ أَن تَكتَنَهَهُ، وَعَنِ الأَفهامِ أَن تَستَغرَقَهُ، وَعَنِ الأَذهانِ أَن تُمَثِّلَهُ، وَقَدْ يَئِسَت مِنِ استِنباطِ الإحاطَهِ بِهِ طَوامِحُ العُقُولِ، وَنَضَبَت عَنِ الإِشارَهِ إِلَيْهِ بِالإكتِناهِ بِحارُ العُلُومِ، وَرَجَعَت بِالصِّغَرِ عَنِ السُّمُوُّ إِلى وَصفِ قُدرَتِهِ لَطائِفُ الخُصُومِ.

واحِدٌ لا مِن عَدَدٍ، وَدائِمٌ لا بِأَمَدٍ، وَقائِمٌ لا بِعَمَدٍ، لَيسَ بِجِنسٍ فَتُعادِلَهُ الأَجناسُ وَلا بِشَبَحٍ فَتُضارِعُهُ الأَشباحُ، وَلا كَالأَشياءِ فَتَقَعَ عَلَيْهِ الصِّفاتُ، قَدْ ضَلَّتِ العُقُولُ فِى أَمواجِ تَيّارِ إدراكِهِ، وَتَحَيَّرَتِ الأَوهامُ عَنْ إحاطَهِ ذِكرِ أَزَلِيَّته وَحَصِرَتِ الأَفهامُ عَنِ استِشعارِ وَصفِ قُدرَتِهِ وَغَرِقَتِ الأَذهانُ فِى لُجَجِ أفلاكِ مَلَكُوتِهِ مُقتَدِرٌ بِالآلاءِ، وَمُمتَنِعٌ بِالكِبرِياءِ، وَمُتَمَلِّكٌ عَلَى الأَشْياءِ فَلا دَهْرٌ يُخلِقُهُ وَلا زَمانٌ يُبلِيهِ وَلا وَصفٌ يُحِيطُ بِهِ، وَقَدْ خَضَعَت لَهُ ثَوابِ الصَّعابِ فِى مَحَلِّ تُخُومِ قَرارِها، وَأَذعَنَت لَهُ رَواصِنُ الأَسبابِ فِى مُنْتَهَى شَواهِقِ أَقطارِها، مُستَشهِدٌ بِكُلِّيَّهِ الأَجناسِ عَلَى رُبُوبِيَّتِهِ وَبِعَجزِها عَلَى قُدرَتِهِ، وَبِفُطُورِها عَلَى قِدمَتِهِ وَبِزَوالِها عَلَى بَقائِهِ فَلا لَها مَحِيصٌ عَنْ إدراكِهِ إِيّاها، وَلا خُرُوجٌ مِن إحاطَتِهِ بِها وَلا احتِجابٌ عَنْ إحصائِهِ لَها وَلا امتِناعٌ مِن قُدرَتِهِ عَلَيْها، كَفى بِإِتقانِ الصُّنعِ لَها آيَهً وَبِمَرکَبِ الطَّبعِ عَلَيْها دِلالَهٌ، وَبِحُدُوثِ الفَطرِ عَلَيْها قِدمَهً وَبِأَحكامِ الصَّنعَهِ لَها عِبرَهً، فَلا

No limit is attributed to Him, no similitude is struck for Him and nothing is hidden from Him. High indeed is He exalted above the striking of similitude and above created attributes!

And I testify that there is no god but He, having faith in His Lordship and opposing whoever denies Him. I testify that Muhammad is His Servant and Messenger, residing in the best lodging-place, having passed from

the noblest of loins and immaculate wombs, extracted in lineage from the noblest of treasures and in origin from the noblest of plantations, and (derived) from the most inaccessible of summits and the most glorious roots, from the tree from which God fashioned His Prophets and chose His trusted ones: (a tree) of excellent wood, harmonious stature, lofty branches, flourishing limbs, ripened fruit, (and) noble interior, implanted in generosity and cultivated in a sacred precinct. There it put forth branches and fruit, became strong and unassailable, and then made him (the Prophet Muhammad) tall and eminent, until the Sublime God honored him with the Holy Spirit, the Illuminating Light, and the Manifest Book. Moreover, He subjected Al-Boraq(۱) to .him and the angels greeted him

By means of him (the Prophet) He terrified the devils, overthrew the idols and gods (which were being) worshipped besides Him. His Prophet's Tradition (a.s.unna) is integrity (rushd); his conduct (a.s.eera) is justice and his decision is the truth. He proclaimed that which was commanded by his Lord, and he delivered that with which he was charged until he made plain his mission through the profession of Unity and made manifest among the creatures that There is no god but God alone and that there are no partners for Him; until His Unity became certain and His Lordship became purified. God made manifest his argument through the profession of His Unity and raised his rank with submission (Islam). And the Honorable the Exalted God chose for His

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۱- Al-Boraq refers to the creature which carried the Prophet of God (a.s.) from the 'Al-Haram Mosque in Mecca to 'Al-Aqsa Mosque in Jerusalem.

Prophet what was with Him of repose, rank and means - may God's Blessings be upon him and his pure Household.'"

۱۱-۱۶ Muhammad ibn Ahmad al-Sinani - may God be pleased with him - narrated that Muhammad ibn Abi Abdillah al-Kufi quoted on the authority of Sahl ibn Ziyad al-Adami, on the authority of Abdul Azeem ibn Abdullah Al-Hassani -may God be pleased with him- on the authority of Ibrahim ibn Abi Mahmood, "I asked Abul Hassan Al-Ridha' (a.s.) about

إِلَيْهِ حدٌّ مَنسُوبٌ وَلا لَهُ مَثَلٌ مَضرُوبٌ وَلا شَی ءٌ عَنْهُ مَحجُوبٌ تَعالی عَنْ ضَربِ الأَمثالِ وَالصِّفاتِ المَخْلُوقهِ عُلُوّاً كَبِيراً.

وَأَشْهَدُ أَن لا إِلهَ إِلّا هُوَ، إِيماناً بِرُبُوبِيَّتِهِ وَخِلافاً عَلَى مَن أَنْكَرَهُ، وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ المُقّرُّ فِی خَيْرَ المُستَقَرِّ المُتَناسِخُ مِن أَكارِمِ الأَصلابِ وَمُطَهَّراتِ الأَرحام، الُمخرَجُ مِن أَكْرَمَ المَعادِنِ مُحْتَداً، وَأَفْضَلِ المَنابِتِ مَنبَتاً، مِن أَمنَع ذِروَهٍ وَأَعَزِّ أُرُومَهٍ، مِنَ الشَّجَرَهِ الَّتِی صاغَ اللَّهُ مِنْها أَنبِياءَهُ، وَانتَجَبَ مِنْها أُمَناءَهُ، الطَّيِّبَهِ العُودِ، المُعتَدَلَهِ العَمُودِ، الباسِقَهِ الفُرُوعِ، النَّاضِرَهِ الغُصُونِ، اليانِعَهِ الِّثمارِ، الكَرِيمَه الجناه فی كرم غُرست وَفِی حَرَمِ أنبتت وَفِيهِ تشّعبت و أثمرت وَعِزَّت وَامتنعت فسمت بِهِ وَشمخت حَتّى أَكْرَمَ اللَّه تَعالی بِالروح الأَمِين و النُّور المُبين وَالْكِتاب المستبين وَسَخَّرَ لَهُ البراق وَصافحتهُ المَلائِكه وَأرعَب به الأَبالِسَه وَهَدَمَ بِهِ الأَصنامَ وَالآلِهَ المَعبُودهَ دُونَهُ سنَّتهُ الرُّشد وَسِيرَتُه العَدْل وحكمُه الحَقِّ صدع بِما أَمَرَهُ بِهِ رَبُّهُ وَبَلَغَ ما حَمَّله حَتّی أفصحَ بِالتّوحيدِ دَعَوْته وَأَظْهَرَ فِی الْخَلْقِ: أَن لا إِلهَ إِلّا اللَّهُ وَحْدَهُ لا شَرِيکَ لَهُ حَتّی خَلَصَت لَهُ الوَحدانِيَّهُ وَصفت [له] الربوبيهُ فَأَظهرَ اللَّهُ بِالتَوحيدِ حُجَّتَهُ وَأَعَلَی بِالإِسلامَ دَرَجَتَهُ وَاختارَ اللَّهُ عَزَّ وَجَلَّ لنبيهِ ما عنْدَهُ

مِنَ الرُّوحُ وَالدرجهِ وَالوَسِيلَهِ صَلَّی اللَّه عَلَيْهِ وَعَلَی آلِهِ الطَّاهِرين.

۱۶ - حَدَّثَنا مُحَمَّدُ بْنُ أَحْمَد السِّنانِی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ أَبِی عَبْدِاللَّه الكُوفِیُ عَنْ سهل بن زِیاد الأدمی عَنْ عَبْدِ العَظِيم بْنِ عَبْدِاللَّه الحَسَنِیِّ رَضِیَ اللهُ عَنْهُ عَنْ إِبْراهيم بْنِ أَبِی مَحْمُودِ قالَ سَأَلْت أَبَا الحَسَن الرِّضا عَلَيْهِ السَّلامُ عَنْ قَوْلَ اللَّه تَعالی : «وَتَرَكَهُمْ فِی ظُلُماتٍ لا يُبْصِرُونَ» فَقـالَ: إِنَّ اللَّهَ تَبارَكَ وَتَعـالی لا يوصَـفُ بِالتّرك كَمَـا

the Sublime God's words, '...and left them in utter darkness. So they could not see.'"(۱) The Imam (a.s.) said, "Indeed the Blessed the Sublime God cannot be described using such expressions as 'left' as His creatures can. But when God knows that they will not quit their atheism and lose, God will deprive them of His Assistance and Favor, and abandon them to do as they please."

I asked the Imam (a.s.) about the Honorable the Exalted God's words, 'God hath set a seal on their hearts and on their hearing,...'(۲) The Imam (a.s.) said, "What is meant here by 'seal' is what is placed on their hearts as a chastisement for their blasphemy as the Honorable the Exalted God said, 'Nay, Allah hath set the seal on their hearts for their blasphemy, and little is it they believe.'"(۳)

I asked him (a.s.) whether the Honorable the Exalted God forces His servants to commit sins? The Imam (a.s.) said, "No. He gives them a choice, but gives them time to repent."

I asked, "Does God oblige His servants to do what they cannot stand

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۱- Qur'an, ۲:۱۷

۲- Qur'an, ۲:۷

۳- Qur'an, ۴:۱۵۵

to do?" The Imam (a.s.) said, "How could He do that when He Himself has said, '...nor (is thy Lord ever unjust (in the least) to His servants.'"(١)

The Imam (a.s.) then added, "My father Musa ibn Ja'far (a.s.) quoted on the authority of his father Ja'far ibn Muhammad (as-Sadiq) (a.s.) that you should not eat any of the offerings of or accept the testimony of, or pray behind, or give any alms taxes to whoever thinks that God forces His servants to commit sins or obliges them to do what they cannot stand to do."

١١-١٧ - Tamim ibn Abdullah ibn Tamim al-Quraishi - may God be pleased with him - narrated that his father quoted on the authority of Ahmad ibn Ali Al-Ansari, on the authority of Yazid ibn Umayr ibn Mo'awiya ash-Shami that he went to see Ali ibn Musa Al-Ridha' (a.s.) in Marv and told him, "O son of God's Prophet (S)! It has been narrated on the authority of As-Sadiq Ja'far ibn Muhammad (a.s.) that 'There is neither authorization, nor predestination. Rather there is something in between.' Yazid asked, 'What does that mean?' The Imam (a.s.) said, 'Whoever thinks that God does our deeds and then punishes us for doing them believes in predestination. Whoever thinks that the Honorable the Exalted God has authorized the provision of the daily sustenance for the creatures to His Proofs (a.s.) believes in authorization. Whoever believes in predestination

يوصفُ خلقُهُ وَلكِنَّهُ مَتى عِلْمٌ أَنَّهُمْ لا يرجعونَ عَنْ الكُفْرِ وَالضَّلالِ مَنَعَهُم المُعاوِنَه وَاللّطفَ وَخلّى

١- Qur'an, ۴١:۴۶

بَيْنَهُمْ وَبَيْنِ اختيـارِهِم قـالَ: وَسَـأَلْتُهُ عَنْ قَـوْلَ اللّه عَزَّ وَجِـلَّ «خَتَمَ اللَّهُ على قُلُوبِهِمْ وَعَلى سَـمْعِهِمْ» قـالَ الختمُ هُوَالطبعُ عَلَى قُلُوبِ الكفّارِ عقوبةً عَلَى كفرِهِم كَما قالَ عَزَّ وَجَلَّ «بَلْ طَبَعَ اللَّهُ عَلَيْها بِكُفْرِهِمْ فَلا يُؤْمِنُونَ إِلَّا قَلِيلاً».

قـالَ وَسـألتُهُ عَن اللَّهِ عَزَّ وَجِـلَّ هَـلْ يُجبرُ عِبادَهُ عَلَى المعَاصـى فَقالَ بَل يخيِّرُهم وَيمْهِلُهُم حَتّى يَتُوبُوا قُلْتُ فَهَلْ يُكَلِّفُ عِبادَهُ ما لا يُطيقُونَ فَقـالَ: كَيْفَ يَفْعَـلُ ذلِـكَ وَهُوَيَقُولُ: «وَمـا رَبُّكَ بِظَلّام لِلْعَبيـدِ» ثُمَّ قـالَ عَلَيْهِ السَّلامُ: حَـدَّثَنى أَبى مُوسَـى بْنِ جَعْفَرعَلَيْهِمَا السَّلاَمُ عَنْ أَبيهِ جَعْفَرِ بْنِ مُحَمَّدعَلَيْهِمَـا السَّلاَمُ أَنَّهُ قالَ من زَعَمَ أَنَّ اللَّهَ تَعالى يُجبرُ عِبادَهِ عَلَى المعاصـى أَوْ يكلِّفُهُم ما لا يُطيقُونَ فَلا تأكُلُوا ذبيحته وَلا تَقبَلُوا شَهادَتَه وَلاتُصَلُّوا وَراءَه وَلا تُعطُوه مِنَ الزَّكاهِ شَيْئاً.

١٧ - حَـدَّثَنا تَميمُ بْنِ عَبْدِاللَّه بْنِ تميم القُرَشِـىُ رَضِـىَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَبى عَنْ أَحْمَدِ بْنِ عَلِى الأَنْصارِى عَنْ [ى] زيد بْنِ عُمَيْرِ بْنِ مُعـاوِيَهَ الشَّامِيِّ قالَ دَخَلت عَلَى عَلِيِّ بْنِ مُوسَـى الرِّضا عَلَيْهِ السَّلامُ بِمرْو فَقُلْتُ له: يا ابْنِ رَسُولَ اللَّهِ رُوِىَ لَنا عَنْ الصَّادِق جَعْفَرِ بْنِ مُحَمَّدعَلَيْهِمَـا السَّلاَمُ قالَ: إِنَّهُ لاجبرَ وَلا تفويضَ بَل أَمْرٌ بَيْنِ أَمْرينِ فَما مَعْناهُ قالَ: مَن زَعَم أَنَّ اللَّهَ يَفْعَلُ أَفعالَنا ثُمَّ يعـذِّبنا عَلَيْها فَقَـدْ قالَ بِالجَبرِ وَمن زَعَمَ أَنَّ اللَّهَ عَزَّ وَجَلَّ فَوَّض أَمْـر الْخَلْقِ والرِّزْق إِلى حُجَجِهِ عَـلَيْهِ السَّلامُ فَقَـدْ قـالَ بِالتَّفوِيـض وَالقائِلُ بالجَبرِ

is an atheist and whoever believes in authorization is a polytheist.' Then I asked the Imam (a.s.), "O son of God's Prophet! Then what is meant by 'The affairs are something in between.'" The Imam (a.s.) said, "The way is open to

do what God has ordered to be done, and to avoid what He has forbidden." Then I asked him (a.s.), "Is it not that the Honorable the Exalted God's Will and Volition is applicable regarding the servants' deeds?" The Imam (a.s.) replied, "God's Will and Volition regarding the servants' acts of obedience applies to God's Order and His Consent regarding such acts. God's Will and Volition regarding the servants' acts of disobedience applies to God's Wrath and His Forbiddance of such acts of disobedience, plus His not assisting the servants regarding such acts." I asked, "Does God judge about the servants' deeds?" The Imam (a.s.) replied, "Yes. Whatever the servants do whether it be a good or a bad deed will be judged by God." I asked the Imam (a.s.), "What does this mean?" The Imam (a.s.) said, "It means that God will make a ruling as to what reward or punishment they deserve to receive in this world ".and in the Hereafter for their deeds

Muhammad bin Muhammad ibn Esam - may God be pleased with him - narrated ۱۱-۱۸ that Muhammad ibn Yaqoob al-Kolayni quoted on the authority of Ali ibn Muhammad known as Allan, on the authority of Abu Hamid Imran ibn Musa ibn Ibrahim, on the authority of Al-Husayn ibn Al-Qasim Ar-Raqqam, on the authority of Al-Qasim ibn Muslim, on the authority of his brother Abdul Aziz ibn Muslim, "I asked Al-Ridha' about the Honorable the Exalted God's words, '...They have forgotten God; so He hath forgotten

them...'(١) The Imam (a.s.) said, 'The Sublime God neither forgets nor does He neglect. The creatures that are originated forget and neglect. Have you not heard the Honorable the Exalted God say, '...and thy Lord never doth forget.'(٢) Rather this verse means that when they forget Him and meeting Him on His Day, the Honorable the Exalted God will make them forget themselves. The Honorable the Exalted God said, 'And be ye not like those who forgot Allah and He made them forget their own souls! Such are the rebellious transgressors!'(٣) Also the Sublime God said, '...That day shall We forget them as they forgot the meeting of this day of theirs...'(۴) That means that We will abandon them just as they abandoned getting prepared for the meeting of this day of theirs'."

كافِرٌ وَالقائِلُ بِالتَّفويضِ مُشرِكٌ. فَقُلْتُ لَهُ: يا ابْنِ رَسُولَ اللَّهِ، فَما أَمْرٌ بَيْنِ أَمْرين: وُجُود السبيل إِلى إِتيان ما أُمِرُوا به وَتَركِ ما نَهَوا عَنْهُ. فَقُلْتُ لَهُ: فَهَلْ لِلَّهِ عَزَّ وَجَلَّ مشيةٌ وَإِرَادَةٌ فِى ذلِكَ؟ فَقالَ: فَأَمَّا الطّاعات فَإِرادَةُ اللَّه وَمشيَّتَهُ فِيها الأَمْر بِها وَالرِّضا لَها وَالمُعاوِنَهُ عَلَيْها وإِرادَتَهُ وَمشيَّتُهُ فِى المَعاصِى النَّهْىُ عَنْها وَالسَّخَطُ لَها وَالخِذلانُ عَلَيْها. قُلْتُ: فَهَلْ لِلَّهِ فِيها القَضاءُ؟ قالَ: نعم، ما من فِعلٍ يَفعَلُهُ العِبادُ من خَيْرٍ أَوْ شرٍّ إِلاّ وَلِلَّهِ فِيهِ قضاءٌ. قلتُ: ما مَعْنى هذا القَضاءُ. قالَ: الحُكْمُ عَلَيْهِم بِما يستحقّونَهُ عَلَى أفعالَهُمْ مِنَ الثّوابِ وَالعقابِ فى الدُّنْيا وَالآخِرَهِ.

١٨ - حَدَّثَنا مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ عصام رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ يَعْقُوبَ الكُلَيْنِىُّ قالَ: حَدَّثَنا علىُّ بنُ مُحَمَّدٍ المَعْرُوفُ

١- Qur'an, ٩:۶٧

٢- Qur'an, ١٩:۶۴

٣- Qur'an, ۵٩:١١

۴- Qur'an, ٧:۵١

بِعَلّانَ قالَ: حَدَّثَنا أَبُو حامِدِ عِمْران بْنِ مُوسَى بْنِ إِبْراهِيمَ عَنْ حسين بن القاسِمِ الرقّام عَنْ القاسِمِ بْنِ مُسْلِم عَنْ أَخِيهِ عَبْد العَزِيز بْنِ مُسْلِم قالَ: سَأَلْت الرِّضا عَلَيْهِ السَّلامُ عَنْ قَوْلَ اللَّه عَزَّ وَجَلَّ «نَسُوا اللَّهَ فَنَسِيَهُمْ» فَقالَ: إِنَّ اللَّهَ تَعالى لا ينسى وَلا يسهو وَإِنَّما ينسى و يَسهُو الَمخلُوق المحدَثُ ألا تَسمَعُهُ عَزَّ وَجَلَّ يَقُولُ: «وَما كانَ رَبُّكَ نَسِيّاً» وَإِنَّما يجازى من نَسِيَهُ وَنَسِیَ لقاء يَوْمِهِ بِأَن يُنسِيَهُم أنفسهم كَما قالَ اللَّه عَزَّ وَجَلَّ: «وَلا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْساهُمْ أَنْفُسَهُمْ أُولئِكَ هُمُ الْفاسِقُونَ» وَقالَ تَعالى «فَالْيَوْمَ نَنْساهُمْ كَمانَسُوا لِقاءَ يَوْمِهِمْ هذا» أيُّ نَتْرُكُهم كَما تَرَكُوا الاستِعدَاد لِلقاءِ يَوْمَهُمْ هذا.

The author of this book (a.s.heikh Sadooq) said, “What is meant by ‘We will abandon them’ is that ‘We will not grant them the rewards they hope to receive on that day.’ This is because physically ‘leaving’ or ‘abandoning’ does not apply to the Sublime God and the Sublime God has said, ‘…and left them in utter darkness. So they could not see.’(۱) This means that God does not rush to punish them. Rather He gives them time .to repent

۱۱-۱۹ Muhammad ibn Ahmad ibn Ibrahim al-Mo’athi narrated that Ahmad ibn Muhammad ibn Sa’eed al-Kufi al-Hamadani quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father, “I asked Al-Ridha’ (a.s.) about the meaning of what the Honorable the Exalted God said, ‘Verily, from (the Light of) their Lord, that Day, will they be veiled.’(۲) The Imam (a.s.) said, ‘One cannot describe the

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۱- Qur’an, ۲:۱۷

۲- Qur’an, ۸۳:۱۵

Sublime God to be located in a position from which others are veiled. This verse means that they will be deprived of the reward from their Lord.' I asked him (a.s.) about the meaning of what the Honorable the Exalted God said, 'And thy Lord cometh, and His angels, rank upon rank.'(۱) The Imam (a.s.) said, 'One cannot describe the Sublime God as coming and going. The Sublime God is Exalted above transfer or movement in this manner. However, what is meant by this verse is that the Decree of your Lord came, and the angels were organized rank upon rank.' I asked the Imam (a.s.) about the meaning of what the Honorable the Exalted God said, 'Will they wait until Allah comes to them in canopies of clouds, with angels (in His train) and the question is (thus) settled?...'(۲) The Imam (a.s.) said, 'This means, 'Will they wait until Allah sends the angels to them in canopies of clouds.' This is how the verse has been revealed.' I asked him (a.s.) about the meaning of what the Sublime God said, '...God will throw back their ridicule on them...'(۳) and 'Allah will throw back their mockery on them...'(۴) and 'And (the unbelievers) plotted and planned, and Allah too planned...'(۵) and 'The Hypocrites - they think they are over-reaching Allah, but He will over- reach them...'(۶) The Imam (a.s.) said, 'The Sublime God does not ridicule, mock, plan or plot. Rather, the Sublime God grants them the rewards of their ridiculing,

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۱- Qur'an, ۸۹:۲۲

۲- Qur'an, ۲:۲۱۰

۳- Qur'an, ۹:۷۹

۴- Qur'an, ۲:۱۵

۵- Qur'an, ۳:۵۴

۶- Qur'an, ۴:۱۴۲

mockery, planning and plotting. High indeed is God the Exalted above what the oppressors say.’”

قالَ مُصَنِّفُ هذا الكتاب: قَوْلَهُ «نتركهم» أيُّ لا نجعلُ لَهُم ثَواب من كانَ يَرجُو لِقَاءَ يَومه لأنّ التَّرْكِ لا يَجُوز عَلَى اللّه تَعالى ، فَأَمَّا قَوْلَ اللّه تَعالى «وَتَرَكَهُمْ فِى ظُلُماتٍ لا يُبْصِرُونَ» أيُّ لا يُعاجِلُهُم بِالعقوبهِ وَأمهَلَهُم لِيَتُوبُوا.

۱۹ - حَدَّثَنا مُحَمَّدُ بْنُ أَحْمَدِ بْنِ إِبْراهيمَ المعاذى قالَ: حَدَّثَنا أَحْمَدُ بْنُ مُحَمَّد بنِ سَعِيدُ الكُوفِى الهَمْدانِيَّ قالَ: حَدَّثَنا عَلِيُّ بْنُ الحَسَنِ بْنِ عَلِيِّ بْنِ فضّال عَنْ أَبيهِ قالَ: سَأَلْتُ الرِّضا عَلَيْهِ السَّلامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ «كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ». فَقالَ إِنَّ اللَّهَ تَبارَكَ وَتَعالَى لا يُوصَفُ بِمَكانٍ يَحُلُّ فِيهِ فَيُحْجَبَ عَنْهُ فِيهِ عِبادُهُ وَلَكِنَّهُ يَعْنِى أَنَّهُمْ عَنْ ثَوابِ رَبِّهِمْ مَحْجُوبُونَ قالَ وَسَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: «وَجاءَ رَبُّكَ وَالْمَلَكُ صَفّاً صَفّاً» فَقالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ لا يُوصَفُ بِالْمجىءِ وَالذَّهابِ تَعالَى عَنِ الِانْتِقالِ إِنَّما يَعْنِى بِذلِكَ «وَجاءَ أَمْرُ رَبِّكَ وَالْمَلَكُ صَفّاً صَفّاً» قالَ وَسَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِى ظُلَلٍ مِنَ الْغَمامِ وَالْمَلائِكَةُ قالَ يَقُولُ هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمْ بِالْمَلائِكَهِ فِى ظُلَلٍ مِنَ الْغَمامِ وَهكَذا نَزَلَتْ قالَ وَسَأَلْتُهُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ سَخِرَ اللَّهُ مِنْهُمْ وَعَنْ قَوْلِ اللَّهِ يَسْتَهْزِئُ بِهِمْ وَعَنْ قَوْلِهِ تَعالَى وَمَكَرُوا وَمَكَرَ اللَّهُ وَعَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ «يُخادِعُونَ اللَّهَ وَهُوَخادِعُهُمْ» فَقالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ «لا يَسْخَرُ وَلا يَسْتَهْزِئُ وَلا يَمْكُرُ وَلا يُخادِعُ وَلَكِنَّهُ عَزَّ وَجَلَّ يُجازِيهِمْ جَزاءَ السُّخْرِيَّهِ وَجَزاءَ الِاسْتِهْزاءِ وَجَزاءَ الْمَكْرِ وَالْخَدِيعَهِ تَعالَى اللَّهُ عَمّا يَقُولُ الظّالِمُونَ عُلُوّاً كَبِيراً».

۲۰-۱۱ (The author of the book narrated (my father

may God be pleased with him - narrated that Sa'd ibn Abdullah quoted on the - authority of Ahmad ibn Muhammad ibn Isa on the authority of Al-Hassan ibn Ali al-Khazzaz, on the authority of Abil Hassan Al-Ridha' (a.s.), "On the Resurrection Day God's Prophet (S) will grab onto the Sublime God, we will grab onto our Prophet and our followers will grab onto us." Then the Imam (a.s.) added, "What is meant by 'grab onto' is grabbing onto light." In another tradition it is stated "What is meant by 'grab ".onto' is grabbing onto the religion

۲۱-۱۱ Ali ibn Ahmad ibn Muhammad ibn Imran ad-Daqqaq - may God be pleased with him - narrated that Muhammad ibn Harun al-Sufi quoted on the authority of Ubaydillah ibn Musa ibn Ayyoub Ar-Ro'yani, on the authority of Abdul Azeem ibn Abdullah Al-Hassani - may God be pleased with him - on the authority of Ibrahim ibn Abi Mahmood that he had asked Al-Ridha' (a.s.), "O son of God's Prophet! What is your opinion about the tradition which the people narrate about God's Prophet (S) having said that the Blessed the Sublime God descends from the heavens to this world every Friday night?" The Imam (a.s.) replied, "May God damn those who rearrange the words of the traditions. By God, the Messenger of God (a.s.) has not said this. However, the Prophet (S) said, 'In fact, the Sublime God will send down an angel from the heavens to this world on the last third

part of every night, and from the beginning of every Thursday night. By God's order, the angel will call out, 'Are there any callers whose wants I shall fulfill? Are there any repenters whose repentance I shall accept? Are there any people asking for forgiveness to be granted? O the ones seeking the good! Come this way. O the ones seeking evil! Step back!' This angel will keep on calling out until dawn. It will return to its own location in the heavens at dawn. I have heard this tradition from my father (a.s.), who narrated it on the authority of my grandfather (a.s.), on the authority of his forefathers (a.s.), on the authority of God's Prophet (S).'"

۱۱-۲۲ Abu Abdullah Al-Husayn ibn Muhammad al-Ashnani Ar-Razi al-Adl in Balkh narrated that Ali ibn Mehrayat al-Qazvini quoted on the authority of Dawood ibn Soleiman al-Farra', on the authority of Ali ibn Musa Al-Ridha' (a.s.), on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali (a.s.) that God's Prophet (S) said, "When Moses -son of Imran- supplicated to his Lord - the Honorable the

۲۰ - حَدَّثَنا أَبی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه قالَ: حَدَّثَنا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِیسَی عَنْ الحَسَن بْنِ عَلِی الخَزَّار عَنْ أَبی الحَسَن الرِّضا عَلَیْهِ السَّلامُ قالَ: إِنَّ رَسُولَ اللَّهِ صَلَّی الله عَلَیْهِ وَآلِهِ یَوْمَ الْقِیامَهِ آخِذٌ بِحُجْزَهِ اللَّهِ وَنَحْنُ آخِذُونَ بِحُجْزَهِ نَبِیِّنَا وَشِیعَتُنَا آخِذُونَ بِحُجْزَتِنَا ثُمَّ قَالَ الْحُجْزَهُ النُّور وَقالَ فِی حَدِیث آخِرَ مَعْنی الحجزه

الدِّين.

٢١ - حَدَّثَنا عَلِيِّ بْنِ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِمْران الدَّقَّاق رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ هارُون الصوفى قالَ: حَدَّثَنا عُبَيْد اللَّه بْنِ موسيبن أَيُّوب الرُّويانِيُّ عَنْ عَبْدِ العَظِيم بْنِ عَبْدِ اللَّه الحَسَنِيِّ رَضِيَ اللهُ عَنْهُ عَنْ إِبْراهيم بْنِ أَبى مَحْمُودِ قالَ قُلْتُ لِلرِّضا عَلَيْهِ السَّلامُ يا ابْنَ رَسُولِ اللَّهِ ما تَقُولُ فِي الْحَدِيثِ الَّذِى يَرْوِيهِ النَّاسُ عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَّهُ قَالَ إِنَّ اللَّهَ تَبارَكَ وَتَعالَى يَنْزِلُ كُلَّ لَيْلَةٍ إِلَى السَّماءِ الدُّنْيا فَقالَ عَلَيْهِ السَّلامُ لَعَنَ اللَّهُ الْمُحَرِّفِينَ لِلْكَلِم عَنْ مَواضِعِهِ وَاللَّهِ ما قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ كَذَلِكَ إِنَّما قالَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِنَّ اللَّهَ تَبارَكَ وَتَعالَى يُنْزِلُ مَلَكاً إِلَى السَّماءِ الدُّنْيا كُلَّ لَيْلَةٍ فِى الثُّلُثِ الأَخِيرِ وَلَيْلَةَ الْجُمُعَةِ فِى أَوَّلِ اللَّيْلِ فَيَأْمُرُهُ فَيُنادِى هَلْ مِنْ سائِلٍ فَأُعْطِيَهُ هَلْ مِنْ تائِبٍ فَأَتُوبَ عَلَيْهِ هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ يا طالِبَ الْخَيْرِ أَقْبِلْ يا طالِبَ الشَّرِّ أَقْصِرْ فَلا يَزالُ يُنادِى بِهَذا إِلَى أَنْ يَطْلُعَ الْفَجْرُ فَإِذا طَلَعَ الْفَجْرُ عادَ إِلَى مَحَلِّهِ مِنْ مَلَكُوتِ السَّماءِ حَدَّثَنِى بِذَلِكَ أَبِى عَنْ جَدِّى عَنْ آبائِهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ

٢٢ - حَدَّثَنا أَبُو عَبْدِ اللَّه الحُسَيْنِ بْنِ مُحَمَّد الأشنانِى الرَّازِيُّ العَدْل ببلخ قالَ: حَدَّثَنا مهرويه القزوينى عَنْ داوُدِ بْنِ سُلَيْمان الفراء عَنْ عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ عَنْ أَبِيهِ عَنْ آبائه عَنْ عَلِي عَلَيْهِ السَّلامُ قالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِنَّ مُوسَى بْنَ عِمْرَانَ عَلَيْهِ السَّلامُ لَمَّا ناجى رَبَّهُ عَزَّ وَجَلَّ قالَ يا رَبِّ أَبَعِيدٌ أَنْتَ مِنِّى فَأُنَـــادِيكَ أَمْ

Exalted – he said, “O Lord! Are you far away from

me, so as to call you in a loud voice, or are you close to me and I can speak to you in a low voice?" The Honorable the Exalted God revealed to him, "I accompany whoever remembers Me." Then Moses (a.s.) said, "O Lord! There are situations I am in which I consider Thee to be High Too Noble to be remembered." God said, "Remember Me in ".all situations

Muhammad ibn Ali Majiluwayh - may God be pleased with him -narrated that Ali ۱۱-۲۳ ibn Ibrahim ibn Hashem quoted on the authority of al-Mokhtar ibn Muhammad al-Mokhtar al-Hamadani, on the authority of al-Fath ibn Yazid al-Gorgani that he had heard Abul Hassan Al-Ridha' (a.s.) say the following regarding the Honorable the Exalted God, "He is Subtle, All-Aware, All-Hearing, All-Seeing, the Only One, the Independent who begetteth not, nor is He begotten, High is He Exalted above having an equal with which to be compared. He has created the objects. He has formed the bodies. He has depicted the images. If it were the case as they say, then the Creator and the created could not be distinguished from each other. The Maker could not be distinguished from the made. However, He is the Maker. There is a difference between Him and what He made, formed and created since nothing is similar to God, ".and God is not similar to anything

Al-Fath ibn Yazid al-Gorgani added, "I said, 'Yes. May I be your ransom! However, you said He is the Only, the

Independent. You also said that there is nothing like Him. God is One and man is also one. Is it not the case then that they are alike in being one?'

Imam Al-Ridha' (a.s.) replied, 'O Fath! You are saying the impossible. May the Sublime God make you firm! That is a similitude in meanings. The names used for everything are the same. They denote the named. When we say man is one, we mean that he has one body, not two. However, man is not really one since he contains various organs and is of various colors. Man consists of a set of different parts. His meat is different from his blood. His blood is different from his meat. His nerves are different from his veins. His hair is different from his skin. His blackness is different from his whiteness. Other creatures are the same. Therefore, as far as the name goes, man is one. But in reality man is not one. However, God - the Exalted the Magnificent - is One. There is no other one but Him. There are no differences in Him or within Him. There are no

قَرِيبٌ فَأُنَاجِيَكَ فَأَوْحَى اللَّهُ جَلَّ جَلالُهُ إِلَيْهِ أَنَا جَلِيسُ مَنْ ذَكَرَنِي فَقَالَ مُوسَى عَلَيْهِ السَّلامُ يَا رَبِّ إِنِّي أَكُونُ فِي حَالٍ أُجِلُّكَ أَنْ أَذْكُرَكَ فِيهَا فَقَالَ يَا مُوسَى اذْكُرْنِي عَلَى كُلِّ حَالٍ.

۲۳ - حَدَّثَنَا مُحَمَّدِ بْنِ عَلِي ماجِيلوَيْه رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيِّ بْنِ إِبراهِيمِ بْنِ هاشِم، عَنِ الْمُخْتار بن مُحَمَّدِ بْنِ الْمُخْتار الهَمْدانِيِّ، عَنِ الفَتحِ بْنِ يَزِيدِ الجُرجانِيّ،

عَنْ أَبى الحَسَن عَلَيْهِ السَّلامُ قالَ: سَمِعْتُهُ يَقُولُ فِى اللَّهِ عَزَّ وَجَلَّ: هُوَاللَّطِيفُ الْخَبِيرُ السَّمِيعُ الْبَصِيرُ الْوَاحِدُ الأَحَدُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ، مُنْشِئُ الأَشْيَاءِ وَمُجَسِّمُ الأَجْسَام وَمُصَوِّرُ الصُّوَرِ لَوْ كَانَ كَمَا يَقُولُونَ، لَمْ يُعْرَفِ الْخَالِقُ مِنَ الْمَخْلُوقِ وَلا الْمُنْشِئُ، مِنَ الْمُنْشَإِ فَرْقٌ بَيْنَ مَنْ جَسَّمَهُ وَصَوَّرَهُ وَأَنْشَأَهُ إِذْ كَانَ لا يُشْبِهُهُ شَىْ ءٌ وَلا يُشْبِهُ هُوَشَيْئاً.

قُلْتُ أَجَلْ، جَعَلَنِىَ اللَّهُ فِدَاكَ، لَكِنَّكَ قُلْتَ: الأَحَدُ الصَّمَدُ، وَقُلْتَ لا يُشْبِهُ شَيْئاً وَاللَّهُ وَاحِدٌ، وَالإِنْسَانُ وَاحِدٌ أَلَيْسَ قَدْ تَشَابَهَتِ الْوَحْدَانِيَّةُ؟ قَالَ: يَا فَتْحُ أَحَلْتَ ثَبَّتَكَ اللَّهُ إِنَّمَا التَّشْبِيهُ فِى الْمَعَانِى فَأَمَّا فِى الأَسْمَاءِ فَهِىَ وَاحِدَةٌ وَهِىَ دَلالَةٌ عَلَى الْمُسَمَّى، وَذَلِكَ أَنَّ الإِنْسَانَ وَإِنْ قِيلَ وَاحِدٌ فَإِنَّمَا يُخْبَرُ أَنَّهُ جُثَّةٌ وَاحِدَةٌ، وَلَيْسَ بِاثْنَيْنِ، فَالإِنْسَانُ نَفْسُهُ لَيْسَ بِوَاحِدٍ، لأَنَّ أَعْضَاءَهُ مُخْتَلِفَةٌ وَأَلْوَانَهُ مُخْتَلِفَةٌ كَثِيرَةٌ غَيْرُ وَاحِدَةٍ وَهُوَأَجْزَاءٌ مُجَزَّأٌ لَيْسَتْ بِسَوَاءٍ دَمُهُ غَيْرُ لَحْمِهِ وَلَحْمُهُ غَيْرُ دَمِهِ وَعَصَبُهُ غَيْرُ عُرُوقِهِ وَشَعْرُهُ غَيْرُ بَشَرِهِ وَسَوَادُهُ غَيْرُ بَيَاضِهِ وَكَذَلِكَ سَائِرُ الْخَلْقِ فَالإِنْسَانُ وَاحِدٌ فِى الاسْمِ لا وَاحِدٌ فِى الْمَعْنَى وَاللَّهُ جَلَّ جَلالُهُ وَاحِدٌ لا وَاحِدَ غَيْرُهُ لا اخْتِلافَ فِيهِ، وَلا تَفَاوُتَ وَلا زِيَادَةَ وَ[لا] نُقْصَانَ فَأَمَّا الإِنْسَانُ

excesses in Him, nor are there any deficiencies in Him. However, man is a created creature which consists of many different parts. Although he is united as one, he has differences within himself. He has excesses and deficiencies.’

I said, ‘May I be your ransom! You have relieved me. May God grant you relief. Please explain for me ‘the Subtle’ and ‘the All-Aware” just as you explained ‘the Only.’ I do know that God’s subtleness is different from the

’.subtleness of His creatures. However, I would like you to describe that for me

The Imam (a.s.) said, ‘O Fath! The reason we call Him ‘the Subtle’ is that He is very subtle in creating. He is aware of delicate objects as well as indelicate ones. Don’t you see the effect of His Creation in delicate and rough plants, and in the Creation of creatures – small ones like mosquitoes and tiny mosquitoes, and even smaller ones which can hardly be seen by the eyes – so tiny that one cannot distinguish between the male, female, young or old? When we see their smallness yet their degree of being delicate, and consider their own ways of generation, the way they escape from death, the way they fulfill their needs from the depths of the sea, the bark of the tree, the surface of the valleys and the deserts, the way they speak and make others understand them, the way the younger ones understand their elders, the way the parents feed the children, the way they are colored in red and yellow, or white and green, and what our eyes can hardly see and our hands cannot touch, then we realize that the creator of these creatures is Subtle, and has carried out the Creation of the creatures as described before in a delicate manner and without using any tools. Any creator creates what he creates using something else, but the Mighty the Subtle God is the Creator who creates without using

anything.’”

۲۴-۱۱ (- my father - may God be pleased with him (The author of the book narrated) narrated that Ahmad ibn Idris quoted on the authority of Al-Husayn ibn Abdullah, on the authority of Muhammad ibn Ubaydillah, Musa ibn Umar, Al-Hassan ibn Ali ibn Abi Uthman, on the authority of Muhammad ibn Sinan, “I asked Abul Hassan Al-Ridha’ (a.s.): ‘Did God know Himself before He created the Creation?’ The Imam (a.s.) replied, ‘Yes.’ I said, ‘Did He see and hear Himself?’ The Imam (a.s.) said, ‘He had no need for that, for He neither required anything of Himself nor sought

الْمخْلُوقُ الْمَصْنُوعُ الْمُؤَلَّفُ مِنْ أَجْزَاءٍ مُخْتَلِفَهٍ وَجَوَاهِرَ شَتَّى غَيْرَ أَنَّهُ بِالاجْتِمَاعِ شَیْ ءٌ وَاحِدٌ.

قُلْتُ جُعِلْتُ فِدَاكَ فَرَّجْتَ عَنِّی فَرَّجَ اللَّهُ عَنْكَ، فَقَوْلُكَ: اللَّطِيفُ الْخَبِيرُ، فَسِّرْهُ لِی كَمَا فَسَّرْتَ الْوَاحِدَ، فَإِنِّی أَعْلَمُ أَنَّ لُطْفَهُ عَلَى خِلافِ لُطْفِ خَلْقِهِ لِلْفَصْلِ غَيْرَ أَنِّی أُحِبُّ أَنْ تَشْرَحَ ذَلِكَ لِی فَقَالَ يَا فَتْحُ إِنَّمَا قُلْنَا اللَّطِيفُ لِلْخَلْقِ اللَّطِيفِ وَلِعِلْمِهِ بِالشَّیْ ءِ اللَّطِيفِ وَغَيْرِ اللَّطِيفِ، وَفِی الْخَلْقِ اللَّطِيفِ مِنَ الْحَيَوَانِ الصِّغَارِ مِنَ الْبَعُوضِ وَالْجِرْجِسِ وَمَا هُوَأَصْغَرُ مِنْهُمَا مَا لا يَكَادُ تَسْتَبِينُهُ الْعُيُونُ، بَلْ لا يَكَادُ يُسْتَبَانُ لِصِغَرِهِ الذَّكَرُ مِنَ الأُنْثَى وَالْحَدَثُ الْمَوْلُودُ مِنَ الْقَدِيمِ، فَلَمَّا رَأَيْنَا صِغَرَ ذَلِكَ فِی لُطْفِهِ وَاهْتِدَاءَهُ لِلسِّفَادِ وَالْهَرَبَ [الْهَرَبِ] مِنَ الْمَوْتِ وَالْجَمْعَ [الْجَمْعِ] لِمَا يُصْلِحُهُ مِمَّا فِی لُجَجِ الْبِحَارِ وَمَا فِی لِحَاءِ الأَشْجَارِ وَالْمَفَاوِزِ وَالْقِفَارِ، وَفَهْمَ [فَهْم] بَعْضِهَا عَنْ بَعْضٍ مَنْطِقَهَا وَمَا يَفْهَمُ بِهِ أَوْلادُهَا عَنْهَا وَنَقْلَهَا [نَقْلِهَا] الْغِذَاءَ إِلَيْهَا ثُمَّ تَأْلِيفَ أَلْوَانِهَا حُمْرَةً مَعَ صُفْرَةٍ وَبَيَاضاً مَعَ خُضْرَةٍ، وَمَا لا تَكَادُ عُيُونُنَا تَسْتَبِينُهُ بِتَمَامِ خَلْقِهَا وَلا تَرَاهُ عُيُونُنَا وَلا تَلْمِسُهُ أَيْدِينَا، عَلِمْنَا أَنَّ

خالِقَ هذَا الْخَلْقِ لَطِيفٌ لَطُفَ فِی خَلْقِ مَا سَمَّیْنَاهُ بِلا عِلاجٍ وَلا أَدَاهٍ وَلا آلَهٍ وَأَنَّ کُلَّ صَانِعِ شَیْءٍ فَمِنْ شَیْءٍ صَنَعَ وَاللَّهُ الْخَالِقُ اللَّطِیفُ الْجَلِیلُ خَلَقَ وَصَنَعَ لا مِنْ شَیْءٍ.

۲۴ - حَدَّثَنا أَبی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدِ بْنِ إِدْرِیس، عَنِ الْحُسَیْنِ بْنِ عَبْدِ اللَّه، عَنْ مُحَمَّدِ بْنِ عُبَیْد اللَّه وَمُوسَی بْنِ عُمَر وَالحَسَن بْنِ عَلِیِّ بْنِ أَبِی عُثْمان، عَنْ مُحَمّد بن سَنان قالَ: سَأَلْتُ أَبَا الْحَسَنِ الرِّضَا عَلَیْهِ السَّلامُ: هَلْ کَانَ اللَّهُ عَارِفاً بِنَفْسِهِ قَبْلَ أَنْ یَخْلُقَ الْخَلْقَ؟ قَالَ: نَعَمْ قُلْتُ یَرَاهَا وَیَسْمَعُهَا قَالَ مَا کَانَ مُحْتَاجاً إِلَی ذَلِکَ لأنَّهُ لَمْ یَکُنْ یَسْأَلُهَا وَلا یَطْلُبُ مِنْهَا هُوَنَفْسُهُ وَنَفْسُهُ هُوَقُدْرَتُهُ نَافِذَهٌ فَلَیْسَ یَحْتَاجُ إِلَی أَنْ یُسَمِّیَ نَفْسَهُ وَلَکِنَّهُ

anything from Himself. He was Himself and Himself was He. His Power was All-Pervasive. Therefore, He has no need to name Himself. However, He has chosen Names for Himself for others to call Him by, for if He were not called by His Name, He would not have been known. The first that He chose for Himself was, '…He is the Highest, the Supreme (in glory).'(1) (i.e. God is Al 'ali Al 'azim in Arabic) since He is Exalted above all things. His Meaning is Allah and His Name is Al 'Ali Al 'Azim since He is Exalted above everything.'"

11-25 According to the same documentation, it is narrated that Muhammad ibn Sinan asked him (a.s.) (i.e. Al-Ridha' (a.s.)) what a name is. The Imam (a.s.) replied, "It is something to describe something else with."

11-26 Muhammad ibn Bakran an-Naqqash - may God

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۱- Qur'an, ۲:۲۵۵

be pleased with him – narrated in Kufa in the year ٣٥۴ A.H. (٩۶۴ A.D.) that Ahmad ibn Muhammad ibn Sa'eed al-Hamadani – a chief of the Hashemite tribe, quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of Abil Hassan Ali ibn Musa Al-Ridha' (a.s.), "The first thing which God created so that the people can learn how to write through its Creation were the letters of the alphabet. When someone is hit over the head so hard that he cannot talk well, the decree on compensation is that he be presented with the letters of the alphabet. He is given money as compensation based on the number of the letters of the alphabet which he cannot pronounce. My father (a.s.) narrated that his father (a.s.) quoted on the authority of his grandfather (a.s.) on the authority of the Commander of the Faithful :(.(a.s

The letter 'Alif in ('alif 'ba 'ta 'sa) stands for God's Blessings. The letter 'ba in ('alif 'ba 'ta 'sa) stands for God's Joy. The letter 'ta in ('alif 'ba 'ta 'sa) stands for the completion of the affairs for the Riser from the Household of Muhammad (a.s.). The letter 'sa in ('alif 'ba 'ta 'sa) stands for the rewards for the good deeds of the believers. The letter 'jim in ('jim 'ha 'kha) stands for God's Glory and Exaltation. The letter 'ha ('jim 'ha 'kha) stands for God's Clemency with the sinners. The letter 'kha ('jim 'ha 'kha) stands

.for the sluggishness of the sinners in the presence of the Honorable the Exalted God

The letter ‘dal in (‘dal ‘zal) stands for God’s Religion, and the letter ‘zal in (‘dal ‘zal) stands for the Lord of Majesty. The letter ‘ra in (‘ra ‘za) stands for the Clement, the Merciful, and the letter ‘za in (‘ra ‘za) stands for the Quakes of the Resurrection.

اخْتَيَارَ لِنَفْسِهِ أَسْمَاءَ لِغَيْرِهِ يَدْعُوهُ بِهَا لانَّهُ إِذَا لَمْ يُدْعَ بِاسْمِهِ لَمْ يُعْرَفْ فَأَوَّلُ مَا اخْتَارَ لِنَفْسِهِ الْعَلِيُّ الْعَظِيمُ لانَّهُ أَعْلَى الأَسْمَاءِ كُلِّهَا فَمَعْنَاهُ اللَّهُ وَاسْمُهُ الْعَلِيُّ الْعَظِيمُ هُوَأَوَّلُ أَسْمَائِهِ لانَّهُ عَلِيٌّ عَلا كُلَّ شَيْ ء.

۲۵ – وَبِهذَا الإسناد عَنْ مُحَمَّدِ بْنِ سَنان قالَ سَأَلْته – يَعْنِى الرِّضا عَلَيْهِ السَّلامُ – عَنِ الاسم ما هُوَ؟ فَقالَ: صِفَةٌ لِمَوصُوف.

۲۶ – حَدَّثَنا مُحَمَّدِ بْنِ بَكْران النقاش رَضِىَ الله عَنْهُ بِالْكُوفَهِ سَنَهَ أَرْبَعَ وَخَمْسِينَ وَثَلاثِمائَهٍ حَدَّثَنا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ سَعِيدُ الْهَمْدانِيِّ، مَوْلى بَنِى هاشِمِ قالَ: حَدَّثَنا عَلِيِّ بْنِ الحَسَنِ بْنِ عَلِيِّ بْنِ فَضّال، عَنْ أَبِيهِ، عَنْ أَبى الحَسَن عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِمَا السَّلاَمُ قالَ: إنَّ أَوَّلَ خَلْقِ اللَّهِ [مَا خَلَقَ اللَّهُ] عَزَّ وَجَلَّ لِيُعَرِّفَ بِهِ خَلْقَهُ الْكِتَابَهَ حُرُوفُ الْمُعْجَم، وَإِنَّ الرَّجُلَ إِذَا ضُرِبَ عَلَى رَأْسِهِ بِعَصاً، فَزَعَمَ أَنَّهُ لا يُفْصِحُ بِبَعْضِ الْكَلام، فَالْحُكْمُ فِيهِ أَنْ تُعْرَضَ عَلَيْهِ حُرُوفُ الْمُعْجَم، ثُمَّ يُعْطَى الدِّيَهَ بِقَدْرِ مَا لَمْ يُفْصِحْ مِنْهَا وَلَقَدْ حَدَّثَنِى أَبِى، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ فِى (أ ب ت ث) قَالَ: الأَلِفُ آلاءُ اللَّهِ، وَالْبَاءُ بَهْجَهُ اللَّهِ، وَالتَّاءُ تَمَامُ الأَمْرِ بِقَائِمِ آلِ مُحَمَّدٍ عَلَيْهِ السَّلامُ، وَالثَّاءُ ثَوَابُ الْمُؤْمِنِينَ عَلَى أَعْمَالِهِمُ الصَّالِحَهِ.

(ج ح خ) فَالْجِيمُ جَمَالُ اللَّهِ

وَجلالُ اللَّهِ، وَالْحاءُ حِلْمُ اللَّهِ عَنِ الْمُذْنِبِينَ، وَالْخَاءُ خُمُولُ ذِكْرِ أَهْلِ الْمَعَاصِى عِنْدَ اللَّهِ عَزَّ وَجَلَّ.

(د ذ) فَالدَّالُ دِينُ اللَّهِ وَالذَّالُ مِنْ ذِى الْجَلالِ.

(ر ز) فَالرَّاءُ مِنَ الرَّءُوفِ الرَّحِيمِ وَالزَّاىُ زَلازِلُ الْقِيَامَهِ.

The letter ‘sin in (‘sin ‘shin) stands for God’s Luminance and the letter ‘shin in (‘sin ‘shin) stands for God’s Will whatever He willed and Wish whatever He wished. There is no will except for what God willed. And the letter ‘sad in (‘sad ‘zad) stands for the True Promiser in carrying the people across the Bridge(۱), and imprisoning the oppressors at the observation post. The letter ‘zad in (‘sad ‘zad) stands for the loss of whoever opposes Muhammad (a.s.) and Muhammad’s Household (a.s.). The letter ‘thayn in (‘thayn ‘zayn) stands for Prosperity and a Good Ending for the believers. The letter ‘zayn in (‘thayn ‘zayn) stands for and the optimism of the believers about God, and the pessimism of the unbelievers about God. The letter ‘ayn in (‘ayn ‘qayn) stands for knowledge and the letter ‘qayn in (‘ayn ‘qayn) stands for sufficiency. The letter ‘fa in (‘fa ‘qa) stands for flame from the flames of the Fire, and the letter ‘qa in (‘fa ‘qa) stands for the Quran whose compilation and recital is God’s responsibility.

The letter ‘kaf in (‘kaf ‘lam) stands for sufficient, and the letter ‘lam in (‘kaf ‘lam) stands for the absurdity of the unbelievers in the lies which they ascribe to God. The letter ‘mim in (‘mim ‘noon) stands for God’s Dominion on the Day

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۱ - It means ‘The Path’. In Muslim tradition, the Bridge to Paradise or Al-Sirat is narrower than a spider's thread and sharper than a sword. Only the good pass swiftly over it, while the wicked fall down to the mid-Hell which it spans over. The Bridge to Paradise is also called the Bridge of Hell.

on which there is no other dominion. The Honorable the Exalted God says, ‘…Whose will be the dominion that Day?…’(۱)

Then the spirits of the Prophets, the Messengers and the Proofs (the Imams) will say, ‘…That of Allah, the One the Irresistible!’(۲)

Then God - the Exalted the Magnificent - says, ‘That Day will every soul be requited for what it earned; no injustice will there be that Day, for Allah is Swift in taking account.’(۳) And the letter ‘noon’ in (‘mim ‘noon) stands for the blessings which God grants the believers, and is the punishments which He imposes on the unbelievers. And the letter ‘vave’ in (‘vave ‘ha) stands for the one who disobeys God and the letter ‘ha’ in (‘vave ‘ha) stands for the insignificance of those who disobey in the presence of God. And the letter ‘la in (‘la ‘ya) stands for the letter ‘la in ‘la illaha illa Allah’ which is the expression of sincere devotion. Paradise will be incumbent for whoever sincerely says it. And the letter ‘ya’ in (‘la ‘ya) stands for God’s Hand which is expanded over all His creatures to feed them. Glorified and High is He opposed to what the polytheists profess.”

(س ش) فَالسِّينُ سَنَاءُ اللَّهِ، وَالشِّينُ شَاءَ اللَّهُ مَا شَاءَ وَأَرَادَ مَا أَرَادَ وَما تَشاؤُنَ إِلا أَنْ يَشاءَ اللَّهُ.

(ص ض) فَالصَّادُ مِنْ صَادِقِ الْوَعْدِ فِی حَمْلِ النَّاسِ عَلَی الصِّرَاطِ وَحَبْسِ الظَّالِمِینَ عِنْدَ الْمِرْصَادِ، وَالضَّادُ ضَلَّ مَنْ خَالَفَ مُحَمَّداً وَآلَ مُحَمَّدٍ صَلَّی اللهُ عَلَیْهِ وَآلِهِ.

(ط ظ) فَالطَّاءُ طُوبَی لِلْمُؤْمِنِینَ وَحُسْنُ مَ آبٍ وَالظَّاءُ ظَنُّ

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۱- Qur’an, ۴۰:۱۶

۲- Ibid.

۳- Ibid., ۱۷

الْمُؤْمِنِينَ بِهِ خَيْراً وَظَنُّ الْكَافِرِينَ بِهِ سُوءاً.

(ع غ) فَالْعَيْنُ مِنَ الْعَالِمِ وَالْغَيْنُ مِنَ الْغَيِّ ف ق فَالْفَاءُ فَوْجٌ مِنْ أَفْوَاجِ النَّارِ وَالْقَافُ قُرْآنٌ، عَلَى اللَّهِ جَمْعُهُ وَقُرْآنُهُ.

(ك ل) فَالْكَافُ مِنَ الْكَافِي، وَاللامُ لَغْوُ الْكَافِرِينَ فِي افْتِرَائِهِمْ عَلَى اللَّهِ الْكَذِبَ.

(م ن) فَالْمِيمُ مُلْكُ اللَّهِ يَوْمَ لا مَالِكَ غَيْرُهُ وَيَقُولُ عَزَّ وَجَلَّ: «لِمَنِ الْمُلْكُ الْيَوْمَ» ثُمَّ يُنْطِقُ أَرْوَاحَ أَنْبِيَائِهِ وَرُسُلِهِ وَحُجَجِهِ فَيَقُولُونَ: «لِلَّهِ الْوَاحِدِ الْقَهَّارِ»، فَيَقُولُ جَلَّ جَلالُهُ: «الْيَوْمَ تُجْزى كُلُّ نَفْسٍ بِما كَسَبَتْ لا ظُلْمَ الْيَوْمَ إِنَّ اللَّهَ سَرِيعُ الْحِسابِ» وَالنُّونُ نَوَالُ اللَّهِ لِلْمُؤْمِنِينَ وَنَكَالُهُ بِالْكَافِرِينَ.

(و ه) فَالْوَاوُ وَيْلٌ لِمَنْ عَصَى اللَّهَ وَالْهَاءُ هَانَ عَلَى اللَّهِ مَنْ عَصَاهُ.

(لا ى) فَلامُ أَلِفٍ لا إِلَهَ إِلا اللَّهُ، وَهِيَ كَلِمَةُ الإِخْلاصِ، مَا مِنْ عَبْدٍ قَالَهَا مُخْلِصاً، إِلا وَجَبَتْ لَهُ الْجَنَّةُ، وَالْيَاءُ يَدُ اللَّهِ فَوْقَ خَلْقِهِ بَاسِطَةً بِالرِّزْقِ، سُبْحانَهُ وَتَعالى عَمَّا يُشْرِكُونَ.

The Imam (a.s.) then added, “The Blessed the Sublime God revealed this Quran using the same letters which the Arabs use, and said, ‘Say, If the whole of mankind and Jinns were to gather together to produce the like of this Qur'an, they could not produce the like thereof, even if they backed up each other with help and support.’(١)”

Abdul Wahid Muhammad ibn Ubdoos al-Neishaboori al-Attar - may God be ١١-٢٧ pleased with him - narrated that Ali ibn Muhammad ibn Qutayba al-Neishaboori quoted on the authority of Hamdan ibn Soleiman al-Neishaboori, “I asked Al-Ridha’ about the Honorable the Exalted God’s words, ‘Those whom God (in His plan) willeth to guide, He openeth their breasts to Islam...’(٢) The Imam (a.s.) said, ‘Those whom God

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١- Qur’an, ١٧:٨٨

٢- Qur’an, ۶:١٢۵

wishes to guide in their faith in this world towards Paradise and His House of Munificence in the Hereafter, He will open their breasts to submit to God, rely on Him, get calmed by the rewards that He has promised until they trust Him. But regarding '...those whom He willeth to leave straying...'(١) to be deprived of His Paradise and His Home of His Munificence in the Hereafter due to their disbelief in it and their disobedience of God in this world. '...He maketh their breast close and constricted...'(٢) so that they fall in doubt in his state of disbelief. God will upset their belief in their heart as things get so hard for them '...as if they had to climb up to the (skies: thus doth God (heap) the penalty on those who refuse to believe.'"(٣

Muhammad ibn Ali Majiluwayh - may God be pleased with him - narrated that his ١١-٢٨ uncle Muhammad ibn Abil Qasim quoted on the authority of Abu Sameena Muhammad ibn Ali al-Kufi al-Sayrafi, on the authority of Muhammad ibn Abdullah al-Khorasani - the servant of Al-Ridha' (a.s.), "One of the hypocrites (zanadiqa) entered into the presence of the Imam (a.s.) when there were some people with him. Abul Hassan Al-Ridha' (a.s.) asked him, 'Are we equal even if your point of view is the correct one? Has not all our prayers, fasting, giving alms taxes and our acknowledgment of our beliefs have not harmed us?' The hypocrite remained silent. (.Then Abul Hassan Al-Ridha' (a.s

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.Ibid -١

Qur'an, ۶:١٢۵ -٢

.Ibid -٣

added, ‘If the correct view is our view – which is the case – then have you not perished and have we not gained salvation?’ The man said, ‘May God's Mercy be upon you! Can you let me know how He is and where He is?’ The Imam (a.s.) answered, ‘Woe be to you! Surely what you think is wrong. He has created the 'where' while He existed when there was no ‘where’; and He

ثُمَّ قَالَ عَلَيْهِ السَّلامُ: إِنَّ اللَّهَ تَبارَكَ وَتَعالَى أَنْزَلَ هـذَا الْقُرْآنَ بِهـذِهِ الْحُرُوفِ الَّتِى يَتَـداوَلُها جَمِيعُ الْعَرَبِ ثُمَّ قالَ: «قُلْ لَئِنِ اجْتَمَعَتِ الإِنْسُ وَالْجِنُّ عَلى أَنْ يَأْتُوا بِمِثْلِ هذَا الْقُرْآنِ لا يَأْتُونَ بِمِثْلِهِ وَلَوْ كانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيراً».

٢٧ – حَـدَّثَنا عَبْـد الواحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدُوسٍ العَطَّار رَضِـىَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيِّ بْنِ مُحَمَّدِ بْنِ قُتَيْبَهَ النِّيسابُورى، عَنْ حَمْدانَ بْنِ سُـلَيْمان بْنِ النِّيسابُورى قالَ: سَأَلْت الرِّضا عَلَيْهِ السَّلامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: «فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلإِسْلام قالَ مَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ بِإِيمانِهِ فِى الدُّنْيا إِلَى جَنَّتِهِ وَدارِ كَرامَتِهِ فِى الآْخِرَهِ يَشْـرَحْ صَدْرَهُ لِلتَّسْلِيم لِلَّهِ وَالثِّقَهِ بِهِ وَالسُّكُونِ إِلَى ما وَعَدَهُ مِنْ ثَوابِهِ حَتَّى يَطْمَئِنَّ إِلَيْهِ وَمَنْ يُرِدْ أَنْ يُضِـلَّهُ عَنْ جَنَّتِهِ وَدارِ كَرامَتِهِ فِى الآْخِرَهِ لِكُفْرِهِ بِهِ وَعِصْـيانِهِ لَهُ فِى الدُّنْيا يَجْعَلْ صَدْرَهُ ضَيِّقاً حَرَجاً حَتَّى يَشُكَّ فِى كُفْرِهِ وَيَضْـطَرِبَ مِنِ اعْتِقادِهِ قَلْبُهُ حَتَّى يَصِيرَ كَأَنَّما يَصَّعَّدُ فِى السَّماءِ كَذلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لا يُؤْمِنُون».

٢٨ – حَدَّثَنا مُحَمَّدِ بْنِ عَلِى ماجِيلوَيْه رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنى عَمِّى مُحَمَّد بن أَبى القاسِم قالَ: حَدَّثَنى أَبُو سَمينَهِ مُحَمَّدِ بْنِ

عَلِى الكَوفِى الصَّيْرَفِىّ، عَنْ مُحَمَّدِ بْنِ عَبْدِاللَّه الخراسانِىّ خادِمُ الرِّضا عَلَيْهِ السَّلامُ قالَ: دَخَلَ رَجُلٌ مِنَ الزَّنادِقَهِ عَلَى الرِّضا عَلَيْهِ السَّلامُ وَعِنْدَهُ جَماعَهٌ، فَقالَ لَهُ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ: أَرَأَيْتَ إِنْ كانَ الْقَوْلُ قَوْلَكُمْ وَلَيْسَ هُوَكَما تَقُولُونَ أَلَسْنا وَإِيّاكُمْ شَرَعاً سَواءً، وَلا يَضُرُّنا ما صَلَّيْنا وَصُمْنا وَزَكَّيْنا وَأَقْرَرْنا؟ فَسَكَتَ فَقالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ إِنْ يَكُنْ الْقَوْلُ قَوْلَنا - وَهُوَقَوْلُنا - كَما نَقُولُ، أَلَسْتُمْ قَدْ هَلَكْتُمْ وَنَجَوْنا؟

قالَ: رَحِمَكَ اللَّهُ، فَأَوْجِدْنِى كَيْفَ هُوَ؟ وَأَيْنَ هُوَ؟ قالَ: وَيْلَكَ! إِنَّ الَّذِى ذَهَبْتَ إِلَيْهِ غَلَطٌ.

fashioned the 'how' while He existed when there was no 'how.' So He is not known through qualities of ‘how to be’ or ‘where to be’ or through any form of perception by ”’.our senses, nor can He be gauged by any means

The man said, “So then surely He is nothing (la shay') if He cannot be perceived by any ”.of the senses

Abul Hassan (a.s.) said, “Woe be to you! When your senses fail to perceive Him, you deny His Lordship? But when our senses fail to perceive Him, we know for certain that .He is our Lord and that He is something different from other things

”?The man said, “Then tell me, when was He

Abul Hassan (Imam Al-Ridha’ (a.s.)) said, “Tell me when He was not, and then I will tell ”.you when He was

”?The man said, “Then what is the proof of Him

Abul Hassan (Imam Al-Ridha’ (a.s.)) said, “Surely when I contemplate about my body and see that it is impossible for me to increase or decrease its breadth

and height, or to keep unpleasant things away from it, or draw benefits to it, then I know that this structure has a maker. And I acknowledge Him considering that which I have seen of the rotation of the celestial sphere by His Power; the production of the clouds; the movements of the winds; the procession of the Sun, the Moon and the stars; and others of His wondrous and perfectly created signs, has (already) made me know that all these have a Determiner (muqaddir) and an Originator (munshi’).”

The man said, “Then why has He veiled Himself (from men)?”

The Imam (a.s.) replied, “Surely the veil is upon creatures because of the abundance of their sins. As for Him, no secret is hidden from Him during the day or at night.”

The man said, “Then why does the sense of sight not perceive Him?”

The Imam (a.s.) answered, “Because of the difference between Him and His creatures who are perceived by the vision of the eyes, whether their own or others. Then He is Exalted above that to be perceived by the sight, encompassed by imagination, or delineated by the power of reasoning.”

هُوَ أَيَّنَ الأَيْنَ وَكَانَ وَلا أَيْنَ وَهُوَ كَيَّفَ الْكَيْفَ، وَكَانَ وَلا كَيْفَ فَلا يُعْرَفُ بِكَيْفُوفِيَّةٍ وَلا بِأَيْنُونِيَّةٍ وَلا بِحَاسَّةٍ، وَلا يُقَاسُ بِشَيْ ءٍ.

قَالَ الرَّجُلُ: فَإِذَنْ إِنَّهُ لا شَيْ ءَ إِذَا لَمْ يُدْرَكْ بِحَاسَّةٍ مِنَ الْحَوَاسِّ، فَقَالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ: وَيْلَكَ لَمَّا عَجَزَتْ حَوَاسُّكَ عَنْ إِدْرَاكِهِ أَنْكَرْتَ رُبُوبِيَّتَهُ وَنَحْنُ إِذَا عَجَزَتْ حَوَاسُّنَا عَنْ إِدْرَاكِهِ أَيْقَنَّا أَنَّهُ رَبُّنَا، وَأَنَّهُ شَيْ ءٌ بِخِلافِ الأَشْيَاءِ. قَالَ الرَّجُلُ: فَأَخْبِرْنِي

مَتی کَانَ؟ قَالَ أَبُو الْحَسَنِ عَلَیْهِ السَّلامُ: أَخْبِرْنِی مَتی لَمْ یَکُنْ فَأَخْبِرَکَ مَتی کَانَ.

قَالَ الرَّجُلُ: فَمَا الدَّلِیلُ عَلَیْهِ؟ قَالَ أَبُو الْحَسَنِ: إِنِّی لَمَّا نَظَرْتُ إِلَی جَسَدِی فَلَمْ یُمْکِنِّی فِیهِ زِیَادَهٌ وَلا نُقْصَانٌ فِی الْعَرْضِ وَالطُّولِ وَدَفْعُ الْمَکَارِهِ عَنْهُ وَجَرُّ الْمَنْفَعِهِ إِلَیْهِ، عَلِمْتُ أَنَّ لِهَذَا الْبُنْیَانِ بَانِیاً، فَأَقْرَرْتُ بِهِ مَعَ مَا أَرَی مِنْ دَوَرَانِ الْفَلَکِ بِقُدْرَتِهِ، وَإِنْشَاءِ السَّحَابِ وَتَصْرِیفِ الرِّیَاحِ، وَمَجْرَی الشَّمْسِ وَالْقَمَرِ وَالنُّجُومِ، وَغَیْرِ ذَلِکَ مِنَ الْآیَاتِ الْعَجِیبَاتِ الْمُتْقَنَاتِ عَلِمْتُ أَنَّ لِهَذَا مُقَدِّراً وَمُنْشِئاً.

قَالَ الرَّجُلُ: فَلِمَ احْتَجَبَ فَقَالَ أَبُو الْحَسَنِ عَلَیْهِ السَّلامُ: إِنَّ الْحِجَابَ عَلَی [عَن خ ب] الْخَلْقِ لِکَثْرَهِ ذُنُوبِهِمْ فَأَمَّا هُوَفَلا تَخْفَی عَلَیْهِ خَافِیَهٌ فِی آنَاءِ اللَّیْلِ وَالنَّهَارِ.

قَالَ: فَلِمَ لا تُدْرِکُهُ حَاسَّهُ الْبَصَرِ؟ قَالَ: لِلْفَرْقِ بَیْنَهُ وَبَیْنَ خَلْقِهِ الَّذِینَ تُدْرِکُهُمْ حَاسَّهُ الأَبْصَارِ مِنْهُمْ وَمِنْ غَیْرِهِمْ، ثُمَّ هُوَأَجَلُّ مِنْ أَنْ یُدْرِکَهُ بَصَرٌ، أَوْ یُحِیطَ بِهِ وَهْمٌ، أَوْ یَضْبِطَهُ عَقْلٌ.

The man said, “Then, define His limits for me.” The Imam (a.s.) answered, “He has no limits.” The man asked, “Why?” The Imam (a.s.) answered, “Because every limited thing ends at its limit. If limitation is possible, then extension is also possible. If extension is possible; then constriction is also possible. But He is unlimited. He is neither extended nor is He constrained. He cannot be divided, nor can He be ”.perceived by the imagination

The man said, “Then tell me about your saying that He is Subtle, All-Hearing, All-Seeing, All-Knowing and All-Wise. Can He be the All-Hearing without ears, the All-Seeing without eyes, the Subtle without working with hands and the All-Wise without ”?workmanship

Abul Hassan (a.s.) said, “Surely a person

among us is subtle in accordance with (his) skill in workmanship. Have you not seen the man who undertakes a task and is subtle in his handling of it, so that it is said, 'How subtle is so and so!' Then how should it not be said of the Majestic Creator that He is Subtle, when He creates a subtle and majestic Creation, places in its living creatures their souls, creates every kind different in form from its own kind, and none resembles any of the other ones? Each possesses in the composition of its form a ".subtlety from the Subtle and All-Aware Creator

Then we look upon the trees and their bearing of delicate things, whether edible or" not, and we say that 'Surely our Creator is Subtle, (but) not like the subtlety of His '.creatures in their workmanship

And we say, 'Surely He is All-Hearing, since not hidden from Him are the sounds of His creatures between the Throne and the Earth, from a mote to what is larger than that, both in the land and at sea. And their words are not confused by Him.' We say that "'.'Surely He is All-Hearing, but not through ears

Then we say, 'Surely He is All-Seeing, but not through eyes, for He sees the trace of a" black speck on a dark night on a black stone. He sees the tracks of an ant in a pitch-black night. He sees what is harmful for it and what is beneficial to it, and the

result of its cohabitation, and its offspring and its descendents.' And we say, 'Surely ".He is All-Seeing, but not similar to the sight of His creatures

قَالَ: فَحُدَّهُ لِی، فَقَالَ: لا حَدَّ لَهُ، قَالَ: وَلِمَ؟ قَالَ: لانَّ كُلَّ مَحْدُودٍ، مُتَنَاهٍ إِلَى حَدٍّ، وَإِذَا احْتَمَلَ التَّحْدِيدَ احْتَمَلَ الزِّيَادَهَ، وَإِذَا احْتَمَلَ الزِّيَادَهَ احْتَمَلَ النُّقْصَانَ، فَهُوَغَيْرُ مَحْدُودٍ وَلا مُتَزَايِدٍ وَلا مُتَنَاقِصٍ وَلا مُتَجَزِّئٍ وَلا مُتَوَهَّمٍ.

قَالَ الرَّجُلُ: فَأَخْبِرْنِی عَنْ قَوْلِكُمْ: إِنَّهُ لَطِيفٌ وَسَمِيعٌ وَبَصِيرٌ وَعَلِيمٌ وَحَكِيمٌ، أَيَكُونُ السَّمِيعُ إِلا بِالأُذُنِ، وَالْبَصِيرُ إِلا بِالْعَيْنِ، وَاللَّطِيفُ إِلا بِعَمَلِ الْيَدَيْنِ، وَالْحَكِيمُ إِلا بِالصَّنْعَهِ؟ فَقَالَ: أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ: إِنَّ اللَّطِيفَ مِنَّا عَلَى حَدِّ اتِّخَاذِ الصَّنْعَهِ، أَوَمَا رَأَيْتَ الرَّجُلَ يَتَّخِذُ شَيْئاً فَيَلْطُفُ فِی اتِّخَاذِهِ؟ فَيُقَالُ مَا أَلْطَفَ فُلاناً، فَكَيْفَ لا يُقَالُ لِلْخَالِقِ الْجَلِيلِ: لَطِيفٌ؟ إِذْ خَلَقَ خَلْقاً لَطِيفاً وَجَلِيلاً وَرَكَّبَ فِی الْحَيَوَانِ مِنْهُ أَرْوَاحَهَا وَخَلَقَ كُلَّ جِنْسٍ مُتَبَايِناً مِنْ جِنْسِهِ فِی الصُّورَهِ وَلا يُشْبِهُ بَعْضُهُ بَعْضاً فَكُلٌّ لَهُ لُطْفٌ مِنَ الْخَالِقِ اللَّطِيفِ الْخَبِيرِ فِی تَرْكِيبِ صُورَتِهِ، ثُمَّ نَظَرْنَا إِلَى الأَشْجَارِ وَحَمْلِهَا أَطَايِبَهَا الْمَأْكُولَهَ مِنْهَا وَغَيْرَ الْمَأْكُولِهِ فَقُلْنَا عِنْدَ ذَلِكَ: إِنَّ خَالِقَنَا لَطِيفٌ، لا كَلُطْفِ خَلْقِهِ فِی صَنْعَتِهِمْ وَقُلْنَا: إِنَّهُ سَمِيعٌ لانَّهُ لا يَخْفَى عَلَيْهِ أَصْوَاتُ خَلْقِهِ مَا بَيْنَ الْعَرْشِ إِلَى الثَّرَى مِنَ الذَّرَّهِ إِلَى أَكْبَرَ مِنْهَا فِی بَرِّهَا وَبَحْرِهَا، وَلا تَشْتَبِهُ عَلَيْهِ لُغَاتُهَا فَقُلْنَا عِنْدَ ذَلِكَ: إِنَّهُ سَمِيعٌ لا بِأُذُنٍ وَقُلْنَا: إِنَّهُ بَصِيرٌ لا بِبَصَرٍ، لانَّهُ يَرَى أَثَرَ الذَّرَّهِ السَّحْمَاءِ فِی اللَّيْلَهِ الظَّلْمَاءِ عَلَى الصَّخْرَهِ السَّوْدَاءِ، وَيَرَى دَبِيبَ النَّمْلِ فِی اللَّيْلَهِ الدُّجْنَهِ وَيَرَى مَضَارَّهَا وَمَنَافِعَهَا وَأَثَرَ سِفَادِهَا وَفِرَاخَهَا وَنَسْلَهَا، فَقُلْنَا عِنْدَ ذَلِكَ: إِنَّهُ بَصِيرٌ لا كَبَصَرِ خَلْقِهِ.

.The narrator added, “The man did not leave until he had embraced Islam

".The Imam said other things as well

Muhammad ibn Ali Majiluwayh - may God be pleased with him -narrated that Ali ۱۱-۲۹ ibn Ibrahim ibn Hashem quoted on the authority of al-Mokhtar ibn Muhammad al-Mokhtar al-Hamadani, on the authority of al-Fath ibn Yazid al-Gorgani, "I asked Abil Hassan (a.s.), 'What is the least degree of recognition?' The Imam (a.s.) replied, 'It is the acknowledgement of God and that there is no other god; there is nothing like Him; there is nothing similar to Him; He is Stable, Eternal, Existing; He is never absent, and "'.that there is nothing else like Him

Ali ibn Ahmad ibn Muhammad ibn Imran al-Daqqaq - may God be pleased with ۱۱-۳۰ him - narrated that Muhammad ibn Abdullah al-Kufi quoted on the authority of Muhammad ibn Isma'il al-Barmaki, on the authority of Al-Husayn ibn Al-Hassan, on the authority of Bakr ibn Ziyad, on the authority of Abdul Aziz ibn al-Muhtadi that when he asked Imam Al-Ridha' (a.s.) about Unity the Imam (a.s.) replied (the verse), "Whoever recites (the verse), 'Say, He is God, the One, and Only'(۱) and believes in it has recognized the concept of the Unity of God." He then asked the Imam (a.s.), "How should one recite this verse." The Imam (a.s.) said, "Recite it as other people do", and "'.added, "plus saying 'This is God, my Lord' three times

Ali ibn Ahmad ibn Muhammad ibn Imran ad-Daqqaq - may God be pleased with ۱۱-۳۰ him - narrated that Muhammad ibn Abi Abdillah al-Kufi quoted

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Qur'an, ۱۱۲:۲ -۱

on the authority of Muhammad ibn Isma’il al-Barmaki, on the authority of Al-Husayn ibn Al-Hassan, on the authority of Bakr ibn Ziyad, on the authority of Abdul Aziz al-Mohtadi, “I asked Al-Ridha’ about the Unity. The Imam (a.s.) said, ‘Whoever recites (the Quranic verse) ‘Say, He is Allah, the One and Only’(١) and believes in it has recognized Unity.’ Then I asked, ‘How should we recite it?’ The Imam (a.s.) said, ‘ Recite it as the people recite it.’ The Imam (a.s.) also added, ‘Kathaleka Rabbi. Kathaleka Rabbi’ (This is how my Lord is. This is how my Lord is)’ for three times.’”

٣١-١١ Al-Husayn ibn Ahmad ibn Idris - may God be pleased with him - narrated that his father quoted on the authority of Muhammad ibn Bondar, on the authority of Muhammad ibn Ali al-Kufi, on the authority of Muhammad ibn Ali al-Khorasani - the servant of Al-Ridha’ (a.s.), “One of

قالَ: فَمَا بَرِحَ حَتَّى أَسْلَمَ. وَفِيهِ كَلامٌ غَيْرُ هَذا.

٢٩ - حَدَّثَنا مُحَمَّد بْنِ عَلِی ماجِیلوَیْه رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِیّ بْنِ إبراهِیم بْنِ هاشِم، عَنْ مُختارِ بْنِ مُحَمَّدِ بْنِ الْمُختار الهَمْدانِیَّ، عَنِ الفَتح بْنِ یَزید الجُرجانِیُّ، عَنْ أَبی الحَسَن عَلَیْهِ السَّلامُ قالَ: سَأَلْتُهُ عَنْ أَدْنَی الْمَعْرِفَهِ، قَالَ: الإِقْرَارُ بِأَنَّهُ لا إِلَهَ غَیْرُهُ وَلا شِبْهَ لَهُ وَلا نَظِیرَ لَهُ، وَأَنَّهُ قَدِیمٌ، مُثْبَتٌ مَوْجُودٌ غَیْرُ فَقِیدٍ، وَأَنَّهُ لَیْسَ کَمِثْلِهِ شَیْ ءٌ.

٣٠ - حَدَّثَنا عَلِیّ بْنِ أَحْمَد بْنِ مُحَمَّدِ بْنِ عِمْران الدَّقَّاق رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ أَبی الکُوفِیِّ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ إِسْمَاعِیل البَرمَکیّ قالَ: حَدَّثَنی الحُسَیْنِ بْنِ الحَسَن قالَ:

p: ٣١٥

١- ١, Ibid.

حَدَّثَنی بَکْرِ بْنِ زیاد، عَنْ عَبْدِ العَزِیز بْنِ المُهْتَدِیّ، قالَ: سَأَلْتُ الرِّضَا عَلَیْهِ السَّلامُ عَنِ التَّوْحِیدِ، فَقَالَ: کُلَّ مَنْ قَرَأَ قُلْ هُوَاللَّهُ أَحَدٌ وَآمَنَ بِهَا فَقَدْ عَرَفَ التَّوْحِیدَ، قُلْتُ: کَیْفَ یَقْرَؤُهَا؟ قَالَ: کَمَا یَقْرَؤُهَا النَّاسُ، وَزَادَ فِیهِ «کَذَلِکَ اللَّهُ رَبِّی کَذَلِکَ اللَّهُ رَبِّی کَذَلِکَ اللَّهُ رَبِّی» - ثَلاثاً -.

۳۱ - حَدَّثَنا الحُسَیْنِ بْنِ أَحْمَدِ بْنِ إِدْرِیس رَضِیَ اللهُ عَنْهُ، عَنْ أَبیهِ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ بُنْدارٍ عَنْ عَلِیِّ الکُوفِی عَنْ مُحَمَّدِ بْنِ عَلِی الخُراسانِی خادِمِ الرِّضا عَلَیْهِ السَّلامُ قالَ: قَالَ

the hypocrites asked Abil Hassan (a.s.), ‘Can we say that God is a ‘thing’? The Imam (a.s.) replied, ‘Yes. He has called Himself ‘thing’ in His Book as we read in the Quran, ‘Say, ‘What thing is most weighty in evidence?’ Say, ‘God is witness between me and you…”(۱) He is a ‘Thing’ for which there is no other thing alike.’”

۳۲-۱۱ - Ahmad ibn Muhammad ibn Yahya al-Attar (a.s.) - may God be pleased with him - narrated that Sa’d ibn Abdullah quoted on the authority of Ali ibn Ma’bad, on the authority of Al-Husayn ibn Khalid, on the authority of Abil Hassan Ali ibn Musa Al-Ridha’ (a.s.), “One day a man came to see Al-Ridha’ (a.s.) and said, “O son of God’s Prophet! What is the proof that the world is created?” The Imam (a.s.) replied, “You did not exist and were created. You know well that you were not the one who created you, and that there is no one else like you who created you.”

۳۳-۱۱ Tamim ibn Abdullah ibn Tamim

۱- Qur’an, ۶:۱۹.

al-Qurashi - may God be pleased with him - narrated that his father quoted on the authority of Ahmad ibn Ali Al-Ansari, on the authority of Abi Salt Abdul Salam ibn Salih al-Harawi(١), "Al-Ma'mun asked Abul Hassan Ali ibn Musa Al-Ridha' (a.s.) about what the Sublime God said, 'He it is Who created the heavens and the earth in six Days - and His Throne was over the waters - that He might try you, which of you is best in (conduct...'(٢

The Imam (a.s.) replied, 'The Blessed the Sublime God created the Throne, the water, and the angels before the Creation of the heavens and the Earth. The angels used their own Creation, and the Throne and the water as means by which they proved the existence of the Honorable the Exalted God for themselves. Then He established His Throne over the water in order to manifest His Might to the angels so that they would know that He is capable of doing whatever He pleases. He then raised the Throne through His Might, moved it and established it above the seven heavens. Then He created the heavens and the Earth in six days while He was Omnipotent on His Throne. He was capable of creating them in the twinkle of an eye, but the Sublime One created them in six days in order to show the angels what He was creating one thing after the other so that they would know over and over that God is the Originator

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١- There is a shrine in the vicinity of Mashhad known as Khajeh Aba Salt thought to be his tomb

٢- Qur'an, ١١:٧.

of each and every thing. God did not create the Throne because He was in need of it. He is independent of the Throne and of everything He has created. He cannot be described by saying that He is sitting on the Throne since He

بَعْضُ الزَّنَادِقَهِ لابِی الْحَسَنِ عَلَیْهِ السَّلامُ هَلْ یُقَالُ لِلَّهِ: إِنَّهُ شَیْ ءٌ؟ فَقَالَ: نَعَمْ وَقَدْ سَمَّی نَفْسَهُ بِذَلِکَ فِی کِتَابِهِ فَقَالَ قُلْ أَیُّ شَیْ ءٍ أَکْبَرُ شَهادَهً قُلِ اللَّهُ شَهِیدٌ بَیْنِی وَبَیْنَکُمْ فَهُوَشَیْ ءٌ لَیْسَ کَمِثْلِهِ شَیْ ءٌ.

۳۲ - حَدَّثَنا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ یَحْیَی العَطَّار رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه قالابْراهیم بْنِ هاشِم عَنْ عَلِیِّ بْنِ معبد عَنْ الحُسَیْنِ بْنِ خالِد عَنْ أَبی الحَسَن عَلیّ بْنِ مُوسَی الرِّضا عَلَیْهِ السَّلامُ أَنَّهُ دَخَلَ عَلَیْهِ رَجُلٌ فَقَالَ لَهُ یَا ابْنَ رَسُولِ اللَّهِ مَا الدَّلِیلُ عَلَی حُدُوثِ الْعَالَمِ؟ فَقَالَ: أَنْتَ لَمْ تَکُنْ ثُمَّ کُنْتَ وَقَدْ عَلِمْتَ أَنَّکَ لَمْ تُکَوِّنْ نَفْسَکَ وَلا کَوَّنَکَ مَنْ هُوَمِثْلُک.

۳۳ - حَدَّثَنا تَمِیمُ بْنِ عَبْدِ اللَّه بْنِ تَمِیمُ القُرَشِی قالَ: حَدَّثَنا أَبی عَنْ أَحْمَدِ بن عَلِیِّ الأَنْصارِی، عَنْ أَبی الصَّلْتِ عَبْدِ السَّلامُ بْنِ صالِح الهَرَوِیِّ قالَ: سَأَلَ مَأْمُونٌ أَبَا الْحَسَنِ عَلِیَّ بْنَ مُوسَی الرِّضَا عَلَیْهِ السَّلامُ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: «وَهُوَالَّذِی خَلَقَ السَّماواتِ وَالأَرْضَ فِی سِتَّهِ أَیَّام وَکانَ عَرْشُهُ عَلَی الْماءِ لِیَبْلُوَکُمْ أَیُّکُمْ أَحْسَنُ عَمَلاً» فَقَالَ: إِنَّ اللَّهَ تَبَارَکَ وَتَعَالَی خَلَقَ الْعَرْشَ وَالْمَاءَ وَالْمَلائِکَهَ قَبْلَ خَلْقِ السَّمَاوَاتِ وَالأَرْضِ فَکَانَتِ الْمَلائِکَهُ تَسْتَدِلُّ بِأَنْفُسِهَا وَبِالْعَرْشِ وَالْمَاءِ عَلَی اللَّهِ عَزَّ وَجَلَّ ثُمَّ جَعَلَ عَرْشَهُ عَلَی الْمَاءِ لِیُظْهِرَ بِذَلِکَ قُدْرَتَهُ لِلْمَلائِکَهِ فَتَعْلَمَ أَنَّهُ عَلَی کُلِّ شَیْ ءٍ قَدِیرٌ ثُمَّ رَفَعَ الْعَرْشَ بِقُدْرَتِهِ وَنَقَلَهُ فَجَعَلَهُ فَوْقَ السَّمَاوَاتِ السَّبْعِ ثُمَّ

خَلَقَ السَّمَاوَاتِ وَالأَرْضَ فِى سِتَّهِ أَيَّامٍ وَهُوَمُسْتَوْلٍ عَلَى عَرْشِهِ وَكَانَ قَادِراً عَلَى أَنْ يَخْلُقَهَا فِى طَرْفَهِ عَيْنٍ وَلَكِنَّهُ عَزَّ وَجَلَّ خَلَقَهَا فِى سِتَّهِ أَيَّامٍ لِيُظْهِرَ لِلْمَلائِكَهِ مَا يَخْلُقُهُ مِنْهَا شَيْئاً بَعْدَ شَىْ ءٍ فَتَسْتَدِلَّ بِحُدُوثِ مَا يَحْدُثُ عَلَى اللَّهِ تَعَالَى ذِكْرُهُ مَرَّهً بَعْدَ مَرَّهٍ وَلَمْ يَخْلُقِ اللَّهُ الْعَرْشَ لِحَاجَهٍ بِهِ إِلَيْهِ لانَّهُ غَنِىٌّ عَنِ الْعَرْشِ وَعَنْ جَمِيعِ مَا خَلَقَ لا يُوصَفُ بِالْكَوْنِ عَلَى الْعَرْشِ لانَّهُ لَيْسَ بِجِسْمٍ تَعَالَى عَنْ صِفَهِ خَلْقِهِ عُلُوّاً كَبِيراً.

has no physical body. Exalted He is above the characteristics of what He created. High indeed is He Exalted. And regarding what the Honorable the Exalted God said, '…that He might try you, which of you is best in conduct…' This means that the Honorable the Exalted God created them so that He tries them through their acts of obedience and worship. Not in the form of an examination and experimentation since He has always known everything.' Then Al-Ma'mun said, 'How Excellent! O Abul Hassan! You have relieved me. May God grant you relief.'

Then Al-Ma'mun asked again, 'O son of God's Prophet! What is the meaning of the following Words of the Honorable the Exalted God, 'If it had been thy Lord's will, they would all have believed - all who are on earth! wilt thou then compel mankind, against their will, to believe! No soul can believe, except by the will of Allah, and He will place doubt (or obscurity) on those who will not understand.?"(١)

Al-Ridha' (a.s.) replied, 'My father Musa ibn Ja'far (a.s.) narrated that his father

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١- Qur'an, ١٠:٩٩-١٠٠.

Ja’far ibn Muhammad (a.s.) quoted on the authority of his father Muhammad ibn Ali (a.s.), on the authority of Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.), on the authority of his father Ali ibn Abi Talib (a.s.), ‘The Muslims told the Messenger of God (a.s.), ‘O Messenger of God! We wished that you would force those whom you have conquered to accept Islam so that our numbers would increase, and we would become stronger in the face of our enemies.’

The Messenger of God (a.s.) replied, ‘I do not want to meet the Honorable the Exalted God having invented an innovation which He did not command me to do. I am not the type of person who forces others to do anything at all.’

It was then that the Sublime God revealed, ‘O Muhammad! If it had been thy Lord's will, they would all have believed - all who are on earth!...’ by means of forcing them, or when they find no other choice while in this world just as those who believe only after seeing God's Might and Retribution in the Hereafter. If I do such a thing to them, they would not deserve any reward from me. Nor would they deserve any praise. But I wish they would accept it out of their own choice, rather than being forced to do so in order that they will deserve to be close to me and be honored and reside in Paradise forever.’ God’s words

continue with ‘…wilt thou then compel mankind, against their will, to believe!’

وَأَمَّا قَوْلُهُ عَزَّ وَجَلَّ: «لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلاً» فَإِنَّهُ عَزَّ وَجَلَّ خَلَقَ خَلْقَهُ لِيَبْلُوَهُمْ بِتَكْلِيفِ طَاعَتِهِ وَعِبَادَتِهِ، لا عَلَى سَبِيلِ الامْتِحَانِ وَالتَّجْرِبَهِ لانَّهُ لَمْ يَزَلْ عَلِيماً بِكُلِّ شَيْ ءٍ فَقَالَ الْمَأْمُونُ فَرَّجْتَ عَنِّى يَا أَبَا الْحَسَنِ فَرَّجَ اللَّهُ عَنْكَ.

ثُمَّ قَالَ لَهُ: يَا ابْنَ رَسُولِ اللَّهِ فَمَا مَعْنَى قَوْلِ اللَّهِ جَلَّ ثَنَاؤُهُ: «وَلَوْ شَاءَ رَبُّكَ لَآمَنَ مَنْ فِى الْأَرْضِ كُلُّهُمْ جَمِيعاً أَفَأَنْتَ تُكْرِهُ النَّاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ وَما كانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلا بِإِذْنِ اللَّهِ» فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ: حَدَّثَنِى أَبِى مُوسَى بْنُ جَعْفَرٍ، عَنْ أَبِيهِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ عَلِيِّ بْنِ الْحُسَيْنِ، عَنْ أَبِيهِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ عَلِيِّ بْنِ أَبِى طَالِبٍ عَلَيْهِمُ السَّلَامُ قَالَ: إِنَّ الْمُسْلِمِينَ قَالُوا لِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لَوْ أَكْرَهْتَ يَا رَسُولَ اللَّهِ مَنْ قَدَرْتَ عَلَيْهِ مِنَ النَّاسِ عَلَى الإِسْلام لَكَثُرَ عَدَدُنَا وَقَوِينَا عَلَى عَدُوِّنَا فَقَالَ رَسُولُ اللَّهِ مَا كُنْتُ لالْقَى اللَّهَ عَزَّ وَجَلَّ بِبِدْعَهٍ لَمْ يُحَدِّثْ إِلَيَّ فِيهَا شَيْئاً وَما أَنَا مِنَ الْمُتَكَلِّفِينَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ يَا مُحَمَّدُ وَلَوْ شاءَ رَبُّكَ لَآمَنَ مَنْ فِى الْأَرْضِ كُلُّهُمْ جَمِيعاً عَلَى سَبِيلِ الإِلْجَاءِ وَالاضْطِرَارِ فِى الدُّنْيَا كَمَا يُؤْمِنُونَ عِنْدَ الْمُعَايَنَهِ وَرُؤْيَهِ الْبَأْسِ فِى الْآخِرَهِ وَلَوْ فَعَلْتُ ذَلِكَ بِهِمْ لَمْ يَسْتَحِقُّوا مِنِّى ثَوَاباً وَلا مَدْحاً وَلَكِنِّى أُرِيدُ مِنْهُمْ أَنْ يُؤْمِنُوا مُخْتَارِينَ غَيْرَ مُضْطَرِّينَ لِيَسْتَحِقُّوا مِنِّى الزُّلْفَى وَالْكَرَامَهَ وَدَوَامَ الْخُلُودِ فِى جَنَّهِ الْخُلْدِ «أَ فَأَنْتَ تُكْرِهُ النَّـاسَ حَتَّى يَكُونُوا مُؤْمِنِينَ» وَأَمَّا قَوْلُهُ عَزَّ وَجَـلَّ

And regarding the Sublime God’s words, ‘No soul can believe, except by the will of Allah…’

p: ٣٢١

It does not mean that men are deprived of believing (without the prior consent of God); it simply means that they cannot believe without God's Will. God's Will consists of His ordering us to believe which is a form of obligation and worshipping. Forcing the people to believe would only apply if this obligation is removed.(١)"'"

Then Al-Ma'mun said, 'How Excellent! O Abul Hassan! You have relieved me. May God grant you relief.'

Then Al-Ma'mun asked again, 'Let me know about the meaning of the following Words of the Sublime God: '(Unbelievers) whose eyes had been under a veil from remembrance of Me, and who had been unable even to hear.(٢)"'

The Imam (a.s.) replied, 'A veil in front of the eyes will not prevent one from remembering. God's remembrance is not done by the eyes. However, the Honorable the Exalted God has likened those who refute the Mastery of Ali ibn Abi Talib (a.s.) to the blind since the words of the Prophet (S) were hard for them to bear and they could not listen to them.'

Then Al-Ma'mun said, 'How Excellent! You have relieved me. May God grant you relief.'"

٣۴-١١ Abdul Wahid Muhammad ibn Ubdoos al-Neishaboori al-Attar - may God be pleased with him - narrated that Ali ibn Muhammad ibn Qutayba al-Neishaboori quoted on the authority of Hamdan ibn Soleiman, "I wrote to Al-Ridha' (a.s.) and asked him (a.s.) about whether the deeds of the servants were created or not. The Imam (a.s.) wrote back, "In God's Knowledge, the deeds of

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١- Such as after death and seeing the Divine Chastisement!

٢- Qur'an, ١٨:١٠١

".the servants were destined two-thousand years before the Creation of Adam

The author of the book narrated) my father - may God be pleased with him -) ۱۱-۳۵ narrated that Sa’d ibn Abdullah quoted on the authority of Ali ibn Ibrahim ibn Hashem, on the authority of his father, on the authority of Ali ibn Ma’bad, on the authority of Al-Husayn ibn Khalid, on the authority of Ali ibn Musa Al-Ridha’ (a.s.), on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of the Commander of the Faithful that God’s Prophet (S) said, “God will not bring to the Pool anyone who does not believe in my Pool. God will not let anyone who does not believe in my intercession to benefit from it.” Then the

«وَمـا كـانَ لِنَفْسٍ أَنْ تُؤْمِنَ إِلاـ بِـإِذْنِ اللَّهِ» فَلَيْسَ ذَلِـكَ عَلَى سَبِيـلِ تَحْرِيمِ الإِيمَانِ عَلَيْهَا وَلَكِنْ عَلَى مَعْنَى أَنَّهَا مَا كَانَتْ لِتُؤْمِنَ إِلا بِإِذْنِ اللَّهِ وَإِذْنُهُ أَمْرُهُ لَهَا بِالإِيمَانِ مَا كَانَتْ مُكَلَّفَةً مُتَعَبَّدَةً وَإِلْجَاؤُهُ إِيَّاهَا إِلَى الإِيمَانِ عِنْدَ زَوَالِ التَّكْلِيفِ وَالتَّعَبُّدِ عَنْهَا.

فَقَـالَ الْمَأْمُونُ: فَرَّجْتَ عَنِّى يَا أَبَا الْحَسَنِ فَرَّجَ اللَّهُ عَنْكَ فَأَخْبِرْنِى عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: «الَّذِينَ كانَتْ أَعْيُنُهُمْ فِى غِطاءٍ عَنْ ذِكْرِى وَكانُوا لا يَسْـتَطِيعُونَ سَـمْعاً» فَقَالَ: إِنَّ غِطَاءَ الْعَيْنِ لا يَمْنَعُ مِنَ الذِّكْرِ الذِّكْرُ لا يُرَى بِالْعَيْنِ، وَلَكِنَّ اللَّهَ عَزَّ وَجَلَّ شَبَّهَ الْكَافِرِينَ بِوَلايَةِ عَلِيِّ بْنِ أَبِى طَـالِبٍ عَلَيْهِ السَّلامُ بِالْعُمْيَـانِ لاـنَّهُمْ كَانُوا يَسْـتَثْقِلُونَ قَوْلَ النَّبِى صَـلَّى اللهُ عَلَيْهِ وَآلِهِ فِيهِ وَلا يَسْـتَطِيعُونَ لَهُ سَـمْعاً فَقَالَ الْمَأْمُونُ: فَرَّجْتَ عَنِّى فَرَّجَ اللَّهُ عَنْكَ.

۳۴ - حَدَّثَنا عَبْد الواحِد

بْنِ مُحَمَّد بْنِ عَبْدُوسٍ النِّيسابُورى العَطَّار رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّد بْنِ قُتَيْبَهَ النِّيسابُورىّ، عَنْ حمْدان بْنِ سُلَيْمان قالَ: كَتَبْتُ إِلَى الرِّضَا عَلَيْهِ السَّلامُ أَسْأَلُهُ عَنْ أَفْعالِ الْعِبادِ أَمَخْلُوقَهٌ أَمْ غَيْرُ مَخْلُوقَهٍ؟ فَكَتَبَ عَلَيْهِ السَّلامُ: أَفْعَالُ الْعِبَادِ مُقَدَّرَهٌ فِى عِلْمِ اللَّهِ عَزَّ وَجَلَّ قَبْلَ خَلْقِ الْعِبَادِ بِأَلْفَىْ عَامٍ.

۳۵ - حَدَّثَنا أَبى رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنُ عَبْدِ اللَّه قالَ: حَدَّثَنا عَلِيّ بْنِ إبراهِيم بْنِ هاشِم، عَنْ عَلِيّ بْنِ مَعبَدٍ، عَنِ الْحُسَيْنِ بْنِ خالِدٍ، عَنْ عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَنْ أَبيهِ، عَنْ آبائِهِ عَلَيْهِمُ السَّلاَمُ: أَمِيرُ الْمُؤْمِنينَ عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَنْ لَمْ يُؤْمِنْ بِحَوْضِى فَلا أَوْرَدَهُ اللَّهُ حَوْضِى وَمَنْ لَمْ يُؤْمِنْ بِشَفَاعَتِى فَلا أَنَالَهُ اللَّهُ شَفَاعَتِى، ثُمَّ قَالَ عَلَيْهِ السَّلامُ: إِنَّمَا شَفَاعَتِى لاهْلِ الْكَبَائِرِ مِنْ أُمَّتِى

Prophet (S) said, “My intercession applies to those of my nation who commit major sins. As for the good doers, they do not even deserve to be questioned.”

Al-Husayn ibn Khalid added, “I asked Al-Ridha’ (a.s.), ‘O son of the Prophet of God! What does the following Words of the Honorable the Exalted ‘…and they offer no intercession except for those who are acceptable…’(۱) mean?’”

Then the Imam (a.s.) said, “This means that they will not intercede on behalf of anyone unless God accepts their religion.”

The author said, “A believer is one whose good deeds make him happy and whose bad deeds make him upset since the Prophet (S) said, “Anyone whose good deeds pleases him and whose evil deeds upsets him is a believer. Whenever he

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۱- Qur’an, ۲۱:۲۸

gets upset about his bad deeds he becomes sorry. Becoming sorry is the same as repenting. One who repents deserves intercession and forgiveness. Whoever does not get upset about his evil deeds is not a believer. One who is not a believer does not ".deserve my intercession, since God does not accept his religion

Muhammad ibn Al-Qasim - the interpreter - may God be pleased with him - ۱۱-۳۶ narrated that Yusuf ibn Muhammad ibn Ziyad and Ali ibn Muhammad ibn Sayyar quoted on the authority of their fathers, on the authority of Al-Hassan ibn Ali (a.s.), on the authority of his father Ali ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Ali ibn Musa Al-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.) that Ali ibn Al-Husayn (a.s.) said, "The Honorable the Exalted God's words '...Who has made the Earth your couch, and the heavens your canopy...'(۱) mean that God has made the Earth suitable for your body and according to your nature. He has neither made it too hot to burn you, nor did He make it too cold in which to freeze. The winds do not smell so good that you get a headache, neither are they so bad-smelling to be bothersome to you. The Earth is not as soft as water in which

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Qur'an, ۲:۲۲ -۱

to drown, and not so hard that you could not build your houses on or dig your graves in it. The Honorable the Exalted God has made the Earth hard enough to benefit you and for you to be able to build your houses upon it and dig your graves in it. This is the sense in which 'He has made the

فَأَمَّا الْمُحْسِنُونَ فَمَا عَلَيْهِمْ مِنْ سَبِيلٍ.

قَالَ الْحُسَيْنُ بْنُ خَالِدٍ فَقُلْتُ لِلرِّضَايَا ابْنَ رَسُولِ اللَّهِ فَمَا مَعْنَى قَوْلِ اللَّهِ عَزَّ وَجَلَّ: «وَلا يَشْفَعُونَ إِلا لِمَنِ ارْتَضى » ؟ قَالَ: لا يَشْفَعُونَ إِلا لِمَنِ ارْتَضَى اللَّهُ دِينَه.

قالَ المُصَنِّف: الْمُؤْمِنُ هُوَالَّذِى تَسُرُّهُ حَسَنَتُهُ وَتَسُوؤُهُ سَيِّئَتُهُ لِقَوْلِ النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَنْ سَرَّتْهُ حَسَنَتُهُ وَسَاءَتْهُ سَيِّئَتُهُ فَهُوَمُؤْمِنٌ وَمَتَى سَاءَتْهُ سَيِّئَةٌ نَدِمَ عَلَيْهَا، وَالنَّدَمُ تَوْبَةٌ وَالتَّائِبُ مُسْتَحِقٌّ لِلشَّفَاعَهِ وَالْغُفْرَانِ، وَمَنْ لَمْ تَسُؤْهُ سَيِّئَتُهُ فَلَيْسَ بِمُؤْمِنٍ وَإِذَا لَمْ يَكُنْ مُؤْمِناً لَمْ يَسْتَحِقَّ الشَّفَاعَهَ لانَّ اللَّهَ غَيْرُ مُرْتَضٍ لِدِينِه.

۳۶ - حَدَّثَنا مُحَمَّدِ بْنِ القاسِم المفسر رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنى يُوسف بْنِ مُحَمَّدِ بْنِ زِياد وَعَلِيِّ بْنِ مُحَمَّدِ بْنِ سيّارٍ، عَنْ أَبَوَيهما، عَنِ الحَسَن بْنِ عَلِيٍّ، عَنْ أَبيهِ عَلِيِّ بْنِ مُحَمَّد، عَنْ أَبيهِ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبيهِ عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَنْ أَبيهِ مُوسَى بْنِ جَعْفَر، عَنْ أَبيهِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبيهِ مُحَمَّدِ بْنِ عَلِى، عَنْ أَبيهِ عَلِيِّ بْنِ الحُسَيْن عَلَيْهِمُ السَّلَامُ فِى قَوْلِهِ عَزَّ وَجَلَّ: «الَّذِى جَعَلَ لَكُمُ الأَرْضَ فِراشاً وَالسَّماءَ بِناءً» قَالَ: جَعَلَهَا مُلائِمَهً لِطَبائِعِكُمْ مُوَافِقَهً لاجْسَادِكُمْ وَلَمْ يَجْعَلْهَا شَدِيدَهَ الْحَمْيِ وَالْحَرَارَهِ فَتُحْرِقَكُمْ وَلا شَدِيدَهَ الْبُرُودَهِ فَتُجْمِدَكُمْ وَلا شَدِيدَهَ طِيبِ الرِّيحِ فَتُصَدَّعَ هَامَاتُكُمْ وَلا شَدِيدَهَ النَّتْنِ فَتُعْطِبَكُمْ وَلا شَدِيدَهَ اللِّينِ

كَالْمَـاءِ فَتُغْرِقَكَمْ وَلا- شَدِيـدَهَ الصَّلابَهِ فَتَمْتَنِعَ عَلَيْكَمْ فِى دُورِكُمْ وَأَبْنِيَتِكَمْ وَقُبُورِ مَوْتَـاكُمْ وَلَكِنَّهُ عَزَّ وَجَـلَّ جَعَلَ فِيهَا مِنَ الْمَتَانَهِ مَا تَنْتَفِعُونَ بِهِ وَتَتَماسَـكُ عَلَيْهَـا أَبْـدَانُكُمْ وَبُنْيَـانُكُمْ وَجَعَـلَ فِيهَا مَا تَنْقَادُ بِهِ لِـدُورِكُمْ وَقُبُورِكُمْ وَكَثِيرٍ مِنْ مَنَافِعِكُمْ فَـذَلِكَ جَعَلَ لَكُمُ الأَرْضَ فِراشاً ثُمَّ قَـالَ: «وَالسَّمـاءَ بِنـاءً» سَقْفـاً مَحْفُوظـاً مِنْ

Earth your couch.' (۱) Then the Honorable the Exalted God said, 'and the heavens your canopy…'(۲) Here canopy means 'a covering' or a 'roof.' A roof which God has made its Sun, Moon and the stars move in their orbits for your benefit.

Then the Honorable the Exalted God said, '…and sent down rain from the heavens…'(۳) This means that God sent down rain from the sky so that it can reach the mountains, the hills, and the valleys. God sent down water in various forms - rain, sleet, snow, hail so that the Earth could take it in. God did not sent down the water at once, as that would destroy the land, the trees, the fruits, and the harvest. Then the Honorable the Exalted God said, '…and brought forth therewith Fruits for your sustenance…'(۴) This means that God has established what grows out of the Earth as your sustenance. '…Then set not up rivals onto Allah when ye know (the truth)'(۵) meaning not to set up idols as rivals for God which neither have any intellect, nor do they hear, see or are able to do anything. You know well that these idols cannot grant you the many blessings which your Lord

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۱- Qur'an, ۲:۲۲

۲- Ibid.

۳- Ibid.

۴- Ibid.

۵- Ibid.

.the Blessed the Sublime - has bestowed upon you -

Muhammad ibn Ahmad al-Sinani - may God be pleased with him - narrated that ۱۱-۳۷ Muhammad ibn Abi Abdillah al-Kufi quoted on the authority Sahl ibn Ziyad al-Adami, on the authority of Abdul Azeem ibn Abdullah Al-Hassani, on the authority of Imam Ali ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Ali ibn Musa Al-Ridha' (a.s.), "One day Abu Hanifeh left As-Sadiq (a.s.) and encountered Musa ibn Ja'far (a.s.) along the way and asked him, "O young man! Who commits sins?" Musa ibn Ja'far (a.s.) replied, "There are only three cases to consider. It is either done by the Sublime God which is not the case since it is not at all proper for The Gracious to punish His servants for things they have not done. The second case to consider is that the sin is committed by both the Honorable the Exalted God and the servant. But it is not proper for a Powerful partner to oppress a weak partner. The last possibility is that the servants commit sins. That is the case. Then if the Sublime God punishes him it is due to the sins he has committed, and if God ".forgives him it is due to His Munificence

Ali ibn Ahmad ibn Muhammad ibn Imran ad-Daqqaq - may God be pleased with ۱۱-۳۸ him - narrated that Muhammad ibn Al-Hassan Al-Ta'ee

فَوْقِكُمْ يُدِيرُ فِيهَا شَمْسَهَا وَقَمَرَهَا وَنُجُومَهَا لِمَنَافِعِكُمْ ثُمَّ

قَالَ عَزَّ وَجَلَّ «وَأَنْزَلَ مِنَ السَّماءِ ماءً» يَعْنِى الْمَطَرَ يُنْزِلُهُ مِنْ عَلَى [عَلاً] لِيَبْلُغَ قُلَلَ جِبالِكَمْ وَتِلالِكَمْ وَهِضَابَكَمْ وَأَوْهَادَكُمْ ثُمَّ فَرَّقَهُ رَذاذاً وَوَابِلاً وَهَطْلاً وَطَلّاً لِتَنْشَفَهُ أَرَضُوكُمْ وَلَمْ يَجْعَلْ ذَلِكَ الْمَطَرَ نَازِلاً عَلَيْكُمْ قِطْعَةً وَاحِدَةً فَيُفْسِدَ أَرَضِيكُمْ وَأَشْجَارَكُمْ وَزُرُوعَكُمْ وَثِمَارَكُمْ ثُمَّ قَالَ عَزَّ وَجَلَّ: «فَأَخْرَجَ بِهِ مِنَ الثَّمَراتِ رِزْقاً لَكُمْ» يَعْنِى مِمَّا يُخْرِجُهُ مِنَ الأَرْضِ رِزْقاً لَكُمْ «فَلا تَجْعَلُوا لِلَّهِ أَنْداداً» أَىْ أَشْبَاهاً وَأَمْثَالاً مِنَ الأَصْنَامِ الَّتِى لا تَعْقِلُ وَلا تَسْمَعُ وَلا تُبْصِرُ وَلا تَقْدِرُ عَلَى شَىْ ءٍ وَأَنْتُمْ تَعْلَمُونَ أَنَّهَا لا تَقْدِرُ عَلَى شَىْ ءٍ مِنْ هَذِهِ النِّعَمِ الْجَلِيلَهِ الَّتِى أَنْعَمَهَا عَلَيْكُمْ رَبُّكُمْ تَبارَكَ وَتَعَالَى.

٣٧ - حَدَّثَنا مُحَمَّدِ بْنِ أَحْمَد السِّنانِى رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ أَبى عَبْدِ اللَّه الكُوفِى قالَ: حَدَّثَنا سَهْلِ بْنِ زِياد الأَدَمِى، عَنْ عَبْدِ العَظِيم بْنِ عَبْدِ اللَّه الحَسَنِىِّ، عَنْ الإِمام عَلِىِّ بْن مُحَمَّد، عن مُحَمَّدِ بْن عَلِى، عَنْ أَبيهِ عَلِيِّ بْن مُوسَى الرِّضا عَلَيْهِ السَّلامُ قالَ: خَرَجَ أَبُو حَنِيفَهَ ذَاتَ يَوْم مِنْ عِنْدِ الصَّادِقِ فَاسْتَقْبَلَهُ مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ السَّلامُ فَقَالَ لَهُ: يَا غُلامُ مِمَّنِ الْمَعْصِيَهُ فَقَالَ عَلَيْهِ السَّلامُ: لا تَخْلُو مِنْ ثَلاثَهٍ إِمَّا أَنْ تَكُونَ مِنَ اللَّهِ عَزَّ وَجَلَّ وَلَيْسَتْ مِنْهُ فَلا يَنْبَغِى لِلْكَرِيم أَنْ يُعَذِّبَ عَبْدَهُ بِمَا لَمْ يَكْتَسِبْهُ، وَإِمَّا أَنْ تَكُونَ مِنَ اللَّهِ عَزَّ وَجَلَّ وَمِنَ الْعَبْدِ فَلا يَنْبَغِى لِلشَّرِيكِ الْقَوِيِّ أَنْ يَظْلِمَ الشَّرِيكَ الضَّعِيفَ، وَإِمَّا أَنْ تَكُونَ مِنَ الْعَبْدِ وَهِىَ مِنْهُ فَإِنْ عَاقَبَهُ اللَّهُ فَبِذَنْبِهِ، وَإِنْ عَفَا عَنْهُ فَبِكَرَمِهِ وَجُودِهِ.

٣٨ - حَدَّثَنا عَلِيِّ بْنِ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِمْران الدَّقَّاق رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن الطَّائىّ قالَ: حَدَّثَنى أَبُو سَعِيدُ سَهْلِ بْنِ زِيادٍ الأَدَمِى الرَّازِىُّ عَنْ عَلِيِّ بْنِ

quoted

on the authority of Abu Sa'eed Sahl ibn Ziyad al-Adami al-Razi, on the authority of Ali ibn Ja'far al-Kufi that he had heard the following from his Master Ali ibn Muhammad (a.s.), on the authority of his father (a.s.), on the authority of his father Ali ibn Musa Al-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.). The same was narrated by Muhammad ibn Umar al-Hafiz al-Baghdadi who narrated that Abul Qasim Ishaq ibn Ja'far Al-Alawi quoted on the authority of Abi Ja'far ibn Muhammad ibn Ali, on the authority of Soleiman ibn Muhammad al-Qurashi, on the authority of Isma'il ibn Abi Ziyad, on the authority of Ja'far ibn Muhammad (a.s.), on the authority of his father (a.s.), on the authority of his grandfather Ali ibn Al-Husayn (a.s.), on the authority of Ali (a.s.). The same tradition was narrated by Abul Husayn Muhammad ibn Ibrahim Ishaq al-Farsi al-Aza'emi who quoted on the authority of Abu Sa'eed Ahmad ibn Muhammad ibn Romayh an-Nasawi at Gorgan, on the authority of Abdul Aziz ibn Ishaq ibn Ja'far at Baghdad, on the authority of Abdul Wahhab ibn Isa al-Marwazi, on the authority of Al-Hassan ibn Ali ibn Muhammad al-Balawi, on the authority of Muhammad ibn Abdullah ibn Nujayh, on the authority of his

father, on the authority of Ja'far ibn Muhammad (a.s.), on the authority of his father (a.s.), on the authority of his grandfather (a.s.), on the authority of his father (a.s.). The same tradition was narrated by Al-Hassan ibn Ali al-Sokkari who quoted on the authority of Muhammad ibn Zakariya al-Jowhari, on the authority of Al-Abbas ibn Bakkar al-Dhabiy, on the authority of Abu Bakr al-Hothali, on the authority of Ikremah, on the authority of Ibn Abbas, "When the Commander of the Faithful Ali ibn Abi Talib (a.s.) returned from the Siffin Battle, one of the elders who had seen the events in the battle with him stood up and said, 'O Commander of the Faithful! Let us know if our course was destined by the Sublime God and by His Power?'" Al-Ridha' (a.s.) has also narrated in another tradition on the authority of his forefathers, on the authority of Ali ibn Al-Husayn ibn Ali (a.s.), "A man from Iraq went to the Commander of the Faithful (a.s.) and said, 'Let me know if our departure from Sham(۱) has been destined by the Sublime God and by His Power?' The Commander of the Faithful (a.s.) replied, 'O old man! Yes. By God, you did not climb any hills and did not go down any valleys except through God's destiny and by His Power.' Then the

جَعْفَر الكُوفِيّ سَمِعْتُ سَيِّدِی عَلِیِّ بْنِ مُحَمَّد عَلَيْهِ السَّلامُ يَقُولُ: حَدَّثَنی أَبی مُحَمَّدِ بْنِ عَلِی، عَنْ أَبيهِ الرِّضا عَلِیِّ بْنِ مُوسَی، عَنْ أَبيهِ مُوسَی بْنِ جَعْفَر، عَنْ

۱- Damascus, Syria

أَبیهِ جَعْفَرِ بْنِ مُحَمَّد، عَنْ أَبیهِ مُحَمَّدِ بْنِ عَلِی، عَنْ أَبیهِ عَلِیِّ بْنِ الحُسَیْن، عَنْ أَبیهِ الحُسَیْنِ بْنِ عَلِی عَلَیْهِمُ السَّلَامُ وَحَدَّثَنا مُحَمَّدِ بْنِ عُمَر الحافِظُ البَغْدادی قالَ: حَدَّثَنی أَبُو القاسِم إِسْحاق بْنِ جَعْفَر العَلَوِی قالَ: حَدَّثَنی أَبی جَعْفَرِ بْنِ مُحَمَّدبن عَلِیٍّ عَنْ سُلَیْمان بْنِ مُحَمَّد القُرَشِی عَنْ إِسْمَاعِیل بْنِ أَبی زِیاد عَنْ جَعْفَرِ بْنِ مُحَمَّد عَنْ أَبیهِ عَنْ جَدِّهِ الحُسَیْن عَنْ عَلِی عَلَیْهِ السَّلامُ وَحَدَّثَنا أَبُو الحُسَیْن مُحَمَّدِ بْنِ إِبْراهیم بْنِ إِسْحاق الفارْسِیِّ الغرائمیقال حَدَّثَنا أَبُو سَعِیدُ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ رمیح النسوی بجرجان قالَ: حَدَّثَنا عَبْد العَزیز بن إِسْحاق بْنِ جَعْفَر بِبَغْداد قالَ: حَدَّثَنی عَبْد الوَهَّاب بنعیسی المَرْوَزِیُّ قالَ: حَدَّثَنی الحَسَن بن عَلِیِّ بْنِ مُحَمَّد البلوی قالَ: حَدَّثَنی مُحَمَّدِ بْنِ عَبْدِ اللَّه بْنِ نجیح عَنْ جَعْفَرِ بْنِ مُحَمَّد عَنْ أَبیهِ عَنْ جَدِّهِ عَنْ أَبیهِ عَلَیْهِ السَّلامُ وَحَدَّثَنا أَحْمَدِ بْنِ الحَسَن القَطَّانُ قالَ: حَدَّثَنا الحَسَن بْنِ عَلِی السکری قالَ: حَدَّثَنا مُحَمَّدِ بْنِ زَکَرِیَّا الجوهری قالَ: حَدَّثَنا العَبَّاسِ بْنِ بکار الضبی قالَ: حَدَّثَنا أَبُو بَکْرِ الهذلی عَنْ عکرمه عَنْ ابْنِ عَبَّاس قالَ لَمَّا انْصَرَفَ أَمیرُ الْمُؤْمِنینَ عَلِیُّ بْنُ أَبی طَالِبِ عَلَیْهِ السَّلامُ مِنْ صِفِّینَ قَامَ إِلَیْهِ شَیْخٌ مِمَّنْ شَهِدَ الْوَقْعَهَ مَعَهُ فَقَالَ یَا أَمِیرَ الْمُؤْمِنِینَ أَخْبِرْنَا عَنْ مَسیرِنَا هَذَا أَبِقَضَاءٍ مِنَ اللَّهِ وَقَدَرٍ وَقَالَ الرِّضَا فِی رِوَایَتِهِ عَنْ آبَائِهِ عَنِ الْحُسَیْنِ بْنِ عَلِیِ عَلَیْهِمَا السَّلَامُ دَخَلَ رَجُلٌ مِنْ أَهْلِ الْعِرَاقِ عَلَی أَمِیرِ الْمُؤْمِنِینَ فَقَالَ أَخْبِرْنَا عَنْ خُرُوجِنَا إِلَی أَهْلِ الشَّام أَبِقَضَاءٍ مِنَ اللَّهِ وَقَدَرٍ فَقَالَ لَهُ أَمِیرُ الْمُؤْمِنِینَ عَلَیْهِ السَّلامُ أَجَلْ یَا شَیْخُ فَوَاللَّهِ مَا عَلَوْتُمْ تَلْعَهً وَلا هَبَطْتُمْ بَطْنَ وَادٍ إِلا بِقَضَاءٍ مِنَ اللَّهِ وَقَدَرٍ فَقَالَ الشَّیْخُ: عِنْدَ اللَّهِ أَحْتَسِبُ عَنَائِی یَا

أَمِيرَ الْمُؤْمِنِينَ. فَقَـالَ: مَهْلًا يَا شَيْخُ! لَعَلَّـكَ تَظُـنُّ

old man said, ‘O Commander of the Faithful! Do my sufferings then have any rewards?’ Imam Ali ibn Abi Talib (a.s.) told him, ‘O old man! Wait a moment! It seems that you have thought that what I meant by God’s destiny was that it was a certainty. If so there would be no reward or punishment, no admonishing or advice, nor any Divine Promises. Then a sinner could not be blamed, and a good-doer will not deserve to be praised. Then a good-doer would even deserve to be blamed more than a sinner does. This is what the idol worshippers, the enemies of the Merciful God, the Qadarites(١) and the Magi (Zoroastrians) in this nation say. O old man! The Sublime God has made the people responsible. However, the people are free to choose. He has admonished them but He has only warned them. He has granted a great reward for the very minute good deeds. One who disobeys does not defeat God. One who obeys Him is not forced to do so. God has not created the heavens and the Earth without a purpose, ‘Not without purpose did We create heaven and earth and all between! that were the thought of Unbelievers! but woe be to the Unbelievers “(because of the Fire (of Hell)!’(٢)

,The narrator added, “As the old man was standing up he recited the following

You are the Leader through whose obedience we hope‘

to be saved by the Merciful on

١- The Qadarites believed that all their deeds and actions are created by themselves and God has no control over them.

٢- Qur’an, ٣٨:٢٧

.(the Day of Saving (Resurrection

You clarified for us that part of the religion

!which was vague for us. May God grant you a good reward

- There are no excuses for doing any wicked deeds which I do

.Acts of corruption and disobedience

No! No! I never think that Him who has admonished

.against doing evil Himself forces one to do evil

.You will be serving Satan if you ever think so

.God does not like it

.He does not want corruption

He has never allowed animosity with

.and oppressively killing God’s Friend

- How could He - the Owner of Both Thrones

”’.have done so while His tradition has itself clearly declared this

قَضاءً حَتْماً وَقَدَراً لازِماً! لَوْ كانَ كَذلِكَ لَبَطَلَ الثَّوابُ وَالْعِقابُ وَالأَمْرُ وَالنَّهْيُ وَالزَّجْرُ، وَلَسَقَطَ مَعْنَى الْوَعْدِ وَالْوَعِيدِ، وَلَمْ تَكُنْ عَلى مُسِيءٍ لائِمَةٌ وَلا لِمُحْسِنٍ مَحْمَدَةٌ، وَلَكانَ الْمُحْسِنُ أَوْلَى بِاللائِمَهِ مِنَ الْمُذْنِبِ، وَالْمُذْنِبُ أَوْلَى بِالإِحْسَانِ مِنَ الْمُحْسِنِ. تِلْكَ مَقالَةُ عَبَدَهِ الأَوْثانِ وَخُصَماءِ الرَّحْمَنِ وَقَدَرِيَّهِ هَذِهِ الأُمَّهِ وَمَجُوسِهَا. يا شَيْخُ! إِنَّ اللَّهَ عَزَّ وَجَلَّ كَلَّفَ تَخْيِيراً وَنَهى تَحْذِيراً وَأَعْطى عَلَى الْقَلِيلِ كَثِيراً وَلَمْ يُعْصَ مَغْلُوباً وَلَمْ يُطَعْ مُكْرِهاً وَلَمْ يَخْلُقِ السَّماوَاتِ وَالأَرْضَ وَما بَيْنَهُما باطِلاً ذلِكَ ظَنُّ الَّذِينَ كَفَرُوا فَوَيْلٌ لِلَّذِينَ كَفَرُوا مِنَ النَّارِ قالَ فَنَهَضَ الشَّيْخُ وَهُوَ يَقُولُ:

أَنْتَ الإِمَامُ الَّذِى نَرْجُو بِطَاعَتِهِ

يَوْمَ النَّجاهِ مِنَ الرَّحْمَنِ غُفْرَاناً

أَوْضَحْتَ مِنْ دِينِنَا مَا كَانَ مُلْتَبِساً

جَزَاكَ رَبُّكَ عَنَّا فِيهِ إِحْسَاناً

فَلَيْسَ مَعْذِرَةٌ فِي فِعْلِ فَاحِشَةٍ

قَدْ كُنْتُ رَاكِبَهَا فِسْقاً وَعِصْيَاناً

لالا وَلا قَابِلًا [قَائِلًا] نَاهِيهِ أَوْقَعَهُ

فِيهَا عَبَدْتُ إِذاً يَا قَوْمِ شَيْطَاناً

وَلا أَحَبَّ وَلا شَاءَ الْفُسُوقَ وَلا

قَتْلَ الْوَلِيِّ لَهُ ظُلْماً وَعُدْوَاناً

أَنَّى يُحِبُّ وَقَدْ صَحَّتْ عَزِيمَتُهُ

ذُو الْعَرْشِ أَعْلَنَ ذَاكَ اللَّهُ إِعْلاناً

The author of this book (a.s.heikh Sadooq) said, “Muhammad

".ibn Umar Al-Hafiz has only included the first two couplets at the end of this tradition

Abu Mansoor Ahmad ibn Ibrahim ibn Bakr al-Khori in Neishaboor(۱) narrated ۱۱-۳۹ that Abu Ishaq Ibrahim ibn Muhammad ibn Marwan al-Khori quoted on the authority of Ja'far ibn Muhammad ibn Ziyad - the Khori jurisprudent in Neishaboor, on the authority of Ahmad ibn Abdullah Al-Joybari ash-Sheybani, on the authority of Ali ibn Musa Al-Ridha' (a.s.), on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali (a.s.) that God's Prophet (S) said, "Indeed the Honorable the Exalted God has destined the destiny and plotted the plans two-".thousand years before the Creation of Adam

Abu Abdullah Al-Husayn ibn Muhammad al-Ashnani Ar-Razi al-Adl in Balkh ۱۱-۴۰ narrated that Ali ibn Mehrayat al-Qazvini quoted on the authority of Dawood ibn Soleiman al-Farra', on the authority of Ali ibn Musa Al-Ridha' (a.s.), on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Al-Husayn ibn Ali (a.s.), "A Jew asked the Commander of the Faithful Ali ibn Abi Talib (a.s.): Let me know what is it that God does not have? What is it that is not with God? What is it that "?God does not know

Ali (a.s.) said, "What God does not know is what you Jews say, 'Uzair (Ezra) is the son of God!'(۲) God does not know of any sons for Himself. And about what you said regarding what is not with

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۱- In the Khorasan province in the Northeast of Iran

۲- The Jews call 'Uzair a son of Allah, and the Christians call Christ the son of Allah. That is a saying from their mouth; (in this) they but imitate what the unbelievers of old used to say. Allah's curse be on them: how they are deluded away from the Truth! .[[Qur'an, Tauba ۹:۳۰

God, you should know that it is ‘oppression to the servants’. And regarding what you said about what God does not have, you should know that it is any partners.” The Jew said, “I bear witness that there is no god but God and I bear witness that Muhammad ”.is the Messenger of God

The author of the book narrated) my father - may God be pleased with him -) ١١-۴١ narrated that Sa’d ibn Abdullah quoted on the authority of Ibrahim ibn Hashem quoted on the authority of Ahmad ibn Soleiman, “A man asked Abul Hassan (a.s.) while he (a.s.) was performing the circumambulations (around the Kaaba), ‘Please tell me about the munificent.’ The Imam (a.s.) said, ‘There are two sides to your question. If you are asking about the creatures, then a munificent servant is one who performs the obligatory deeds, while a miser is someone who is miserly in performing what the Sublime God has made incumbent upon him. But

قالَ مُصَنِّفِ هذَا الكِتابِ: لَمْ يَذْكُرْ مُحَمَّدُ بْنُ عُمَرَ الْحَافِظُ فِی آخِرِ هَذَا الْحَدِيثِ مِنَ الشِّعْرِ إِلاّ بَيْتَيْنِ مِنْ أَوَّلِهِ.

٣٩ - حَدَّثَنا أَبُو مَنْصُورِ أَحْمَدِ بْنِ إِبْراهِيمِ بْنِ بَكْرِ الخوزی بِنِيسابُورَ قالَ: حَدَّثَنا أَبُو إِسحاق إِبْراهِيمِ بْنِ مُحَمَّدِ بْنِ مَرْوان الخوری قالَ: حَدَّثَنا جَعْفَرِ بْنِ مُحَمَّدِ بْنِ زِياد الفقيه الخوری قالَ: حَدَّثَنا أَحْمَدِ بْنِ عَبْدِ اللَّه الجويباری الشَّيْبانی، عَن عَلِيِّ بْنِ مُوسَی الرِّضا عَلَيْهِ السَّلامُ عَنْ أَبيهِ، عَن آبائِه، عَن عَلِيِّ عَلَيْهِمُ السَّلاَمُ قالَ: قالَ رَسُولَ اللَّهِ صلى اللَّه وَآلِهِ وَسَلَّمَ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدَّرَ الْمَقَادِيرَ وَدَبَّرَ التَّدَابِيرَ

قَبْلَ أَنْ يَخْلُقَ آدَمَ بِأَلْفَیْ عَام.

۴۰ - حَدَّثَنَا الْحُسَیْنِ بْنِ مُحَمَّد الأشنانِی الرَّازِیُّ العَدْل ببلخ قالَ: حَدَّثَنا عَلِیِّ بْنِ مهرویه القزوینی قالَ: حَدَّثَنا داوُدِ بْنِ سُلَیْمان الفراء قالَ: حَدَّثَنا عَلِیِّ بْنِ مُوسَی الرِّضا عَلَیْهِ السَّلامُ، عَن أَبیهِ، عَن آبائِهِ، عَن الْحُسَیْنِ بْنِ عَلِی عَلَیْهِمُ السَّلاَمُ قالَ إِنَّ یَهُودِیّاً سَأَلَ عَلِیَّ بْنَ أَبی طَالِب عَلَیْهِ السَّلامُ فَقَالَ أَخْبِرْنِی عَمَّا لَیْسَ لِلَّهِ وَعَمَّا لَیْسَ، عَن دَ اللَّهِ وَعَمَّا لا یَعْلَمُهُ اللَّهُ فَقَالَ عَلِیٌّ عَلَیْهِ السَّلامُ أَمَّا مَا لا یَعْلَمُهُ اللَّهُ فَهُوَقَوْلُکُمْ یَا مَعْشَرَ الْیَهُودِ إِنَّ عُزَیْراً ابْنُ اللَّهِ وَاللَّهُ تَعَالَی لا یَعْلَمُ لَهُ وَلَداً أَمَّا قَوْلُکَ مَا لَیْسَ لِلَّهِ فَلَیْسَ لِلَّهِ شَرِیکٌ وَأَمَّا قَوْلُکَ مَا لَیْسَ عِنْدَ اللَّهِ تَعَالَی فَلَیْسَ عِنْدَ اللَّهِ ظُلْمٌ لِلْعِبَادِ فَقَالَ الْیَهُودِیُّ أَشْهَدُ أَنْ لا إِلَهَ إِلا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً رَسُولُ اللَّه.

۴۱ - حَدَّثَنَا أَبی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه، عَن إِبْراهیم بْنِ هاشِم، عَن أَحْمَدِ بْنِ سُلَیْمان قالَ سَأَلَ رَجُلٌ أَبَا الْحَسَنِ عَلَیْهِ السَّلامُ وَهُوَفِی الطَّوَافِ فَقَالَ لَهُ أَخْبِرْنِی عَنِ الْجَوَادِ فَقَالَ إِنَّ لِکَلامِکَ وَجْهَیْنِ فَإِنْ کُنْتَ تَسْأَلُ عَنِ الْمخْلُوقِ فَإِنَّ الْجَوَادَ الَّذِی یُؤَدِّی مَا افْتَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَیْهِ وَالْبَخِیلَ مَنْ بَخِلَ بِمَا افْتَرَضَ اللَّهُ عَلَیْهِ وَإِنْ کُنْتَ تَعْنِی الْخَالِقَ فَهُوَ الْجَوَادُ إِنْ أَعْطَی وَهُوَ الْجَوَادُ إِنْ مَنَعَ لأنَّهُ إِنْ أَعْطَی عَبْداً أَعْطَاهُ مَا

if you are asking about the Creator you should know that He is the Munificent whether He gives or not. That is because if He grants something to His servant, He has granted ,him what does not belong to him, and if He holds something back from His servant

".that servant has no rights to it'

۴۲-۱۱ - Al-Husayn ibn Ibrahim ibn Ahmad al-Mu'addib - may God be pleased with him narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Ali ibn Ma'bad, on the authority of Al-Husayn ibn Khalid, on the authority of Ali ibn Musa Al-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of Ali ibn Al-Husayn (a.s.), on the authority of his father (a.s.), "The Commander of the Faithful (a.s.) said, 'I heard God's Prophet (S) say that the Exalted the Magnificent God said, 'Whoever is not pleased with My Verdict, and whoever does not believe in My Destiny should adopt another god for himself.' The Prophet of God (a.s.) has said, 'There is some good for the believer in all ".of the Honorable the Exalted God's Verdicts'

۴۳-۱۱ Al-Hakim Abu Ali Al-Husayn ibn Ahmad al-Bayhaqi narrated that Muhammad ibn Yahya al-Sowli quoted on the authority of Abu Zakwan, on the authority of Ibrahim ibn Al-Abbas, "I heard someone ask Al-Ridha' (a.s.), 'Does God ever order the servants to do what is beyond their ability to do?' The Imam (a.s.) replied, 'He is more Just than to do that.' The man asked, 'Are they able to do whatever they wish?' The ".Imam (a.s.) replied, 'They are weaker than that'

۴۴-۱۱ Abul Hassan Muhammad

ibn Amr ibn Ali al-Basri narrated that Abul Hassan Ali ibn Al-Hassan ibn al-Maythami quoted on the authority of Abul Hassan Ali ibn Amr ibn Mehrawayh al-Qazvini, on the authority of Abu Ahmad al-Qadhi, on the authority of Abul Hassan Ali ibn Musa Al-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Abi Ja'far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.), on the authority of his father Ali ibn Abi Talib (a.s.), "Deeds are ranked into three groups: the incumbent ones, the noble ones and the acts of disobedience. The incumbent deeds are done based on God's orders and

لَيْسَ لَهُ وَإِنْ مَنَعَ مَنَعَ مَا لَيْسَ لَهُ.

۴۲ - حَدَّثَنا الحُسَيْنِ بْنِ إِبْراهيم بْنِ أحْمَد المُؤَدِّبُ رَضِيَ اللهُ عَنْهُ قال: حَدَّثَنا عَلِيّ بْنِ إِبراهِيم بْنِ هاشِم، عَن أَبِيهِ، عَن عَلِيِّ بْنِ معبد، عَن الحُسَيْنِ بْنِ خالِد، عَن عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَن أَبيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ، عَن أَبيهِ جَعْفَرِ بْنِ مُحَمَّد عَلَيْهِ السَّلامُ، عَن أَبيهِ مُحَمَّدِ بْنِ عَلِى عَلَيْهِ السَّلامُ، عَن أَبِيهِ الحُسَيْن عَلَيْهِ السَّلامُ الحُسَيْنِ بْنِ عَلِى عَلَيْهِ السَّلامُ، عَن أَبيهِ عَلِيِّ بْنِ أَبِى طالِب عَلَيْهِ السَّلامُ قالَ: سَمِعتُ رَسُولَ اللَّهِ صلى اللَّه وَآلِهِ وَسَلَّمَ يَقُولُ قَالَ اللَّهُ جَلَّ جَلالُهُ مَنْ لَمْ يَرْضَ بِقَضائِى وَلَمْ يُؤْمِنْ بِقَدَرِى فَلْيَلْتَمِسْ إِلَهاً غَيْرِى وَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِى كُلِّ قَضَاءِ اللَّهِ عَزَّ وَجَلَّ خِيَرَةٌ

لِلْمُؤْمِنِ.

۴۳ - حَدَّثَنا الْحاكِم أَبُو عَلِی الْحُسَیْنِ بْنِ أحْمَد الْبَیْهَقِیُّ قالَ: حَدَّثَنی مُحَمَّدبن یَحْیَی الصُّولِیُّ قالَ: حَدَّثَنا أَبُو ذکوان قالَ: سَمِعتُ إِبْراهیم بْنِ الْعَبَّاس یَقُولُ سَمِعْتُ الرِّضا عَلَیْهِ السَّلامُ وَقَدْ سأله رَجُل أیُکَلِّف اللَّه العِبادِ ما لایطیقون فَقالَ هُوَأعدل من ذلِکَ قالَ أفیقدرون عَلَی کُلِّ ما أَرادَوه هم أعجز من ذلِکَ.

۴۴ - حَدَّثَنا أَبُو الحَسَن مُحَمَّدِ بْن عمرو بْنِ عَلِی البَصَرِیِّ قالَ: حَدَّثَنا أَبُو الحَسَن الحَسَن بْنِ المیثمی قالَ: حَدَّثَنا أَبُو الحَسَن عَلِیِّ بْنِ مهرویه القزوینی قالَ: حَدَّثَنا أَبُوالغازی قالَ: حَدَّثَنا أَبُو الحَسَن عَلِیِّ بْن مُوسَی الرِّضا عَلَیْهِ السَّلامُ قالَ: حَدَّثَنا أَبی مُوسَی بْنِ جَعْفَر عَلَیْهِ السَّلامُ قالابی جَعْفَرِ بْنِ مُحَمَّد عَلَیْهِ السَّلامُ قالَ: حَدَّثَنا أَبی مُحَمَّدِ بْنِ عَلِی عَلَیْهِ السَّلامُ قالَ: حَدَّثَنا أَبی عَلِیِّ بْنِ الْحُسَیْن عَلَیْهِ السَّلامُ قالابی الْحُسَیْنِ بْنِ عَلِی عَلَیْهِ السَّلامُ قالَ: سَمِعتُ أَبی عَلِیِّ بْنِ أَبی طالِب عَلَیْهِ السَّلامُ یَقُولُ الأَعْمَالُ عَلَی ثَلاثَهِ أَحْوَالٍ فَرَائِضُ وَفَضَائِلُ وَمَعَاصِی فَأَمَّا الْفَرَائِضُ فَبِأَمْرِ اللَّهِ تَعَالَی وَبِرِضَی اللَّهِ وَبِقَضَائِهِ وَتَقْدِیرِهِ وَمَشِیَّتِهِ وَعِلْمِهِ وَأَمَّا الْفَضَائِلُ فَلَیْسَتْ بِأَمْرِ اللَّهِ وَلَکِنْ بِرِضَی اللَّهِ وَبِقَضَاءِ اللَّهِ وَبِقَدَرِ اللَّهِ وَبِمَشِیَّتِهِ

according to His Pleasure, Verdict, Destiny, Volition and Knowledge. The noble deeds are not done according to God’s orders. However, they are done subject to His Pleasure, Verdict, Destiny, Volition and Knowledge. And the acts of disobedience are not done according His orders. However, they are done subject to His Verdict, Destiny, Volition and Knowledge. God will punish us for doing such deeds.”

۱۱-۴۵ Ahmad ibn Ibrahim ibn Harun al-Fami in the Kufa Mosque narrated that Muhammad ibn Abdullah ibn Ja’far al-Himyari quoted on the authority of

his father, on the authority of Ibrahim ibn Hashem, on the authority of Ali ibn Ma'bad, on the authority of Al-Husayn ibn Khalid that he told Abil Hassan Ali ibn Musa Al-Ridha' (a.s.), "O son of the Prophet of God! People ascribe belief in likening (The act of comparing similarities, comparison) and predestination to us due to the traditions narrated on the authority of your forefathers - the Immaculate Imams (a.s.) in this regard." The Imam (a.s.) said, "O Khalid! Let me know whether there are more traditions on this issue narrated on the authority of my forefathers - the Immaculate Imams (a.s.) or on the authority of God's Prophet (S)?" I replied, "Of course, there are more narrated on the authority of God's Prophet (S)." The Imam (a.s.) said, "Then it must be said that God's Prophet (S) believed in likening and predestination." I said, "They believe that God's Prophet (S) has not said any of them." The Imam (a.s.) said, "Then they must say that my forefathers - the Immaculate Imams (a.s.) have not said them either. Rather, they have ascribed lies to them." The Imam (a.s.) then added, "Whoever believes in likening and predestination is a pagan polytheist. We are not associated with them in this world or in the Hereafter. O son of Khalid! The exaggerators who have underestimated the Majesty of God have falsely shown us as having approved of predestination and likening. Whoever likes them is our enemy. Whoever is their enemy is our

friend. Whoever establishes ties of friendship with them has established ties of animosity with us. And whoever establishes animosity with them has established friendship with us. Whoever establishes ties with them has cut off ties from us, and whoever cuts off ties from them has established ties with us. Whoever treats them badly has been kind to us, and whoever treats them kindly has mistreated us. Whoever honors them has insulted us, and whoever insults them has honored us. Whoever accepts them and what they say has rejected us, and whoever rejects them has accepted us. Whoever is

اللَّهِ وَبِعِلْمِ اللَّهِ وَأَمَّا الْمَعَاصِی فَلَیْسَتْ بِأَمْرِ اللَّهِ وَلَکِنْ بِقَضَاءِ اللَّهِ وَبِقَدَرِ اللَّهِ وَبِمَشِیَّهِ اللَّهِ وَبِعِلْمِهِ ثُمَّ یُعَاقِبُ عَلَیْهَا.

۴۵ - حَدَّثَنا أَحْمَدِ بْنِ إِبْراهیم بْنِ هارُون الفامی فِی مَسْجِد الکُوفه قالَ: حَدَّثَنا مُحَمَّدِ بْن عَبْدِ اللَّه بْنِ جَعْفَر الحِمْیَرِیُّ، عَن أَبیهِ قالَ: حَدَّثَنا إِبْراهیم بْنِ هاشِم، عَن عَلِیِّ بْنِ معبد، عَن الحُسَیْنِ بْنِ خالِد، عَن أَبی الحَسَن عَلِیِّ بْنِ مُوسَی الرِّضا عَلَیْهِ السَّلامُ قالَ: قُلْتُ لَهُ یَا ابْنَ رَسُولِ اللَّهِ إِنَّ النَّاسَ یَنْسِبُونَا إِلَی الْقَوْلِ بِالتَّشْبِیهِ وَالْجَبْرِ لِمَا رُوِیَ مِنَ الأَخْبَارِ فِی ذَلِکَ عَنْ آبَائِکَ الأَئِمَّهِ عَلَیْهِ السَّلامُ فَقَالَ: یَا ابْنَ خَالِدٍ أَخْبِرْنِی، عَن الأَخْبَارِ الَّتِی رُوِیتْ، عَن آبَائِیَ الأَئِمَّهِ عَلَیْهِ السَّلامُ فِی التَّشْبِیهِ وَالْجَبْرِ أَکْثَرُ أَم الأَخْبَارُ الَّتِی رُوِیَتْ، عَن النَّبِیِ صَلَّی الله عَلَیْهِ وَآلِهِ فِی ذَلِکَ فَقُلْتُ بَلْ مَا رُوِیَ، عَن النَّبِیِ صَلَّی الله عَلَیْهِ وَآلِهِ فِی ذَلِکَ أَکْثَرُ قَالَ فَلْیَقُولُوا إِنَّ رَسُولَ اللَّهِ صَلَّی الله عَلَیْهِ وَآلِهِ کَانَ یَقُولُ فِی التَّشْبِیهِ وَالْجَبْرِ إِذاً فَقُلْتُ لَهُ إِنَّهُمْ یَقُولُونَ إِنَّ رَسُولَ اللَّهِ

صَلَّى اللهُ عَلَيْهِ وَآلِهِ لَمْ يَقُلْ مِنْ ذَلِكَ شَيْئاً وَإِنَّمَا رُوِيَ عَلَيْهِ قَالَ فَلْيَقُولُوا فِي آبَائِيَ الْأَئِمَّهِ عَلَيْهِ السَّلَامُ إِنَّهُمْ لَمْ يَقُولُوا مِنْ ذَلِكَ شَيْئاً وَإِنَّمَا رُوِيَ عَلَيْهِمْ ثُمَّ قَالَ عَلَيْهِ السَّلَامُ مَنْ قَالَ بِالتَّشْبِيهِ وَالْجَبْرِ فَهُوَ كَافِرٌ مُشْرِكٌ وَنَحْنُ مِنْهُ بُرَءَاءُ فِي الدُّنْيَا وَالْآخِرَهِ يَا ابْنَ خَالِدٍ إِنَّمَا وَضَعَ الْأَخْبَارَ، عَن ا فِي التَّشْبِيهِ وَالْجَبْرِ الْغُلَاهُ الَّذِينَ صَغَّرُوا عَظَمَهَ اللَّهِ تَعَالَى فَمَنْ أَحَبَّهُمْ فَقَدْ أَبْغَضَنَا وَمَنْ أَبْغَضَهُمْ فَقَدْ أَحَبَّنَا وَمَنْ وَالاهُمْ فَقَدْ عَادَانَا وَمَنْ عَادَاهُمْ فَقَدْ وَالانَا وَمَنْ وَصَلَهُمْ فَقَدْ قَطَعَنَا وَمَنْ قَطَعَهُمْ فَقَدْ وَصَلَنَا وَمَنْ جَفَاهُمْ فَقَدْ بَرَّنَا وَمَنْ بَرَّهُمْ فَقَدْ جَفَانَا وَمَنْ أَكْرَمَهُمْ فَقَدْ أَهَانَنَا وَمَنْ أَهَانَهُمْ فَقَدْ أَكْرَمَنَا

kind to them has been unkind to us, and whoever is unkind to them has been kind to us. Whoever acknowledges them has denounced us, and whoever denounces them has acknowledged us. Whoever grants them something has deprived us, and whoever deprives them of something has indeed granted it to us. O son of Khalid! Whoever is one of our followers should not choose a friend or companion for himself ".from amongst them

Ja’far ibn Muhammad ibn Masroor - may God be pleased with him - narrated ۱۱-۴۶ that Al-Husayn ibn Muhammad ibn A’mir quoted on the authority of al-Mo’alla ibn Muhammad al-Basri, on the authority of Al-Hassan ibn Ali al-Washsha’, “I asked Abil Hassan Al-Ridha’ (a.s.), ‘Has God authorized the servants regarding the affairs?’ The Imam (a.s.) replied, ‘He is Exalted High above that.’ Then I asked the Imam |(a.s.), ‘Has God predestined them to do acts of disobedience?’ The Imam

a.s.) replied, 'God is Just and Wise High above that.' Then the Imam (a.s.) added, 'The) Honorable the Exalted God said, 'O son of Adam! I deserve that your good deeds be ascribed to Me. You deserve that your wicked deeds be ascribed to you. You do acts ".'of disobedience using the power which I have established in you

Muhammad ibn Ibrahim ibn Ishaq al-Mu'addib - may God be pleased with him - ۱۱-۴۷ narrated that Ahmad ibn Ali Al-Ansari quoted on the authority of Abdul Salam ibn Salih al-Harawi, "Do not give any alms-tax and do not accept the testimony of whoever believes in predestination. In fact, the Sublime God never burdens anyone with more than he can bear, and never forces anyone to do what is beyond his power. '...Every soul draws the meed(۱) of its acts on none but itself: no bearer of burdens can bear (the burden of another...'"(۲

The author of the book narrated) my father - may God be pleased with him -) ۱۱-۴۸ narrated that Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Khalid al-Barqi, on the authority of his father, on the authority of Soleiman ibn Ja'far al-Ja'fari that there was talk of predestination and authorization in the presence of Abil Hassan Al-Ridha' (a.s.). He (a.s.) said, "Do you want me to teach you something on this issue so that you never have any differences with each other and can defeat ,anyone who argues with you about them?" We said

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۱ - That which is bestowed or rendered in consideration of merit; reward; .recompense

۲ - Qur'an, ۶:۱۶۴

If you please." The Imam (a.s.) said, "The Sublime God will not be worshipped by"

وَمَنْ قَبِلَهُمْ فَقَدْ رَدَّنَا وَمَنْ رَدَّهُمْ فَقَدْ قَبِلَنَا وَمَنْ أَحْسَنَ إِلَيْهِمْ فَقَدْ أَسَاءَ إِلَيْنَا وَمَنْ أَسَاءَ إِلَيْهِمْ فَقَدْ أَحْسَنَ إِلَيْنَا وَمَنْ صَدَّقَهُمْ فَقَدْ كَذَّبَنَا وَمَنْ كَذَّبَهُمْ فَقَدْ صَدَّقَنَا وَمَنْ أَعْطَاهُمْ فَقَدْ حَرَمَنَا وَمَنْ حَرَمَهُمْ فَقَدْ أَعْطَانَا يَا ابْنَ خَالِدٍ مَنْ كَانَ مِنْ شِيعَتِنَا فَلا يَتَّخِذَنَّ مِنْهُمْ وَلِيّاً وَلا نَصِيراً.

۴۶ - حَدَّثَنا جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْرُور رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا الحُسَيْنِ بْنِ مُحَمَّدِ بْنِ عامِرِ، عَن معلی بْنِ مُحَمَّد البَصرِيِّ، عَن الحَسَن بْنِ عَلِی الوَشَّاء، عَن أَبی الحَسَن الرِّضا عَلَيْهِ السَّلامُ قالَ سَأَلْتُهُ فَقُلْتُ اللَّهُ فَوَّضَ الأَمْرَ إِلَی الْعِبَادِ قَالَ اللَّهُ أَعَزُّ مِنْ ذَلِکَ قُلْتُ فَأَجْبَرَهُمْ عَلَی الْمَعَاصِی قَالَ اللَّهُ أَعْدَلُ وَأَحْكَمُ مِنْ ذَلِکَ ثُمَّ قالَ: قالَ اللَّهُ عَزَّ وَجَلَّ يَا ابْنَ آدَمَ أَنَا أَوْلَی بِحَسَنَاتِکَ مِنْکَ وَأَنْتَ أَوْلَی بِسَيِّئَاتِکَ مِنِّی عَمِلْتَ الْمَعَاصِیَ بِقُوَّتِیَ الَّتِی جَعَلْتُهَا فِيکَ.

۴۷ - حَدَّثَنا مُحَمَّدِ بْنِ إِبْراهِيم بْنِ إِسْحاق المُؤَدِّبُ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدِ بْنِ عَلِی الأَنْصارِی، عَن عَبْد السَّلامُ بْنِ صالِح الهَرَوِيِّ قالَ: سَمِعتُ أَبَا الحَسَن عَلِيِّ بْنِ مُوسَی بْنِ جَعْفَر عَلَيْهِ السَّلامُ يَقُولُ مَنْ قَالَ بِالْجَبْرِ فَلا تُعْطُوهُ مِنَ الزَّكَاةِ وَلا تَقْبَلُوا لَهُمْ شَهَادَةً إِنَّ اللَّهَ تَبَارَکَ وَتَعَالَی لا يُكَلِّفُ نَفْساً إِلا وُسْعَهَا وَلا يُحَمِّلُهَا فَوْقَ طَاقَتِهَا وَلا تَكْسِبُ كُلُّ نَفْسٍ إِلا عَلَيْها وَلا تَزِرُ وازِرَةٌ وِزْرَ أُخْرى .

۴۸ - حَدَّثَنا أَبی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه قالَ: حَدَّثَنا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ خالِد البَرْقِی، عَن أَبِيهِ عَنْ سُلَيْمان بْنِ جَعْفَر الجَعْفَرِيِّ، عَن أَبی الحَسَن الرِّضا عَلَيْهِ السَّلامُ قالَ: ذُكِرَ، عِندَهُ الْجَبْرُ وَالتَّفْوِيضُ

فَقَالَ أَلا أُعْطِیکُمْ فِی هَذَا أَصْلًا لا تَخْتَلِـفُونَ فِیهِ وَلا یُخَاصِمُکُمْ عَلَیْهِ أَحَدٌ إِلا کَسَرْتُمُوهُ قُلْنَا إِنْ رَأَیْتَ ذَلِکَ فَقَالَ إِنَّ اللَّهَ عَزَّ

compulsion. He will not be disobeyed through being overcome. He has not left His servants alone in His Dominion. He is the Owner of whatever they possess. He is Powerful over whatever He has empowered them to do. If the servants decide to obey Him, God will not prevent them from doing so. If the servants decide to disobey Him, He will prevent them from doing so if He wills. But if He does not do so, and they do their acts of disobedience, it is not Him who has made them commit sins." Then the Imam (a.s.) added, "Whoever adheres to the limits set by these words will never be defeated in any opposing arguments."

۱۱-۴۹ My father and Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with them - narrated that Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bezanti told Abil Hassan Al-Ridha' (a.s.) said, "Some of the Shiites believe in being forced while others believe in free will." The Imam (a.s.) told me, "Take this down. The Sublime God has said, 'O son of Adam! It is with my will that you are such a being that you will for yourself whatever you wish, and it is with my power that you carry out the duties

which I have prescribed for you, and it is with my bounty that you find the strength to disobey Me. I made you hearing, seeing and strong. Whatever good comes to you is from Me, and whatever evil strikes you is from yourself. That is because I deserve more to be ascribed your virtues to, and you deserve more to be ascribed your vices to. 'He cannot be questioned for His acts, but they will be questioned (for theirs).'(١) I have established an order in everything you want'."

۱۱-۵۰ Ali ibn Ahmad ibn Muhammad ibn Imran ad-Daqqaq - may God be pleased with him - narrated that Muhammad ibn Yaqoob al-Kolayni quoted on the authority of Ali ibn Muhammad - known as Al'lan, on the authority of Muhammad ibn Isa, on the authority of Al-Husayn ibn Khalid that Abil Hassan Al-Ridha' (a.s.) said, "May God bestow upon you knowledge of the good! Know that the Blessed the Sublime God is eternal. Eternity is that attribute which guides the wise to know that there was nothing before Him in eternity, nor is there anything eternal along with Him. That this attribute is a miraculous one has come to light from the acknowledgement by the common folks that there is nothing before God, with God or after Him. At the same time, it invalidates the belief that there was something before or along with Him. Had there been

وَجَلَّ لَمْ يُطَعْ بِإِكْرَاهٍ وَلَمْ يُعْصَ بِغَلَبَةٍ وَلَمْ يُهْمِلِ الْعِبَادَ فِی مُلْكِهِ هُوَالْمَالِكُ لِمَا مَلَّكَهُمْ وَالْقَادِرُ

۱- Qur'an, ۲۱:۲۳

عَلَى مَا أَقْدَرَهُمْ عَلَيْهِ فَإِنِ ائْتَمَرَ الْعِبَادُ بِطَاعَتِهِ لَمْ يَكُنِ اللَّهُ عَنْهَا صَادّاً وَلا مِنْهَا مَانِعاً وَإِنِ ائْتَمَرُوا بِمَعْصِيَتِهِ فَشَاءَ أَنْ يَحُولَ بَيْنَهُمْ وَبَيْنَ ذَلِكَ فَعَلَ وَإِنْ لَمْ يَحُلْ وَفَعَلُوهُ فَلَيْسَ هُوَالَّذِى أَدْخَلَهُمْ فِيهِ ثُمَّ قَالَ عَلَيْهِ السَّلامُ مَنْ يَضْبِطْ حُدُودَ هَذَا الْكَلامِ فَقَدْ خَصَمَ مَنْ خَالَفَهُ.

۴۹ – حَدَّثَنا أَبِی رَضِیَ اللهُ عَنْهُ وَمُحَمَّدِ بْنِ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِید رَضِیَ اللهُ عَنْهُ قالا حَدَّثَنا سَعْدِ بْن عَنْ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِیسَی، عَن أَحْمَدِ بْنِ مُحَمَّدِ بْنِ أَبِی نَصْرِ البِزَنْطِیِّ، عَن أَبِی الحَسَن الرِّضا عَلَیْهِ السَّلامُ قالَ: قُلْتُ لَهُ: إِنَّ أَصْحابَنَا بَعْضُهُمْ یَقُولُ بِالْجَبْرِ وَبَعْضُهُمْ یَقُولُ بِالاسْتِطَاعَهِ فَقَالَ لِیَ اکْتُبْ قَالَ اللَّهُ تَبَارَکَ وَتَعَالَی یَا ابْنَ آدَمَ بِمَشِیَّتِی کُنْتَ أَنْتَ الَّذِی تَشَاءُ لِنَفْسِکَ مَا تَشَاءُ وَبِقُوَّتِی أَدَّیْتَ إِلَیَّ فَرَائِضِی وَبِنِعْمَتِی قَوِیتَ عَلَی مَعْصِیَتِی جَعَلْتُکَ سَمِیعاً بَصِیراً قَوِیّاً مَا أَصَابَکَ مِنْ حَسَنَهٍ فَمِنَ اللَّهِ وَمَا أَصَابَکَ مِنْ سَیِّئَهٍ فَمِنْ نَفْسِکَ وَذَلِکَ أَنِّی أَوْلَی بِحَسَنَاتِکَ مِنْکَ وَأَنْتَ أَوْلَی بِسَیِّئَاتِکَ مِنِّی وَذَلِکَ أَنِّی لا أُسْأَلُ عَمَّا أَفْعَلُ وَهُمْ یُسْئَلُونَ فَقَدْ نَظَمْتُ لَکَ کُلَّ شَیْ ءٍ تُرِید.

۵۰ – حَدَّثَنا عَلِیِّ بْنِ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِمْران الدَّقَّاق رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ یَعْقُوب الکُلَیْنِیُّ قالَ: حَدَّثَنا عَلِیِّ بْنِ مُحَمَّدالمَعْرُوف بعلان، عَن مُحَمَّدِ بْنِ عِیسَی، عَن الحُسَیْنِ بْنِ خالِد، عَن أَبِی الحَسَن الرِّضا عَلَیْهِ السَّلامُ أَنَّهُ قالَ: اعْلَمْ عَلَّمَکَ اللَّهُ الْخَیْرَ أَنَّ اللَّهَ تَبَارَکَ وَتَعَالَی قَدِیمٌ وَالْقِدَمَ صِفَهٌ دَلَّتِ الْعَاقِلَ عَلَی أَنَّهُ لا شَیْ ءَ قَبْلَهُ وَلا شَیْ ءَ مَعَهُ فِی دَیْمُومِیَّتِهِ فَقَدْ بَانَ لَنَا بِإِقْرَارِ الْعَامَّهِ مُعْجِزَه [مُعْجِزَهُ] الصِّفَهِ أَنَّهُ لا شَیْ ءَ قَبْلَ اللَّهِ وَلا شَیْ ءَ مَعَ اللَّهِ فِی بَقَائِهِ وَبَطَلَ قَوْلُ مَنْ زَعَمَ

أَنَّهُ كَانَ قَبْلَهُ شَیْ ءٌ أَوْ كَانَ مَعَهُ شَیْ ءٌ

something eternal along with Him, He would not have been the Creator of that thing. If it was along with Him, how then could He have been its creator? Had there been something existing before Him, then that thing might have been His creator because .of its existing earlier than Him

The Blessed the Sublime God has ascribed certain names to Himself. When He created His creatures, He enabled them to worship Him and told His creatures to call Him by those names. He called Himself All-Hearing, All-Seeing, All-Powerful, Guarding, Standing, Manifest, Hidden, Subtle, All-Aware, Powerful, Majestic, Wise, the All-Knowing and other similar names. When the animosity-mongers who speak lies heard us mention such names and that there is nothing similar to Him, and that none of the creatures are like onto Him they began to speak out. They said, "When you say that there is nothing like onto Him and nothing is similar to Him, then how come you also use those beautiful names for yourselves? This is a proof that you are similar to Him in all conditions or in some conditions because of having the same beautiful names." It is said to them that the Blessed the Sublime God has named His servants with some of His own names but with differences in meaning. A name may have two different meanings. The proof of this is simply what is popular amongst the people. This is the same way that the Honorable

the Exalted God has addressed the people. He has spoken to them by means of things .that they understand so that they will have no excuse in their misdeeds

A man is sometimes called a dog, a donkey, a bull, a lion, sweet or bitter. All these are used with a meaning different from their true meaning since they are not used in their original meaning. Man is not a lion or a dog. May God have Mercy upon you! Please .pay close attention to this

The Honorable the Exalted God is called All-Aware. This does not mean that He has created knowledge. It does not mean that with His knowledge of things He knows things and He uses this knowledge to preserve His future commands and the process of creating what He creates, and destroying what He destroys and without such .knowledge He would have been weak and ignorant

We see that people of knowledge among the people are called knowledgeable because of having some created knowledge, which they did not have at some time .before. Perhaps such knowledge may go away from them and they become ignorant

فِی بَقَائِهِ لَمْ یَجُزْ أَنْ یَکُونَ خَالِقاً لَهُ لِأَنَّهُ لَمْ یَزَلْ مَعَهُ فَکَیْفَ یَکُونُ خَالِقاً لِمَنْ لَمْ یَزَلْ مَعَهُ وَلَوْ کَانَ قَبْلَهُ شَیْ ءٌ کَانَ الْأَوَّلَ ذَلِکَ الشَّیْ ءُ لَا هَذَا وَکَانَ الْأَوَّلُ أَوْلَی بِأَنْ یَکُونَ خَالِقاً لِلْأَوَّلِ الثَّانِی.

ثُمَّ وَصَفَ نَفْسَهُ تَبَارَکَ وَتَعَالَی بِأَسْمَاءٍ دَعَا الْخَلْقَ إِذْ خَلَقَهُمْ وَتَعَبَّدَهُمْ وَابْتَلَاهُمْ إِلَی أَنْ یَدْعُوهُ بِهَا فَسَمَّی نَفْسَهُ سَمِیعاً بَصِیراً قَادِراً قَاهِراً حَیّاً قَیُّوماً ظَاهِراً بَاطِناً لَطِیفاً خَبِیراً قَوِیّاً

عَزِيزاً حَكِيماً عَلِيماً وَمَا أَشْبَهَ هَذِهِ الأَسْمَاءَ فَلَمَّا رَأَى ذَلِكَ مِنْ أَسْمَائِهِ الْغَالُونَ الْمُكَذِّبُونَ وَقَدْ سَمِعُونَا نُحَدِّثُ عَنِ اللَّهِ أَنَّهُ لا شَيْ ءَ مِثْلُهُ وَلا شَيْ ءَ مِنَ الْخَلْقِ فِي حَالِهِ قَالُوا أَخْبِرُونَا إِذْ زَعَمْتُمْ أَنَّهُ لا مِثْلَ لِلَّهِ وَلا شِبْهَ لَهُ كَيْفَ شَارَكْتُمُوهُ فِي أَسْمَائِهِ الْحُسْنَى فَتَسَمَّيْتُمْ بِجَمِيعِهَا فَإِنَّ فِي ذَلِكَ دَلِيلاً عَلَى أَنَّكُمْ مِثْلُهُ فِي حَالاتِهِ كُلِّهَا أَوْ فِي بَعْضِهَا دُونَ بَعْضٍ إِذْ قَدْ جَمَعْتُكُمُ الأَسْمَاءُ الطَّيِّبَةُ قِيلَ لَهُمْ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى أَلْزَمَ الْعِبَادَ أَسْمَاءً مِنْ أَسْمَائِهِ عَلَى اخْتِلافِ الْمَعَانِي وَذَلِكَ كَمَا يَجْمَعُ الاسْمُ الْوَاحِدُ مَعْنَيَيْنِ مُخْتَلِفَيْنِ وَالدَّلِيلُ عَلَى ذَلِكَ قَوْلُ النَّاسِ الْجَائِزُ عِنْدَهُمُ السَّائِغُ وَهُوَالَّذِي خَاطَبَ اللَّهُ عَزَّ وَجَلَّ بِهِ الْخَلْقَ فَكَلَّمَهُمْ بِمَا يَعْقِلُونَ لِيَكُونَ عَلَيْهِمْ حُجَّةً فِي تَضْيِيعِ مَا ضَيَّعُوا وَقَدْ يُقَالُ لِلرَّجُلِ كَلْبٌ وَحِمَارٌ وَثَوْرٌ وَسُكَّرَةٌ وَعَلْقَمَةٌ وَأَسَدٌ كُلُّ ذَلِكَ عَلَى خِلافِهِ لانَّهُ لَمْ تَقَعِ الأَسْمَاءُ عَلَى مَعَانِيهَا الَّتِي كَانَتْ بُنِيَتْ عَلَيْهَا لانَّ الإِنْسَانَ لَيْسَ بِأَسَدٍ وَلا كَلْبٍ فَافْهَمْ ذَلِكَ رَحِمَكَ اللَّهُ.

وَإِنَّمَا تُسَمَّى اللَّهُ بِالْعَالِمِ لِغَيْرِ عِلْمٍ حَادِثٍ عَلِمَ بِهِ الأَشْيَاءَ وَاسْتَعَانَ بِهِ عَلَى حِفْظِ مَا يَسْتَقْبِلُ [يُسْتَقْبَلُ] مِنْ أَمْرِهِ وَالرَّوِيَّهِ فِيما يَخْلُقُ مِنْ خَلْقِهِ وَيُفْنِيهِ مِمَّا مَضَى مِمَّا أَفْنَى مِنْ خَلْقِهِ مِمَّا لَوْ لَمْ يَحْضُرْهُ ذَلِكَ الْعِلْمُ وَيَغِيبُهُ كَانَ جَاهِلاً ضَعِيفاً كَمَا أَنَّا رَأَيْنَا عُلَمَاءَ الْخَلْقِ إِنَّمَا سُمُّوا بِالْعِلْمِ لِعِلْمٍ حَادِثٍ إِذْ كَانُوا قَبْلَهُ جَهَلَةً وَرُبَّمَا فَارَقَهُمُ الْعِلْمُ بِالأَشْيَاءِ فَصَارُوا إِلَى الْجَهْلِ.

God is called All-Knowing because He is not ignorant of anything. Thus, the Creator and the creatures are both called knowing, but the meaning is different as you have .noticed

Our Lord is called All-Hearing. However, this it is not through a body part

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on Him with which He could hear the sound but could not see as is the case with us. We cannot see with the part with which we hear. However, the Honorable the Exalted God has told us that no sound is hidden from Him. His hearing is not limited as it is in our case. Here again the name hearing is used in both cases, but its meaning is different. He is also All-Seeing in the same way. That is He is seeing not through an organ unlike us. We see using a body part with which we cannot do anything else. However, God is All-Seeing but not by looking at any object. Again the same name is .used in both cases, but its meaning is different

God is said to be Standing but not in the sense of standing in an upright position on the legs as is the case with other things. When He says that He is Standing it means that He is the Guardian. This is like saying that a man is standing behind our affairs. The Honorable the Exalted God is Standing behind every soul regarding what it gains. As used by people the word standing also has meanings like remaining and sufficing. As you may say to a man, 'Stand up over the affairs of so and so' which means deal with them in a sufficient manner. Standing for us means that we stand on our legs. Therefore, the name is similar but its

.meaning is different

The name al-Latif, meaning 'the Subtle' is not in the sense of smallness or being infinitesimal, but it is in the rarity and hard to perceive nature of things. As an example it may be said, 'It has become very delicate for me and that so and so is very delicate in his manners and dealings.' This means that it is profound for the intellect and it is very difficult to understand. It has become so delicate that even one's imagination cannot perceive it. The Blessed the Sublime God is far more Subtle than to be comprehended through definitions or be limited by an attribute in the way we are .subtle, small and delicate. Names are the same but different in meaning

The name al-Khabir, meaning 'All-Aware', is for One Who knows all things completely but not by means of gaining experience and learning

وَإِنَّمَا سُمِّيَ اللَّهُ عَالِماً لانَّهُ لا يَجْهَلُ شَيْئاً فَقَدْ جَمَعَ الْخَالِقَ وَالْمَخْلُوقَ اسْمُ الْعِلْمِ وَاخْتَلَفَ الْمَعْنَى عَلَى مَا رَأَيْتَ.

وَسُمِّيَ رَبُّنَا سَمِيعاً لا بِجُزْءٍ فِيهِ يَسْمَعُ بِهِ الصَّوْتَ لا يُبْصِرُ بِهِ كَمَا أَنَّ جُزْءَنَا الَّذِي نَسْمَعُ بِهِ لا نَقْوَى عَلَى النَّظَرِ بِهِ وَلَكِنَّهُ عَزَّ وَجَلَّ أَخْبَرَ أَنَّهُ لا تَخْفَى عَلَيْهِ الْأَصْوَاتُ لَيْسَ عَلَى حَدِّ مَا سُمِّينَا بِهِ نَحْنُ فَقَدْ جَمَعَنَا الاسْمُ بِالسَّمِيعِ وَاخْتَلَفَ الْمَعْنَى.

وَهَكَذَا الْبَصِيرُ لا بِجُزْءٍ بِهِ أَبْصَرَ كَمَا أَنَّا نُبْصِرُ بِجُزْءٍ مِنَّا لا نَنْتَفِعُ بِهِ فِي غَيْرِهِ وَلَكِنَّ اللَّهَ بَصِيرٌ لا يَجْهَلُ شَخْصاً مَنْظُوراً إِلَيْهِ فَقَدْ جَمَعَنَا الاسْمُ وَاخْتَلَفَ الْمَعْنَى.

وَهُوَقَائِمٌ لَيْسَ عَلَى مَعْنَى انْتِصَابٍ وَقِيَامٍ عَلَى سَاقٍ فِي كَبَدٍ كَمَا قَامَتِ الْأَشْيَاءُ وَلَكِنَّهُ أَخْبَرَ أَنَّهُ

قَائِمٌ يُخْبِرُ أَنَّهُ حَافِظٌ كَقَوْلِ الرَّجُلِ الْقَائِمُ بِأَمْرِنَا فُلانٌ وَهُوَعَزَّ وَجَلَّ الْقَائِمُ عَلى كُلِّ نَفْسٍ بِما كَسَبَتْ وَالْقَائِمُ أَيْضاً فِى كَلامِ النَّاسِ الْبَاقِى وَالْقَائِمُ أَيْضاً يُخْبِرُ عَنِ الْكِفَايَهِ كَقَوْلِكَ لِلرَّجُلِ قُمْ بِأَمْرِ فُلانٍ أَىِ اكْفِهِ وَالْقَائِمُ مِنَّا قَائِمٌ عَلَى سَاقٍ فَقَدْ جَمَعَنَا الاسْمُ وَلَمْ يَجْمَعْنَا الْمَعْنَى.

وَأَمَّا اللَّطِيفُ فَلَيْسَ عَلَى قِلَّهٍ وَقَضَافَهٍ وَصِغَرٍ وَلَكِنْ ذَلِكَ عَلَى النَّفَاذِ فِى الْأَشْيَاءِ وَالامْتِنَاعِ مِنْ أَنْ يُدْرَكَ كَقَوْلِكَ لَطُفَ عَنِّى هَذَا الْأَمْرُ وَلَطُفَ فُلانٌ فِى مَذْهَبِهِ وَقَوْلِهِ يُخْبِرُكَ أَنَّهُ غَمَضَ فَبَهَرَ الْعَقْلَ [فَبُهِرَ الْعَقْلُ] وَفَاتَ الطَّلَبُ وَعَادَ مُتَعَمِّقاً مُتَلَطِّفاً لا يُدْرِكُهُ الْوَهْمُ فَهَكَذَا لَطُفَ اللَّهُ تَبَارَكَ وَتَعَالَى، عَن أَنْ يُدْرَكَ بِحَدٍّ أَوْ يُحَدَّ بِوَصْفٍ وَاللَّطَافَهُ مِنَّا الصِّغَرُ وَالْقِلَّهُ فَقَدْ جَمَعَنَا الاسْمُ وَاخْتَلَفَ الْمَعْنَى.

وَأَمَّا الْخَبِيرُ فَالَّذِى لا يَعْزُبُ عَنْهُ شَىْ ءٌ وَلا يَفُوتُهُ لَيْسَ لِلتَّجْرِبَهِ وَلا لِلاعْتِبَارِ بِالْأَشْيَاءِ

from the past as if were it not for this experience he would know nothing. One without any experience and training is an ignorant person. The Sublime God is always All-Aware of what He has created. The people who are well are those people who are learning to overcome their ignorance. Thus names are the same but again, they differ in meaning.

The name al-Zahir meaning 'clear and conspicuous' is not because of Him being over and on top of all things or sitting on the topmost part of them, but it is because of His Domination and having power over all things. An example of this is when a person says, 'I overcame my enemies or that God granted me victory over my enemies.' In this case, there is a

.report of the failure and victory. Thus this shows God's Domination over all things

Another example is that His Existence is clear for those who want (to know) Him. Nothing is hidden from Him and He is the guardian of all that can be seen. Whose existence can then be clearer than that of the Sublime God? Wherever you are you will see His creatures. Even within your own self there is enough of His Creation. However, for us our existence is what is apparent and has limits. Therefore the .names are the same, but their meaning differs

The name al-Batin, means 'the Hidden.' This is not in the sense of being inside of things by means of diving in, or by other means. Rather it is in the sense of His dealing with, having knowledge of, preserving and regulating the internal aspect of all things. As one may say, "I tried to find the inside to learn and discover the secrets." Hidden for us is what is unseen and covered. In this case again the names are the same but .they differ in meaning

The name al-Qahir, means 'the Subduer.' It is not in the sense of plotting, using certain devices and speaking attractive words or cunning means as some people subdue each other. The victorious among the people may become subdued and vice versa. For the Blessed the Sublime God all the creatures are weak. Due to the absence of obstacles in what He wills about them, it only takes less

than a blinking of the eye to say it Be and it is. ‘We but say the word, ‘Be’, and it is.’(١) Subduing in our case is how I mentioned and explained. Thus names are alike but their meanings differ. That is the case for all the names, although we have not mentioned all of them. We will suffice with this for learning purposes. May the Honorable the Exalted God be your helper and our helper in the matters of guidance ”.and success

فَتُفِيدَهُ التَّجْرِبَهُ وَالاعْتِبَارُ عِلْماً لَوْلاهُمَا مَا عَلِمَ لانَّ مَنْ كَانَ كَذَلِكَ كَانَ جَاهِلاً وَاللَّهُ لَمْ يَزَلْ خَبِيراً بِمَا يَخْلُقُ وَالْخَبِيرُ مِنَ النَّاسِ الْمُسْتَخْبِرُ عَنْ جَهْلِ الْمُتَعَلِّمُ وَقَدْ جَمَعَنَا الاسْمُ وَاخْتَلَفَ الْمَعْنَى وَأَمَّا الظَّاهِرُ فَلَيْسَ مِنْ أَجْلِ أَنَّهُ عَلا الأَشْيَاءَ بِرُكُوبٍ فَوْقَهَا وَقُعُودٍ عَلَيْهَا وَتَسَنُّمٍ لِذُرَاهَا وَلَكِنَّ ذَلِكَ لِقَهْرِهِ وَلِغَلَبَتِهِ الأَشْيَاءَ وَقُدْرَتِهِ عَلَيْهَا كَقَوْلِ الرَّجُلِ ظَهَرْتُ عَلَى أَعْدَائِى وَأَظْهَرَنِىَ اللَّهُ عَلَى خَصْمِى يُخْبِرُ عَنِ الْفَلْجِ وَالْغَلَبِهِ فَهَكَذَا ظُهُورُ اللَّهِ عَلَى الأَشْيَاءِ.

وَوَجْهٌ آخَرُ أَنَّهُ الظَّاهِرُ لِمَنْ أَرَادَهُ لا يَخْفَى عَلَيْهِ شَىْ ءٌ وَأَنَّهُ مُدَبِّرٌ لِكُلِّ مَا يَرَى فَأَىُّ ظَاهِرٍ أَظْهَرُ وَأَوْضَحُ أَمْراً مِنَ اللَّهِ تَبَارَكَ وَتَعَالَى فَإِنَّكَ لا تَعْدَمُ صَنْعَتَهُ حَيْثُمَا تَوَجَّهْتَ وَفِيكَ مِنْ آثَارِهِ مَا يُغْنِيكَ وَالظَّاهِرُ مِنَّا الْبَارِزُ بِنَفْسِهِ وَالْمَعْلُومُ بِحَدِّهِ فَقَدْ جَمَعَنَا الاسْمُ وَاخْتَلَفَ الْمَعْنَى.

وَأَمَّا الْبَاطِنُ فَلَيْسَ عَلَى مَعْنَى الاسْتِبْطَانِ لِلأَشْيَاءِ بِأَنْ يَغُورَ فِيهَا وَلَكِنْ ذَلِكَ مِنْهُ عَلَى اسْتِبْطَانِهِ لِلأَشْيَاءِ عِلْماً وَحِفْظاً وَتَدْبِيراً كَقَوْلِ الْقَائِلِ أَبْطَنْتُهُ يَعْنِى خَبَّرْتُهُ وَعَلِمْتُ مَكْتُومَ سِرِّهِ وَالْبَاطِنُ مِنَّا بِمَعْنَى الْغَائِرِ فِى الشَّىْ ءِ الْمُسْتَتِرِ فَقَدْ جَمَعَنَا الاسْمُ وَاخْتَلَفَ الْمَعْنَى.

وَأَمَّا الْقَاهِرُ فَإِنَّهُ لَيْسَ عَلَى عِلاجٍ وَنَصَبٍ وَاحْتِيَالٍ وَمُدَارَاهٍ وَمَكْرٍ كَمَا يَقْهَرُ الْعِبَادُ بَعْضُهُمْ بَعْضاً فَالْمَقْهُورُ

p: ٣٥۶

Qur’an, ١۶:۴٠ -١

مِنْهُمْ يَعُودُ قَاهِراً وَالْقَاهِرُ يَعُودُ مَقْهُوراً وَلَكِنْ ذَلِكَ مِنَ اللَّهِ تَبَارَكَ وَتَعَالَى عَلَى أَنَّ جَمِيعَ مَا خَلَقَ مُتَلَبِّسٌ بِهِ الذُّلَّ لِفَاعِلِهِ وَقِلَّةُ الامْتِنَاعِ لِمَا أَرَادَ بِهِ لَمْ يَخْرُجْ مِنْهُ طَرْفَهَ عَيْنٍ غَيْرَ أَنَّهُ يَقُولُ لَهُ كُنْ فَيَكُونُ فَالْقَاهِرُ مِنَّا عَلَى مَا ذَكَرْتُ وَوَصَفْتُ فَقَدْ جَمَعَنَا الاسْمُ وَاخْتَلَفَ الْمَعْنَى وَهَكَذَا جَمِيعُ الأَسْمَاءِ وَإِنْ كُنَّا لَمْ نُسَمِّهَا كُلَّهَا.

فَقَدْ تَكْتَفِي لِلاعْتِبَارِ بِمَا أَلْقَيْنَا إِلَيْكَ وَاللَّهُ عَوْنُنَا وَعَوْنُكَ فِي إِرْشَادِنَا وَتَوْفِيقِنَا.

Imam Al–Ridha'’s Sermon on the Unity of God

Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with ۱۱-۵۱ him - narrated that Muhammad ibn Umar al-Katib quoted on the authority of Muhammad ibn Ziyad al-Qolzomy, on the authority of Muhammad ibn Abi Ziyad al-Jadiy, on the authority of Muhammad ibn Yahya ibn Umar ibn Ali ibn Ali Talib (a.s.), “I heard Abul Hassan Al-Ridha’ (a.s.) say these things in the presence of Al-Ma’mun on the subject of Unity. Ibn Abi Ziyad and others such as Ahmad ibn Abdullah Al-Alawi (the Alawid) have quoted on the authority of Al-Qasim ibn Ayyoub Al-Alawi, “When Al-Ma’mun decided to empower Al-Ridha’ (as his successor), he gathered the Hashemites together and told them, “Verily I have decided to empower Al-Ridha’ to run the affairs after me.” The Hashemites(۱) envied Al-Ridha’ (a.s.) and said, “Will you appoint an ignorant man who does not possess the necessary insight to run the affairs of the Caliphate? Send someone after him so that he is brought to us. Then you ”.can see his ignorance as a proof against him

Al-Ma’mun sent someone after him and he came. The

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۱ - A respectable Iranian researcher and translator -Mr. Ghaffari - has commented !that this refers to the Abbasids. God knows best

Hashemites told him, “O Abul Hassan! Climb up the pulpit(١) and display for us a sign whereby we may worship God.” So he (a.s.) climbed up the pulpit and sat there for a long time with his head bowed down in silence. Then he trembled - a great trembling - and stood up straight, praised the Sublime God, and recited God’s praises and asked .for His blessing for His Prophet and the Members of the Holy Household

Then he (a.s.) said, “The first element in the worship of the Sublime God is His recognition. The root of recognition of God is to profess to His Unity. The order for professing the Unity of God is to deny He has any attributes, since the powers of reasoning testify that every attribute and everything which possesses an attribute are created. Everything that is created testifies that it has a Creator which is neither an attribute nor does it possess any attributes. Every attribute and everything possessing an attribute testify to the association between the attribute and that to which it is attributed. Any association testifies to temporality (hadath). And temporality .testifies that it accepts not the Beginningless which accepts not the temporal

So it is not God whose Essence is recognized through striking similitude. It is not His Unity that is professed by someone who attempts to fathom

خطبه الرِّضا عَلَيْهِ السَّلامُ فِى التَوحِيد

۵۱ - حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِيد رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ عمر الكاتب، عَن مُحَمَّدِ بْنِ

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۱ - The Muslim pulpit is a wooden form haven several steps to the top where the .preacher sits

زِيـاد القلزمى، عَن مُحَمَّدِ بْنِ أَبى زِيـاد الجـدى صـاحِبَ الصَّلاه بجـده قـالَ مُحَمَّدِ بْنِ يَحْيَى بْنِ عمر بْنِ عَلِيِّ بْنِ أَبِى طـالِب عَلَيْهِ السَّلامُ قالَ: سَـمِعْتُ أَبَا الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ يَتَكَلَّمُ بِهَـذَا الْكَلام عِنْـدَ الْمَأْمُونِ فِى التَّوْحِيـدِ قَالَ ابْنُ أَبِى زِيَادٍ وَرَوَاهُ لِى أَيْضـاً أَحْمَـدُ بْنُ عَبْـدِ اللَّهِ الْعَلَوِىُّ مَوْلًى لَهُمْ وَخَالاً لِبَعْضِهِمْ عَنِ الْقَـاسِمِ بْنِ أَيُّوبَ الْعَلَوِىِّ أَنَّ الْمَـأْمُونَ لَمَّا أَرَادَ أَنْ يَسْـتَعْمِلَ الرِّضَـا عَلَيْهِ السَّلامُ جَمَعَ بَنِى هَـاشِمٍ فَقَالَ إِنِّى أُرِيـدُ أَنْ أَسْـتَعْمِلَ الرِّضَا عَلَى هَـذَا الأَمْرِ مِنْ بَعْـدِى فَحَسَـدَهُ بَنُو هَاشِمٍ وَقَالُوا تُوَلِّى رَجُلًا جَاهِلًا لَيْسَ لَهُ بَصَـرٌ بِتَدْبِيرِ الْخِلافَه فَابْعَثْ إِلَيْهِ يَأْتِنَا فَتَرَى مِنْ جَهْلِهِ مَا تُسْتَدَلُّ بِهِ عَلَيْهِ فَبَعَثَ إِلَيْهِ فَأَتَاهُ فَقَالَ لَهُ بَنُو هَاشِمٍ يَا أَبَا الْحَسَنِ اصْعَدِ الْمِنْبَرَ وَانْصِبْ لَنَا عَلَماً نَعْبُـدُ اللَّهَ عَلَيْهِ فَصَـعِدَ عَلَيْهِ السَّلامُ الْمِنْبَرَ فَقَعَـدَ مَلِيّاً لا يَتَكَلَّمُ مُطْرِقاً ثُمَّ انْتَفَضَ انْتِفَاضَةً وَاسْـتَوَى قَائِماً وَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَصَلَّى عَلَى نَبِيِّهِ وَأَهْلِ بَيْتِهِ.

ثُمَّ قَـالَ: أَوَّلُ عِبَـادَهِ اللَّهِ مَعْرِفَتُهُ وَأَصْـلُ مَعْرِفَـهِ اللَّهِ تَوْحِيـدُهُ وَنِظَـامُ تَوْحِيـدِ اللَّهِ نَفْىُ الصِّفَـاتِ عَنْهُ لِشَـهَادَهِ الْعُقُـولِ أَنَّ كُـلَّ صِـفَهٍ وَمَوْصُوفٍ مَخْلُوقٌ وَشَـهَادَهِ كُـلِّ مَوْصُوفٍ أَنَّ لَهُ خَالِقاً لَيْسَ بِصِـفَهٍ وَلا مَوْصُوفٍ وَشَـهَادَهِ كُلِّ صِـفَهٍ وَمَوْصُوفٍ بِالاقْتِرَانِ وَشَـهَادَهِ الاقْتِرَانِ بِالْحَدَثِ وَشَـهَادَهِ الْحَدَثِ بِالامْتِنَاعِ مِنَ الأَزَلِ الْمُمْتَنِعِ مِنَ الْحَدَثِ فَلَيْسَ اللَّهُ [اللَّهَ] مَنْ عَرَفَ بِالتَّشْبِيهِ ذَاتَهُ وَلا إِيَّاهُ وَحَّدَ مَنِ اكْتَنَهَهُ وَلا حَقِيقَتَهُ أَصَابَ مَنْ مَثَّلَهُ وَلا بِهِ صَدَّقَ مَنْ نَهَّاهُ

Him. It is not His reality (haqiqa) that is attained by someone who strikes a similitude for Him. It is not He who is confirmed (tasdiq) by him who professes an end for Him. If one

points to Him, it is not God that is pointed to. It is not He who is meant by him who compares Him (to something). It one ascribes parts to God, he has not indeed humbled himself in the presence of God. And it is not God who is desired by one who conceives of God in his imagination.

Everything that can be known in itself (binafsih) is fashioned (masnu'). All that stands apart from Him is an effect (ma'lul). God is inferred from what He fashions, the recognition of Him is expedited by the powers of reasoning, and the argument (hujja) for Him is established by (man's) primordial nature (fitrah).

God's creating of the creatures is a veil between Him and them. His separation (mubayana) from them is due to the fact that He is disengaged from their localization (ayniyyah). That He is their origin (ibtida') is proof for them that He has no origin, for none that has an origin can originate others. That He has created them possessing means (of accomplishing things) is proof that He has no means (adapt), for means are witness to the poverty of those who use them.

So His names are an expression (ta'bir), His acts (af'al) are (a way) to make (Him) understood (tafhim), and His Essence is Reality (haqiqa). His innermost center (kunh) separates Him from Creation, and His otherness limits what is other than Him. Therefore ignorant of God is he who asks for Him to be described! Transgressing against Him is

!he who seeks to encompass Him! Mistaken is he who imagines to have fathomed Him

Whoever asks 'how?' has compared Him (to something). Whoever says 'why?' has professed for Him a cause. Whoever says 'when?' has determined Him in time. Whoever says 'in what?' has enclosed Him. Whoever says 'to what?' has professed for Him a limit. Whoever says 'until what?' has given Him an end. Whoever gives Him an end has associated an end with Him. Whoever associates an end with Him has divided Him. Whoever divides Him has described Him. Whoever describes Him has deviated .from the straight path concerning Him

God does not change with the changes undergone by Creation, just as He does not .(become limited by delimiting that which is limited (mahdud

وَلا صَمَدَ صَمْدَهُ مَنْ أَشَارَ إِلَيْهِ وَلا إِيَّاهُ عَنَى مَنْ شَبَّهَهُ وَلا لَهُ تَذَلَّلَ مَنْ بَعَّضَهُ وَلا إِيَّاهُ أَرَادَ مَنْ تَوَهَّمَهُ كُلُّ مَعْرُوفٍ بِنَفْسِهِ مَصْنُوعٌ وَكُلُّ قَائِمٍ فِي سِوَاهُ مَعْلُولٌ بِصُنْعِ اللَّهِ يُسْتَدَلُّ عَلَيْهِ وَبِالْعُقُولِ تُعْتَقَدُ مَعْرِفَتُهُ وَبِالْفِطْرَةِ تَثْبُتُ حُجَّتُهُ خِلْقَةُ اللَّهِ الْخَلْقَ حِجَابٌ بَيْنَهُ وَبَيْنَهُمْ وَمُبَايَنَتُهُ إِيَّاهُمْ مُفَارَقَتُهُ أَيْنِيَّتَهُمْ [إِنِّيَّتَهُمْ] وَابْتِدَاؤُهُ إِيَّاهُمْ دَلِيلُهُمْ عَلَى أَنْ لا ابْتِدَاءَ لَهُ لِعَجْزِ كُلِّ مُبْتَدَإٍ عَنِ ابْتِدَاءِ غَيْرِهِ وَأَدْوُهُ إِيَّاهُمْ دَلِيلٌ عَلَى أَنْ لا أَدَاةَ فِيهِ لِشَهَادَةِ الأَدَوَاتِ بِفَاقَةِ المادّين.

فَأَسْمَاؤُهُ تَعْبِيرٌ وَأَفْعَالُهُ تَفْهِيمٌ وَذَاتُهُ حَقِيقَةٌ وَكُنْهُهُ تَفْرِيقٌ بَيْنَهُ وَبَيْنَ خَلْقِهِ وَغُيُورُهُ [غُيُورُهُ] تَحْدِيدٌ لِمَا سِوَاهُ فَقَدْ جَهِلَ اللَّهَ مَنِ اسْتَوْصَفَهُ وَقَدْ تَعَدَّاهُ مَنِ اشْتَمَلَهُ وَقَدْ أَخْطَأَهُ مَنِ اكْتَنَهَهُ وَمَنْ قَالَ كَيْفَ فَقَدْ شَبَّهَهُ وَمَنْ قَالَ لِمَ فَقَدْ عَلَّهُ [عَلَّلَهُ] وَمَنْ قَالَ مَتَى فَقَدْ وَقَّتَهُ وَمَنْ قَالَ فِيمَ فَقَدْ ضَمَّنَهُ

وَمَنْ قَالَ إِلامَ فَقَدْ نَهَّاهُ وَمَنْ قَالَ حَتَّامَ فَقَدْ غَيَّاهُ وَمَنْ غَيَّاهُ فَقَدْ غَايَاهُ وَمَنْ غَايَاهُ فَقَدْ جَزَّأَهُ وَمَنْ جَزَّأَهُ فَقَدْ وَصَفَهُ وَمَنْ وَصَفَهُ فَقَدْ أَلْحَدَ فِيهِ وَلا يَتَغَيَّرُ اللَّهُ بِانْغِيَارِ الْمَخْلُوقِ كَمَا لا يَنْحَدُّ بِتَحْدِيدِ الْمَحْدُودِ؛ أَحَدٌ لا بِتَأْوِيلِ عَدَدٍ، ظَاهِرٌ لا بِتَأْوِيلِ الْمُبَاشَرَهِ

He is One, not according to the explanation offered by number; Outward, not according to the explanation of being immediate (to the senses); Manifest, not through the appearance of a vision (of Him); Inward (batin), not through separation (muzayala); Apart (muba'in), not through distance; Near, not through approach; Subtle, not through corporealness(۱); Existent, not after nonexistence; Active, not through coercion; Determining, not through the activity of thought; Directing (mudabbir), not through movement; Desiring, not through resolution; Willing (a.s.ha'a), not through directing attention (himmah); Grasping (mudrik), not through touch (majassah); Hearing, not through means; and Seeing, not through organs.

Times accompany Him not, places enclose Him not, slumber seizes Him not, attributes delimit Him not, and instruments (adawat) are of no use to Him. His Being (kawn) precedes times (awqat), His Existence (wujud) precedes non-existence and His Beginninglessness (azal) precedes beginning (ibtida').

By His giving sense to the sense organs it is known that He has no sense organs. By His giving substance to substances it is known that He has no substance. By His causing opposition among things it is known that He has no opposite. By His causing affiliation among affairs it is known that He has no affiliate. He made darkness opposite to light, obscurity to

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۱ - Corporeal means having, consisting of, or relating to a physical material body. It also means not spiritual, being of a physical or worldly nature.

clarity, moisture to dryness, and heat to cold. He joins together those things which are in total contradiction with one another and separates those which are near. They prove (the existence of) their Separator by their separation and their Joiner by their junction. That is (the meaning of) the Sublime (God’s) words, ‘And of every thing We have created pairs: That ye may receive instruction.’(1)

So through them He separated 'before' and 'after' that it might be known that He has no before and after. They testify with their temperaments that He who gave them temperaments has no temperament. They prove by their disparity that He who made them disparate has no disparity. They announce by their subjection to time that He who subjected them to time is not subject to it Himself.

He veiled some of them from others, so that it might be known that there is no veil between Him and them other than them. His is the true meaning of lordship (rububiyyah) when there was none over whom He

مُتَجلٍّ لا بِاسْتِهْلالِ رُؤْيَهِ بَاطِنٌ لا بِمُزَايَلَهٍ مُبَايِنٌ لا بِمَسَافَهٍ قَرِيبٌ لا بِمُدَانَاهٍ لَطِيفٌ لا بِتَجَسُّمٍ مَوْجُودٌ لا بَعْدَ عَدَمٍ فَاعِلٌ لا بِاضْطِرَارٍ مُقَدِّرٌ لا بِجَوْلِ فِكْرَهٍ مُدَبِّرٌ لا بِحَرَكَهٍ مُرِيدٌ لا بِهَمَامَهٍ شَاءٍ لا بِهِمَّهٍ مُدْرِكٌ لا بِمَجَسَّهٍ سَمِيعٌ لَا بِآلَهٍ بَصِيرٌ لا بِأَدَاهٍ لَا تَصْحَبُهُ الْأَوْقَاتُ وَلا تَضَمَّنُهُ الْأَمَاكِنُ وَلا تَأْخُذُهُ السِّنَاتُ وَلا تَحُدُّهُ الصِّفَاتُ وَلا تُفِيدُهُ الْأَدَوَاتُ سَبَقَ الْأَوْقَاتَ كَوْنُهُ وَالْعَدَمَ وُجُودُهُ وَالابْتِدَاءَ أَزَلُهُ.

بِتَشْعِيرِهِ الْمَشَاعِرَ عُرِفَ أَنْ لا مَشْعَرَ لَهُ وَبِتَجْهِيرِهِ الْجَوَاهِرَ عُرِفَ أَنْ لا جَوْهَرَ لَهُ

Qur’an, ۵۱:۴۹ -۱

وَبِمُضَادَّتِهِ بَيْنَ الأَشْيَاءِ عُرِفَ أَنْ لا ضِدَّ لَهُ وَبِمُقَارَنَتِهِ بَيْنَ الأُمُورِ عُرِفَ أَنْ لا قَرِينَ لَهُ ضَادَّ النُّورَ بِالظُّلْمَهِ وَالْجَلايَهِ بِالْبُهَمِ وَالْجُسُوءَ بِالْبَلَلِ وَالصَّرْدَ بِالْحَرُورِ مُؤَلِّفٌ بَيْنَ مُتَعَادِيَاتِهَا مُفَرِّقٌ بَيْنَ مُتَدَانِيَاتِهَا دَالَّهً بِتَفْرِيقِهَا عَلَى مُفَرِّقِهَا وَبِتَأْلِيفِهَا عَلَى مُؤَلِّفِهَا ذَلِكَ قَوْلُهُ وَعَزَّ وَجَلَّ: «وَمِنْ كُلِّ شَيْءٍ خَلَقْنا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ» فَفَرَّقَ بِهَا بَيْنَ قَبْلٍ وَبَعْدٍ لِيُعْلَمَ أَلا قَبْلَ لَهُ وَلا بَعْدَ شَاهِدَهً بِغَرَائِزِهَا أَلا غَرِيزَهَ لِمُغَرِّزِهَا [لِمُغْرِزِهَا] دَالَّهً بِتَفَاوُتِهَا أَلا تَفَاوُتَ لِمُفَاوِتِهَا مُخْبِرَهً بِتَوْقِيتِهَا أَلا وَقْتَ لِمُوَقِّتِهَا حَجَبَ بَعْضَهَا، عَن بَعْضٍ لِيُعْلَمَ أَلا حِجَابَ بَيْنَهُ وَبَيْنَهَا مِنْ غَيْرِهَا لَهُ مَعْنَى الرُّبُوبِيَّهِ إِذْ لا مَرْبُوبٌ وَحَقِيقَهُ الإِلَهِيَّهِ إِذْ لا مَأْلُوهٌ وَمَعْنَى الْعَالِمِ وَلا

was Lord; the reality of Godhood (ilahiyyah) when there was nothing for whom He was God; the true meaning of All-Knower when there was nothing to be known; the true meaning of Creator when there was nothing created and the interpreter of hearing when there was nothing to be heard. It is not because He created that which makes Him deserve the true meaning (of the term) 'Creator' and not because He brought the creatures into being that the true meaning of 'making' is derived.

How (could it not be so)? For using such words as ‘ago’ (mudh) conceals Him not, 'already' (qad) brings Him not near, ‘perhaps’ (li’alla) veils Him not, 'when' (mata) limits Him not in time, 'at the time of' (heen) contains Him not, and 'with' (ma’a) associates Him not.

Instruments limit only themselves and means are only effective upon other similar means. Their activities are found only in

things. The word ‘ago’ keeps things from being eternal (qidmah); the word 'already' shields them from beginninglessness; and the words 'if only' (lawla) wards off perfection (takmilah). Things become separate and thus they prove (the existence of) their Separator. They become distinguished and thus they prove their Distinguisher (muba’in). Through them their Maker manifests Himself to the powers of reasoning, and He becomes veiled to the sight through these powers. To these powers of reasoning imaginations appeal for a decision. And in them is substantiated (only) other than Him. From them is suspended the proof and through them He has revealed to .them the acknowledgement (iqrar) of His Unity

Confirmation (tasdiq) of God is made fast by the powers of reasoning, and faith in Him attains perfection through acknowledgment. There is no religiousness (diyanah) except after recognition (ma’rifah), no knowledge except through sincerity and no sincerity along with striking similitude. If one ascribes attributes for God, then he has .indeed drawn a similitude

So nothing in Creation is found in its Creator. All that is possible in it is impossible in its Maker. Movement (harakah) and stillness (a.s.ukun) do not affect Him. How should that which He affects (in others) have any effect upon Him, or that which He has originated recur for Him? Then His Essence would be disparate, His innermost center would be divided and His being Eternal would become an impossibility. How would ?then the Creator have a meaning different from the created

مَعْلُومٌ وَمَعْنَى الْخَالِقِ وَلا مَخْلُوقٌ وَتَأْوِيلُ السَّمْعِ

وَلا مَسْمُوعٌ لَيسَ مُذْ خَلَقَ اسْتَحَقَّ مَعْنَى الْخَالِقِ وَلا بِإِحْدَاثِهِ الْبَرَايَا اسْتَفَادَ مَعْنَى الْبَارِئِيَّهِ كَيفَ وَلا تُغَيِّبُهُ [تَغِيبُهُ] مُذْ وَلا تُدْنِيهِ قَدْ وَلا يَحْجُبُهُ لَعَلَّ وَلا يُوَقِّتُهُ مَتَى وَلا يَشْتَمِلُهُ حِينٌ وَلا تُقَارِنُهُ مَعَ إِنَّمَا تَحُدُّ الأَدَوَاتُ أَنْفُسَهَا وَتُشِيرُ الْآلَهُ إِلَى نَظَائِرِهَا وَفِی الأَشْيَاءِ يُوجَدُ أَفْعَالُهَا مَنَعَتْهَا مُذُ الْقِدْمَهَ وَحَمَتْهَا قَدُ الأَزَلِيَّهَ وَجَنَّبَتْهَا لَوْلا التَّكْمِلَهَ افْتَرَقَتْ فَدَلَّتْ عَلَى مُفَرِّقِهَا وَتَبَايَنَتْ فَأَعْرَبَتْ، عَن مُبَايِنِهَا بِهَا تَجَلَّى صَانِعُهَا لِلْعُقُولِ وَبِهَا احْتَجَبَ عَنِ الرُّؤْيَهِ وَإِلَيْهَا تَحَاكَمَ الأَوْهَامُ وَفِيهَا أُثْبِتَ غَيْرُهُ وَمِنْهَا أُنِيطَ الدَّلِيلُ وَبِهَا عَرَّفَهَا الإِقْرَارَ بِالْعُقُولِ يُعْتَقَدُ التَّصْدِيقُ بِاللَّهِ وَبِالإِقْرَارِ يَكْمُلُ الإِيمَانُ بِهِ لا دِيَانَهَ إِلا بَعْدَ مَعْرِفَهٍ وَلا مَعْرِفَهَ إِلا بِإِخْلاصٍ وَلا إِخْلاصَ مَعَ التَّشْبِيهِ وَلا نَفْیَ مَعَ إِثْبَاتِ الصِّفَاتِ لِلتَّشْبِيهِ فَكُلُّ مَا فِی الْخَلْقِ لا يُوجَدُ فِی خَالِقِهِ وَكُلُّ مَا يُمْكِنُ فِيهِ يَمْتَنِعُ فِی صَانِعِهِ لا تَجْرِی عَلَيْهِ الْحَرَكَهُ وَالسُّكُونُ وَكَيفَ يَجْرِی عَلَيْهِ مَا هُوَ أَجْرَاهُ أَوْ يَعُودُ فِيهِ مَا هُوَابْتَدَأَهُ إِذاً لَتَفَاوَتَتْ ذَاتُهُ وَلَتَجَزَّأَ كُنْهُهُ وَلامْتَنَعَ مِنَ الأَزَلِ مَعْنَاهُ وَلَمَّا كَانَ لِلْبَارِئِ مَعْنًى

If something from behind limited Him, then something in front would limit Him. If perfection (tamam) were seeking Him, imperfection would be upon Him. How should that which does not transcend (imtina’) temporality be worthy of (the Name) 'Beginningless'? How should that which does not transcend being produced (insha), produce the things (of the world)? There they would have arisen in Him a sign of having been made (masnu’) and He would become a proof (dalil) after having been .(the proven (madlul al-Ayah

There is no argument in absurd opinions(١); there is no answer when it (absurdity) is asked

p: ٣۶۶

١- Such as those presented above

about; and there is no glorification of Him in its meaning. Nor is there any absurdity in distinguishing Him from Creation, unless it be that the Independent accepts not to be made into two, nor does the Beginningless accepts to have a beginning.

There is no god but God, the All-High, and the Tremendous. They have cried lies that ascribe equals to God! They have gone astray into far-reaching error and suffered a manifest loss! May God's Blessings be upon Muhammad and his Pure Household.

Chapter ١٢: A Session of Al-Ridha' (a.s.)'s Debate With The Prominent Theologians From Among The Rhetoricians And The Various Religions

١٢-١ - Abu Ja'far Muhammad ibn Ali ibn Ahmad al-Ilaqi - the jurisprudent from Qum - may God be pleased with him - narrated that Abu Muhammad Al-Hassan ibn Muhammad ibn Ali ibn Sadaqa al-Qumi quoted on the authority of Abu Amro ibn Muhammad ibn Umar ibn Abdul Aziz Al-Ansari al-Kajji, on the authority of Al-Hassan ibn Muhammad al-Nowafali al-Hashemi,

When Ali ibn Musa Al-Ridha' (a.s.) went to see Al-Ma'mun, Al-Ma'mun ordered Al-Fadhl ibn Sahl to summon the prominent theologians from among the rhetoricians and the religions such as al-Jaseliq (the Catholic Archbishop), the High Rabbi, the Hindu High Priest, followers of Zoroaster,(١) Nestus the Roman medical scientist, and the rest of the

غَيْرُ الْمَبْرُوءِ وَلَوْ حُـدَّ لَهُ وَرَاءٌ إِذاً حُـدَّ لَهُ أَمَـامٌ وَلَوِ الْتُمِسَ لَهُ التَّمَامُ إِذاً لَزِمَهُ النُّقْصَانُ كَيْفَ يَسْـتَحِقُّ الأَزَلَ مَنْ لا يَمْتَنِعُ مِنَ الْحَـدَثِ وَكَيْفَ يُنْشِـئُ الأَشْـيَاءَ مَنْ لا يَمْتَنِعُ مِنَ الإِنْشَاءِ إِذاً لَقَامَتْ فِيهِ آيَهُ الْمَصْـنُوعِ وَلَتَحَوَّلَ دَلِيلًا بَعْـدَ مَا كَانَ مَدْلُولاً عَلَيْهِ لَيْسَ فِى مُحَالِ الْقَوْلِ حُجَّهٌ وَلا فِى الْمَسْأَلَهِ عَنْهُ جَوَابٌ

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١ - He was one of the disciples of a Prophet. It was said that he was sent to the children of Israel by a Prophet.

وَلا فِی مَعْنَاهُ لَهُ تَعْظِیمٌ وَلا فِی إِبَانَتِهِ عَنِ الْخَلْقِ ضَیْمٌ إِلا بِامْتِنَاعِ الأَزَلِیِّ أَنْ یُثَنَّی وَمَا لا بَدْأَ لَهُ أَنْ یُبْدَأَ لا إِلَهَ إِلا اللَّهُ الْعَلِیُّ الْعَظِیمُ کَذَبَ الْعَادِلُونَ بِاللَّهِ وَضَلُّوا ضَلالاً بَعِیداً وَخَسِرُوا خُسْرَاناً مُبِیناً وَصَلَّی اللَّهُ عَلَی مُحَمَّدٍ وَآلِهِ الطَّاهِرِینَ.

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بابُ ذکر مَجْلِسَ الرِّضا عَلَیْهِ السَّلامُ مَعَ أَهْلِ الأَدیان وَأَصْحاب المَقالات فِی التَّوحِید عِنْدَ الْمَأمُون

۱ - حَدَّثَنا أَبُو مُحَمَّد جَعْفَرِ بْنِ عَلِیِّ بْنِ أحْمَد الفَقِیه القُمِّیّ ثُمَّ الإیلاقی رَضِیَ الله عَنْهُ قالَ: أَخْبَرنا مُحَمَّد الحَسَن بْنِ مُحَمَّدِ بْنِ عَلِیِّ بْنِ صدقه القُمِّیّ قالَ: حَدَّثَنی أَبُو عمرو مُحَمَّدِ بْنِ عمر بْنِ عَبْد العَزِیز الأَنْصاری الکَجِّیُّ قالَ: حَدَّثَنی مَن سَمِعَ الحَسَن بْنِ مُحَمَّد النُّوفَلِیِّ ثُمَّ الهاشِمی یَقُولُ لَمَّا قَدِمَ عَلِیُّ بْنُ مُوسَی الرِّضَا عَلَیْهِ السَّلامُ عَلَی الْمَأْمُونِ أَمَرَ الْفَضْلَ بْنَ سَهْلٍ أَنْ یَجْمَعَ لَهُ أَصْحَابَ الْمَقَالاتِ مِثْلَ الْجَاثَلِیقِ وَرَأْسِ الْجَالُوتِ وَرُؤَسَاءِ الصَّابِئِینَ وَالْهِرْبِذِ الأَکْبَرِ وَأَصْحَابِ زَرْدَهُشْتَ وَنِسْطَاسَ الرُّومِیِّ وَالْمُتَکَلِّمِینَ لِیَسْمَعَ کَلامَهُ

theologians in order to hear their words, and those of Al-Ridha’ (a.s.). Al-Fadhl ibn Sahl gathered them together (in Al-Ma’mun's palace), and then he informed Al-Ma’mun about the meeting. Al-Ma’mun granted them permission to enter and received them .with hospitality and honor

Then he presented before them what he intended to do by saying, “I have gathered you for (a.s.omething) good and want you to have a debate with my cousin from Medina, who will come to me. Come to me tomorrow morning. None of you should be ”.absent

They said, “O Commander of the Faithful! We listen and obey you. God willing, we will ”.be here first thing in the morning

Al-Nawfali

said, “We were talking to Abil Hassan (a.s.) when Yasir - the servant who was in charge of serving Abil Hassan (a.s.) entered and told him, “O my master! Indeed the Commander of the Faithful expressed his greetings to you and said, May your brother be your ransom! Indeed the chief scientists, scholars from all religions and masters of speech from all nations have all gathered together here with me. Would you like to come to us and have a discussion with them? If you do not wish to do so, do not bother yourself. Even if you prefer, we do not mind coming to you. Then Abul Hassan said, “Express my greetings to him and tell him that I understand what you mean. God willing, I will come to you myself tomorrow morning.”

Al-Hassan ibn Muhammad al-Nawfali said, ‘When Yasir went out, the Imam (a.s.) turned to me and said, ‘O Nawfali! You are an Iraqi, and an Iraqi’s heart is not hard. So, what do think is your cousin’s intention in setting up a meeting between me and the pagans and scholars?”

Al-Nawfali answered, “May I be your ransom! He wants to test you, and wants to know how much knowledge you possess. He has, indeed, based his assumption on shaky grounds. By God, what he has set up is dangerous.”

The Imam (a.s.) asked, “And what has he set up?”

Al-Nawfali said, “The theologians and the heretics are different from the scholars. That is because a scholar does not deny the

undeniable, whereas rhetoricians, theologians, and polytheists are people who deny things and try to prove what is not true. If you argue with them and tell them that God is One, they would say, 'Prove His Oneness', and if you

وَكَلامَهُمْ فَجَمَعَهُمُ الْفَضْلُ بْنُ سَهْلٍ ثُمَّ أَعْلَمَ الْمَأْمُونَ بِاجْتِمَاعِهِمْ فَقَالَ: أَدْخِلْهُمْ عَلَيَّ فَفَعَلَ فَرَحَّبَ بِهِمُ الْمَأْمُونُ ثُمَّ قَالَ لَهُمْ إِنِّی إِنَّمَا جَمَعْتُكُمْ لِخَيْرٍ وَأَحْبَبْتُ أَنْ تُنَاظِرُوا ابْنَ عَمِّی هَذَا الْمَدَنِيَّ الْقَادِمَ عَلَيَّ فَإِذَا كَانَ بُكْرَةً فَاغْدُوا عَلَيَّ وَلا يَتَخَلَّفْ مِنْكُمْ أَحَدٌ فَقَالُوا: السَّمْعَ وَالطَّاعَةَ يَا أَمِيرَ الْمُؤْمِنِينَ نَحْنُ مُبْكِرُونَ إِنْ شَاءَ اللَّهُ تَعَالَی.

قَالَ الْحَسَنُ بْنُ مُحَمَّدٍ النَّوْفَلِيُّ فَبَيْنَا نَحْنُ فِی حَدِيثٍ لَنَا عِنْدَ أَبِی الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ إِذْ دَخَلَ عَلَيْنَا يَاسِرٌ وَكَانَ يَتَوَلَّی أَمْرَ أَبِی الْحَسَنِ عَلَيْهِ السَّلامُ فَقَالَ: يَا سَيِّدِی إِنَّ أَمِيرَ الْمُؤْمِنِينَ يُقْرِئُكَ السَّلامَ وَيَقُولُ فِدَاكَ أَخُوكَ إِنَّهُ اجْتَمَعَ إِلَيَّ أَصْحَابُ الْمَقَالاتِ وَأَهْلُ الأَدْيَانِ وَالْمُتَكَلِّمُونَ مِنْ جَمِيعِ الْمِلَلِ فَرَأْيُكَ فِی الْبُكُورِ عَلَيْنَا إِنْ أَحْبَبْتَ كَلامَهُمْ وَإِنْ كَرِهْتَ ذَلِكَ فَلا تَتَجَشَّمْ وَإِنْ أَحْبَبْتَ أَنْ نَصِيرَ إِلَيْكَ خَفَّ ذَلِكَ عَلَيْنَا فَقَالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ: أَبْلِغْهُ السَّلامَ وَقُلْ لَهُ: قَدْ عَلِمْتُ مَا أَرَدْتَ وَأَنَا صَائِرٌ إِلَيْكَ بُكْرَةً إِنْ شَاءَ اللَّهُ تَعَالَی.

قَالَ الْحَسَنُ بْنُ مُحَمَّدٍ النَّوْفَلِيُّ: فَلَمَّا مَضَی يَاسِرٌ الْتَفَتَ إِلَيْنَا، ثُمَّ قَالَ لِی: يَا نَوْفَلِيُّ، أَنْتَ عِرَاقِيٌّ، وَرِقَّةُ الْعِرَاقِيِّ غَيْرُ غَلِيظَةٍ؛ فَمَا عِنْدَكَ فِی جَمْعِ ابْنِ عَمِّكَ عَلَيْنَا أَهْلَ الشِّرْكِ وَأَصْحَابَ الْمَقَالاتِ؟ فَقُلْتُ: جُعِلْتُ فِدَاكَ، يُرِيدُ الامْتِحَانَ وَيُحِبُّ أَنْ يَعْرِفَ مَا عِنْدَكَ، وَلَقَدْ بَنَی عَلَی أَسَاسٍ غَيْرِ وَثِيقِ الْبُنْيَانِ، وَبِئْسَ وَاللَّهِ مَا بَنَی. فَقَالَ لِی: وَمَا بِنَاؤُهُ فِی هَذَا الْبَابِ؟ قُلْتُ: إِنَّ أَصْحَابَ الْكَلامِ وَالْبِدَعِ خِلافُ الْعُلَمَاءِ، وَذَلِكَ أَنَّ الْعَالِمَ

لا- يُنْكِرُ غَيْرَ الْمُنْكَرِ، وَأَصْحَابُ الْمَقَالاتِ وَالْمُتَكَلِّمُونَ وَأَهْلُ الشِّرْكِ أَصْحَابُ إِنْكَارٍ وَمُبَاهَتَةٍ؛ إِنِ احْتَجَجْتَ عَلَيْهِمْ بِأَنَّ اللَّهَ تَعَالَى وَاحِدٌ، قَالُوا صَحِّحْ وَحْدَانِيَّتَهُ، وَإِنْ قُلْتَ إِنَّ مُحَمَّداً رَسُولُ

say that Muhammad (a.s.) is the Messenger of God, they would say, 'Prove his Prophethood.' May I be your ransom! They confuse you and make you disprove your own proofs. They continue these false accusations until you back off."

Al-Nawfali added, "Then the Imam (a.s.) smiled and told me, 'O Al-Nawfali! Do you fear that they will disprove my argument?'"

Al-Nawfali said, 'No, by God! I have never worried about you, and I hope that God willing, God will make you victorious over them!'

The Imam (a.s.) asked again, 'O Nawfali! Would you like to know when Al-Ma'mun will feel regretful?' He answered, 'Yes.' The Imam (a.s.) said, 'When he (al-Ma'mun) hears me argue with the people of the Torah quoting their own Torah, with the people of the Gospel quoting their own Gospel, with the people of the Psalms quoting their own Psalms, with the Zoroastrians arguing in their Persian language, with the Romans in their own Latin, and with the rhetoricians using their very own rhetoric. So, if I close the avenues of argument in the face of each arguing party and disprove his claim, making him renounce his statement from its onset and referring to my own statement, then Al-Ma'mun will realize that he has not achieve what he aspires to achieve. It is then that he will feel regretful. And there is no

”’.strength save in the Highest, the Almighty God

On the following day, Al-Fadhl ibn Sahl went in a hurry to see the Imam (a.s.) and told him, “May I be your ransom! Your cousin is waiting for you. The people have gathered ”?together. When will you go to him

Al-Ridha’ (a.s.) told him, “You go ahead. God willing, I will come to you.” Then he (a.s.) made ablutions for praying, drank something, ate some soup with us and we all left. Then we reached Al-Ma’mun’s palace. The meeting was full of people. Muhammad ibn Ja’far, some of the Talibites and the Hashemites, and the Commanders of the .Army were amongst those present

When Al-Ridha’ (a.s.) entered, Al-Ma’mun stood up. Muhammad ibn Ja’far and all the Hashemites who were present there stood up for him. The Imam and Al-Ma’mun sat down while all the people were still standing, until Al-Ma’mun ordered them to sit down. Al-Ma’mun talked to the Imam (a.s.) for a while. Then Al-Ma’mun turned to the Catholic

اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالُوا ثَبِّتْ رِسَالَتَهُ ثُمَّ يُبَاهِتُونَ الرَّجُلَ وَهُوَ يُبْطِلُ عَلَيْهِمْ بِحُجَّتِهِ وَيُغَالِطُونَهُ حَتَّى يَتْرُكَ قَوْلَهُ فَاحْذَرْهُمْ جُعِلْتُ فِدَاكَ. قَالَ: فَتَبَسَّمَ عَلَيْهِ السَّلامُ ثُمَّ قَالَ: يَا نَوْفَلِيُّ أَفَتَخَافُ أَنْ يَقْطَعُونِي عَلَى حُجَّتِي؟ قُلْتُ: لا وَاللَّهِ، مَا خِفْتُ عَلَيْكَ قَطُّ، وَإِنِّي لأَرْجُو أَنْ يُظْفِرَكَ اللَّهُ بِهِمْ إِنْ شَاءَ اللَّهُ تَعَالَى. فَقَالَ لِي: يَا نَوْفَلِيُّ أَتُحِبُّ أَنْ تَعْلَمَ مَتَى يَنْدَمُ الْمَأْمُونُ؟ قُلْتُ: نَعَمْ. قَالَ: إِذَا سَمِعَ احْتِجَاجِي عَلَى أَهْلِ التَّوْرَاةِ بِتَوْرَاتِهِمْ، وَعَلَى أَهْلِ الإِنْجِيلِ بِإِنْجِيلِهِمْ، وَعَلَى أَهْلِ الزَّبُورِ بِزَبُورِهِمْ، وَعَلَى الصَّابِئِينَ بِعِبْرَانِيَّتِهِمْ، وَعَلَى أَهْلِ الْهَرَابِذَةِ

بِفَارِسِيَّتِهِمْ، وَعَلَى أَهْلِ الرُّومِ بِرُومِيَّتِهِمْ، وَعَلَى أَصْحَابِ الْمَقَالاتِ بِلُغَاتِهِمْ. فَإِذَا قَطَعْتُ كُلَّ صِنْفٍ وَدَحَضْتُ حُجَّتَهُ، وَتَرَكَ مَقَالَتَهُ وَرَجَعَ إِلَى قَوْلِي، عَلِمَ الْمَأْمُونُ أَنَّ الْمَوْضِعَ الَّذِي هُوَ بِسَبِيلِهِ لَيْسَ بِمُسْتَحِقٍّ لَهُ، فَعِنْدَ ذَلِكَ تَكُونُ النَّدَامَةُ مِنْهُ. وَلا حَوْلَ وَلا قُوَّةَ إِلا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

فَلَمَّا أَصْبَحْنَا أَتَانَا الْفَضْلُ بْنُ سَهْلٍ فَقَالَ لَهُ: جُعِلْتُ فِدَاكَ، ابْنُ عَمِّكَ يَنْتَظِرُكَ، وَقَدِ اجْتَمَعَ الْقَوْمُ. فَمَا رَأْيُكَ فِي إِتْيَانِهِ؟ فَقَالَ لَهُ الرِّضَا عَلَيْهِ السَّلامُ: تَقَدَّمْنِي وَإِنِّي صَائِرٌ إِلَى نَاحِيَتِكُمْ إِنْ شَاءَ اللَّهُ.

ثُمَّ تَوَضَّأَ وُضُوءَهُ لِلصَّلاةِ وَشَرِبَ شَرْبَةَ سَوِيقٍ وَسَقَانَا مِنْهُ، ثُمَّ خَرَجَ وَخَرَجْنَا مَعَهُ حَتَّى دَخَلْنَا عَلَى الْمَأْمُونِ. فَإِذَا الْمَجْلِسُ غَاصٌّ بِأَهْلِهِ، وَمُحَمَّدُ بْنُ جَعْفَرٍ فِي جَمَاعَةِ الطَّالِبِيِّينَ وَالْهَاشِمِيِّينَ، وَالْقُوَّادُ حُضُورٌ، فَلَمَّا دَخَلَ الرِّضَا عَلَيْهِ السَّلامُ قَامَ الْمَأْمُونُ وَقَامَ مُحَمَّدُ بْنُ جَعْفَرٍ وَجَمِيعُ بَنِي هَاشِمٍ، فَمَا زَالُوا وُقُوفاً وَالرِّضَا عَلَيْهِ السَّلامُ جَالِسٌ مَعَ الْمَأْمُونِ حَتَّى أَمَرَهُمْ بِالْجُلُوسِ فَجَلَسُوا. فَلَمْ يَزَلِ الْمَأْمُونُ مُقْبِلاً عَلَيْهِ يُحَدِّثُهُ سَاعَةً. ثُمَّ الْتَفَتَ إِلَى

Archbishop and said, “O Catholic Archbishop! This is my cousin Ali ibn Musa ibn Ja'far (a.s.). He is one of the children of (the Blessed Lady) Fatima (a.s.) - the daughter of our Prophet (S) - and Ali ibn Abi Talib (a.s.). I would like you to have a debate with him and be fair with him.

The Catholic Archbishop said, “O Commander of the Faithful! How can I argue with a man who argues with me using a Book which we have denied and a Prophet whom I do not believe in?”

Al-Ridha’ (a.s.) told him, “O Christian! Will you accept it if I present proofs from your Gospel?”

The Catholic Archbishop

said, “How could I reject what the Bible speaks about? I swear to God that I will ”.accept it even if I dislike it

”.Al-Ridha’ (a.s.) told him, “Ask whatever you wish to ask and receive your answer

The Catholic Archbishop said, “What is your opinion about the Prophethood of Jesus ”?(a.s.) and his Book? Do you deny either one of them

Al-Ridha’ (a.s.) said, “I admit to the Prophethood of Jesus (a.s.), his Book, and what he advised his nation to do- which his disciples accepted. However, I reject the Prophethood of any Jesus who has not professed the Prophethood of Muhammad, his ”.Book and what he (a.s.) advised his nation to do

”?The Catholic Archbishop said, “Aren't precepts proved through two just witnesses

The Imam (a.s.) said, “Yes.” The Catholic Archbishop said, “Therefore, name two witnesses other than the people of your own nation and ones whom Christianity does not reject to testify to the Prophethood of Muhammad. Likewise, ask us a similar thing ”.from people other than our own nation

Al-Ridha’ (a.s.) said, “O Christian! Now you are speaking fairly. Do you accept a just person who was given preference (over others) by the Messiah - Jesus (a.s.): the son ”?of (the Blessed Lady) Mary

”.The Catholic Archbishop said, “Who is the just one? Name him for me

”?The Imam (a.s.) said, “What is your opinion of John al-Daylami

الْجَاثَلِيقِ فَقَالَ: يَا جَاثَلِيقُ هَذَا ابْنُ عَمِّی عَلِیُّ بْنُ مُوسَی بْنِ جَعْفَرٍ وَهُوَمِنْ وُلْدِ فَاطِمَهَ بِنْتِ نَبِیِّنَا، وَابْنُ عَلِیِّ بْنِ أَبِی طَالِبٍ عَلَیْهِ السَّلَامُ فَأُحِبُّ أَنْ تُکَلِّمَهُ

وَتُحَاجَّهُ وَتُنْصِفَهُ.

فَقَالَ الْجَاثَلِيقُ: يَا أَمِيرَ الْمُؤْمِنِينَ كَيْفَ أُحَاجُّ رَجُلًا يَحْتَجُّ عَلَيَّ بِكِتَابٍ أَنَا مُنْكِرُهُ وَنَبِيٍّ لا أُومِنُ بِهِ؟

فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ: يَا نَصْرَانِيُّ، فَإِنِ احْتَجَجْتُ عَلَيْكَ بِإِنْجِيلِكَ أَتُقِرُّ بِهِ؟

قَالَ الْجَاثَلِيقُ: وَهَلْ أَقْدِرُ عَلَى دَفْعِ مَا نَطَقَ بِهِ الإِنْجِيلُ؟ نَعَمْ وَاللَّهِ أُقِرُّ بِهِ عَلَى رَغْمِ أَنْفِي.

فَقَالَ لَهُ الرِّضَا عَلَيْهِ السَّلَامُ: سَلْ عَمَّا بَدَا لَكَ، وَاسْمَعِ الجَوَابَ.

فَقَالَ الجاثَلِيقُ: مَا تَقُولُ فِي نُبُوَّةِ عِيسَى وَكِتَابِهِ؟ هَلْ تُنْكِرُ مِنْهُمَا شَيْئاً؟

قَالَ الرِّضَا: أنَا مُقِرٌّ بِنُبُوَّةِ عِيسَى وَكِتَابِهِ وَمَا بَشَّرَ بِهِ أُمَّتَهُ وَأَقَرَّتْ بِهِ الْحَوارِيُّونَ، وَكَافِرٌ بِنُبُوَّةِ كُلِّ عِيسَى لَمْ يُقِرَّ بِنُبُوَّةِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَبِكِتَابِهِ وَلَمْ يُبَشِّرْ بِهِ أُمَّتَهُ.

قَالَ الجاثْلِيقُ: أَلَيْسَ إِنَّمَا نَقْطَعُ الأَحْكَامَ بِشَاهِدَيْ عَدْلٍ؟

قَالَ عَلَيْهِ السَّلَامُ : بَلَى.

قَالَ: فَأَقِمْ شَاهِدَيْنِ مِنْ غَيْرِ أَهْلِ مِلَّتِكَ عَلَى نُبُوَّةِ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ) مِمَّنْ لَا تُنْكِرُهُ النَّصْرَانِيَّةُ، وَسَلْنَا مِثْلَ ذَلِكَ مِنْ غَيْرِ أَهْلِ مِلَّتِنَا.

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: اَلآنَ جِئْتَ بِالنَّصَفَهِ يَا نَصْرَانِيُّ. اَلَا تَقْبَلُ مِنِّي العَدْلَ المُقَدَّمَ عِنْدَ المَسِيحِ عِيسَى بْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ؟

قَالَ الجاثْلِيقُ: وَمَنْ هَذا العَدْلُ؟ سَمِّهِ لِي.

قَالَ: مَا تَقُولُ بِيُوحَنّا الدَّيْلَمِيِّ؟

The Catholic Archbishop said, “Bravo! Bravo!” You have mentioned the person loved the most by the Messiah.”

TheImam (a.s.) said, “Then I ask you to swear to and tell me whether or not the Bible says that John says, ‘The Messiah has informed me of the religion of Muhammad, the Arab, and has given me the glad tidings about him who will be (a Prophet) after him. Therefore, I gave the glad tidings of him to the disciples and they believed in him.’”

The Catholic Archbishop said, “John did quote

this from the Messiah. He did give the glad tidings of a man who will be a Prophet, his Household and his Trustees. He has not clarified when this will happen and has not ".named them so that we may know who they are

Al-Ridha' (a.s.) said, "If we bring someone here who can recite the Bible and he recites to you Muhammad's name, his Household, and his nation, will you believe in him?" The "!Catholic Archbishop said, "What a sound suggestion

Al-Ridha' (a.s.) turned to Nestus the Roman and asked him, "Have you memorized the "?third Book of the Bible

He answered, "I have thoroughly memorized it." Then the Imam (a.s.) addressed the Catholic Archbishop and said, "Can you recite the Bible?" The Catholic Archbishop said, ".“Yes, of course

The Imam (a.s.) said, "Then I will recite to you (a.s.ome verses from) the third Book. If Muhammad (a.s.), his Household, and his nation were mentioned in it, then bear witness! And if they have not been mentioned therein, then do not bear witness." Then the Imam (a.s.) recited to him some of the verses of the third Book until he (a.s.) reached the reference to the Prophet (S). He stopped reading and said, "O Christian! I challenge you to swear by the Messiah and his mother. Have you realized that I have ".knowledge of the Bible?" He replied, "Yes

The Imam recited to him some verses from the third Book concerning the reference to the Prophet, his Household and his community. Then the Imam

a.s.) said, “O Christian! What do you think now? These are the words of Jesus: the son) of (the Blessed Lady) Mary (a.s.). If you deny what the Bible says, then you will deny Moses (a.s.) and Jesus (a.s.). If you deny them, then it is incumbent (upon the people) to kill you since you have blasphemed against your Lord, your Prophet and your ”.Book

قَالَ: بَخٍ بَخٍ، ذَكَرْتَ أَحَبَّ النّاسِ إلى المَسِيحِ.

قَالَ: فَأَقْسَمْتُ عَلَيْكَ هَلْ نَطَقَ الإنْجِيلُ أَنَّ يُوحَنّا قَالَ: إنمَّا المَسِيحُ أخْبَرَنِى بِدِينِ مُحَمَّدٍ العَرَبِيِّ وَبَشَّرَنِى بِهِ أَنَّهُ يَكُونُ مِنْ بَعْدِهِ فَبَشَّرْتُ بِهِ الحَوَارِيِّينَ فَآمَنُوا بِهِ؟

قَالَ الجَاثْلِيقُ: قَدْ ذَكَرَ ذَلِكَ يُوحَنّا عَنِ المَسِيحِ وَبَشَّرَ بِنُبُوَّهِ رَجُلٍ وَبِأَهْلِ بَيْتِهِ وَوَصِيِّهِ وَلَمْ يُلَخِّصْ مَتى يَكُونُ ذَلِكَ، وَلَمْ تُسَمَّ لَنَا القَوْمُ فَنَعْرِفَهُمْ.

قَالَ الرِّضَا عَلَيْهِ السَّلاَمُ: فَإنْ جِئْنَاكَ بِمَنْ يَقْرَأُ الإنْجِيلَ فَتَلا عَلَيْكَ ذِكْرَ مُحَمَّدٍ وَأَهْلِ بَيْتِهِ وَأُمَّتِهِ، أَتُؤْمِنُ بِهِ؟

قَالَ: سَديداً.

قَالَ الرِّضَا عَلَيْهِ السَّلاَمُ لِنَسْطاسَ الرُّومِيِّ: كَيْفَ حِفْظُكَ لِلسِّفْرِ الثَّالِثِ مِنَ الإنْجِيلِ؟

قَالَ: مَا أحْفَظَنِى لَهُ.

ثُمَّ الْتَفَتَ إلى رَأسِ الجَالُوتِ فَقَالَ: أَلَسْتَ تَقْرَأُ الإنْجِيلَ؟ قَالَ: بَلَى لَعَمْرِى.

قَالَ: فَخُذْ عَلَى السِّفْرِ، فَإنْ كَانَ فِيهِ ذِكْرُ مُحَمَّدٍ وَأَهْلِ بَيْتِهِ وَأُمَّتِهِ فَاشْهَدوا لِى، وَإنْ لَمْ يَكُنْ فِيهِ ذِكْرُهُ فَلا تَشْهَدُوا لِى.

ثُمَّ قَرَأَ عَلَيْهِ السَّلاَمُ السِّفْرَ الثَّالِثَ، حَتّى إذَا بَلَغَ ذِكْرَ النَّبِيِّ صَلّى اللهُ عَلَيْهِ وَآلِهِ وَقَفَ ثُمَّ قَالَ: يَا نَصْرَانِيُّ إنّى أسْأَلُكَ بِحَقِّ المَسِيحِ وَأُمِّهِ، أَتَعْلَمُ أنّى عَالِمٌ بِالإنْجِيلِ؟ قَالَ: نَعَمْ.

ثُمَّ تَلاَ عَلَيْنَا ذِكْرَ مُحَمَّدٍ وَأَهْلِ بَيْتِهِ وَأُمَّتِهِ ثُمَّ قَالَ: مَا تَقُولُ يَا نَصْرَانِيُّ؟ هَذَا قَوْلُ عِيسَى بْنِ مَرْيَمَ عَلَيْهِ السَّلاَمُ فَإنْ كَذَّبْتَ بِمَا يَنْطِقُ بِهِ الإنْجِيلُ فَقَدْ كَذَّبْتَ مُوسَى وَعِيسَى عَلَيْهِمَا السَّلاَمُ، وَمَتى أَنْكَرْتَ هَذَا الذِّكْرَ

وَجَبَ عَلَيْكَ الْقَتْلُ لأَنَّكَ تَكُونُ قَدْ كَفَرْتَ بِرَبِّكَ وَنَبِيِّكَ وَبِكِتَابِكَ.

The Catholic Archbishop said, "I do not deny the clear things in the Bible, rather I profess them."

The Imam (a.s.) asked others who were present, "Bear witness that he professed."

Then the Imam (a.s.) told the Catholic Archbishop, "O Catholic Archbishop! Ask me any other questions that you wish to ask."

The Catholic Archbishop asked, "What about the disciples of Jesus (a.s.): the son of (the Blessed Lady) Mary (a.s.)? How many were they? And tell me about the scholars of the Bible. How many were they?"

Al-Ridha' (a.s.) said, "You have found the expert! As for (the number of) the disciples, they were twelve men. The best and the most learned of them was Aluqas (Luke). As for (the number of) Christian scholars, there were three men: John (Yohanna), 'the greatest', John at Qriqisiya, and John - the al-Daylami at Zijar, who made reference to the Prophet Muhammad (S). It is he who gave the good news to the nation of Jesus and the Children of Israel about the Prophet Muhammd."(1)

The Imam (a.s.) added, "O Christian! By God, we believe in the Jesus who believed in Muhammad (a.s.). We have nothing against Jesus (a.s.) except for his weakness and the paucity of his fasting and prayer."

The Catholic Archbishop said, "By God, you have corrupted your knowledge! Your affair has become weak! I thought that you were the most learned of the Muslims!"

Al-Ridha' (a.s.) asked, "Why?" The Catholic Archbishop said, "Since you said that

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1- "Jesus, seeing that great was the multitude of them that returned to their heart for to walk in the law of God, went up into the mountain, and abode all night in prayer, and when day was come he descended from the mountain, and chose twelve, whom

he called apostles, among whom is Judas, who was slain upon the cross. Their names are: Andrew and Peter his brother, fishermen; Barnabas, who wrote this, with Matthew the publican, who sat at the receipt of custom; John and James, sons of Zebedee; Thaddaeus and Judas; Bartholomew and Philip; James, and Judas Iscariot the traitor." [The Gospel of Barnabas, ١٤, Forty Days of Fasting and ١٢ Apostles.]

Jesus was weak with little fasting and praying, while Jesus never broke fasting by day ".and never slept at night. He always fasted during the day and prayed at night

Al-Ridha' (a.s.) said, "For whom did he fast and pray?" The Catholic Archbishop did not .answer, not knowing what to say

Al-Ridha' (a.s.) said, "I want to ask you a question." The Catholic Archbishop said, "Ask. ".I will respond to you if I know the answer

Al-Ridha' (a.s.) said, "Why do you deny that Jesus (a.s.) gave life to the dead with the "?Honorable the Exalted God's permission

The Catholic Archbishop said, "I denied that before, since whoever gives

قَالَ الجاثْلِيقُ: لا أُنْكِرُ مَا قَدْ بَانَ لِی فِی الإنْجِيلِ، وَإِنّی لَمُقِرٌّ بِهِ.

قَالَ الرِّضَا عَلَيْهِ السَّلَامُ: إشْهَدُوا عَلَی إقْرَارِهِ. ثُمَّ قَالَ: يَا جَاثْلِيقُ، سَلْ عَمّا بَدا لَکَ.

قَالَ الجَاثْلِيقُ: أخْبِرْنِی عَنْ حَوَارِيِّی عِيسَی بْنِ مَرْيَمَ عَلَيْهِ السَّلَامُ؛ کَمْ کَانَ عِدَّتَهُمْ؟ وَعَنْ عُلَمَاءِ الإنْجِيلِ؛ کَمْ کَانوا؟

قَالَ الرِّضَا عَلَيْهِ السَّلاَمُ: عَلَی الْخَبِيرِ سَقَطْتَ! أمّا الحَوَارِيُّونَ فَکَانُوا اثْنَیْ عَشَرَ رَجُلاً، وَکَانَ أَعْلَمَهُمْ وَأَفْضَلَهُمْ أَلُوقَا. وَأمّا عُلَمَاءُ النَّصَارَی فَکَانوا ثَلاثَةَ رِجَالٍ: يُوحَنّا الأکْبَرُ بِأَجّ، وَيُوحَنّا بِقِرْقِيسِيا، وَيُوحَنّا الدَّيْلَمِیِّ بِرَجَازَ. وَعِنْدَهُ کَانَ ذِکْرُ النَّبِیِّ صَلّی اللهُ عَلَيْهِ وَآلِهِ وَذِکْرُ أهْلِ بَيْتِهِ وَأُمَّتِهِ، وَهُوَ الَّذِی بَشَّرَ أُمَّةَ عِيسَی وَبَنِی إسْرَائِيلَ بِهِ.

ثُمَّ قَالَ لَهُ: يَا نَصْرَانِیُّ، وَاللهِ إنّا لَنُؤْمِنُ بِعِيسَی الَّذِی آمَنَ بِمُحَمَّدٍ صَلّی اللهُ عَلَيْهِ وَآلِهِ وَمَا نَنْقِمُ عَلَی عِيساکُمْ شَيْئاً إلاّ ضَعْفَهُ وَقِلَّةَ صِيامِهِ وَصَلاتِهِ.

قَالَ الجَاثْلِيقُ: أفْسَدْتَ وَاللهِ عِلْمَکَ وَضَعَّفْتَ أمْرَکَ وَمَا کُنْتُ ظَنَنْتُ إلاّ أنَّکَ أعْلَمُ أهْلِ الإسْلاَمِ! قَالَ الرِّضَا عَلَيْهِ السَّلاَمُ: وَکَيْفَ ذَاکَ؟

قَالَ الجاثْلِيقُ: مِنْ قَوْلِکَ أنَّ عِيسَی کَانَ ضَعِيفاً

قَلِيلَ الصِّيَامِ قَلِيلَ الصَّلَاةِ؛ وَمَا أَفْطَرَ عِيسَى يَوماً قَطُّ وَلَا نَامَ بِلَيْلٍ قَطُّ وَمَا زَالَ صَائِمَ الدَّهْرِ وَقَائِمَ اللَّيْلِ.

قَالَ الرِّضَا عَلَيْهِ السَّلَامُ: فَلِمَنْ كَانَ يَصُومُ وَيُصَلِّي؟! قَالَ: فَخَرِسَ الجَاثِلِيقُ وَانْقَطَعَ.

قَالَ الرِّضَا عَلَيْهِ السَّلَامُ: يَا نَصْرَانِيُّ، أَسْأَلُكَ عَنْ مَسْأَلَةٍ. قَالَ: سَلْ؛ فَإِنْ كَانَ عِنْدِي عِلْمُهَا أَجَبْتُكَ. قَالَ الرِّضَا عَلَيْهِ السَّلَامُ: مَا أَنْكَرْتَ أَنَّ عِيسَى عَلَيْهِ السَّلَامُ كَانَ يُحْيِي المَوْتَى بِإِذْنِ اللهِ عَزَّ وَجَلَّ؟

قَالَ الجَاثِلِيقُ: أَنْكَرْتُ ذَلِكَ مِنْ أَجْلِ أَنَّ مَنْ أَحْيَى المَوْتَى وَأَبْرَأَ الأَكْمَهَ وَالأَبْرَصَ فَهُوَ

life to the dead and heals the blind and the leprous is a lord worthy of being worshipped."

Al-Ridha' (a.s.) said, "Well. Indeed al-Yasa (Elija) did just as Jesus (a.s.) did. He walked on water, gave life to the dead, and healed the blind and the leprous. Why did his nation not adopt him as a Lord? Why did not anyone worship him as a god other than God?"

The Prophet Hezqeel (Ezekiel) (a.s.) did just what Jesus (a.s.) did. He gave life to thirty-five men sixty years after their death." Then the Imam (a.s.) turned towards the Catholic Archbishop and told him, "O Catholic Archbishop! Have you found the following about some of the youth of the Children of Israel in the Torah? When Bukht Nasr (Nebuchadnezzar) invaded Jerusalem, he chose from amongst the Children of Israel who were enslaved and took them with him to go to Babylon. Then the Honorable the Exalted God dispatched al-Yasa' for them and he gave life to them. This (a.s.tatement) is in the Torah. No one but an atheist would

".deny it

The Catholic Archbishop said, "I have heard about this and know it." The Imam (a.s.) said, "That is right."

Then the Imam (a.s.) said, "O Jew! See if I read the following Book of the Torah properly." The Imam (a.s.) then recited some of the verses from the Torah for us. The Jew who was surprised hearing how the Imam (a.s.) was reciting the Torah kept moving his body. He then faced the Christian and asked, "O Christian! Were these before Jesus (a.s.) or was Jesus (a.s.) before them?" The Catholic Archbishop said, ".“They were before him

Al-Ridha' (a.s.) said, "(People from) the Quraysh (tribe) gathered around God's Messenger Muhammad (a.s.) and asked him to give life to their dead. He (a.s.) sent along Ali ibn Abi Talib with them and told him, "Go to the cemetery and loudly call the people about whom they have asked, Say, "O so-and-so, so-and-so, etc." Tell them, "God's Messenger Muhammad (a.s.) says, 'Rise with the permission of the Honorable the Exalted God!' Then they will all arise and brush off the dust from their heads." The people from the Quraysh tribe walked towards them and asked them about their affairs. They told them that Muhammad was appointed as a Prophet. The people who had risen from the dead said, "We wish we had lived in his age and believed in him!"(١) The Prophet healed the blind, the leprous and the insane. He spoke with the beasts, ,the birds, the jinn

رَبٌّ مُسْتَحِقٌّ لأَنْ يُعْبَدَ.

قَالَ الرِّضَا

p: ٣٨١

١- This is referring to a miracle of God's Prophet (S) which has not been mentioned elsewhere. Thus it may be that this part of this tradition has been manipulated and is .unreliable.God knows best

عَلَيْهِ السَّلامُ: فَإِنَّ الْيَسَعَ قَدْ صَنَعَ مِثْلَ صُنْعِ عِيسَى عَلَيْهِ السَّلامُ: مَشَى عَلَى المَاءِ وَأَحْيَى المَوْتَى وَأَبْرَأَ الأَكْمَهَ وَالأَبْرَصَ، فَلَمْ تَتَّخِذْهُ أُمَّتُهُ رَبّاً، وَلَمْ يَعْبُدْهُ أَحَدٌ مِنْ دُونِ اللهِ عَزَّ وَجَلَّ. وَلَقَدْ صَنَعَ حِزْقِيلُ النَّبِيُّ عَلَيْهِ السَّلامُ مِثْلَ مَا صَنَعَ عِيسَى بْنِ مَرْيَمَ فَأَحْيَا خَمْسَةً وَثَلاثِينَ أَلْفِ رَجُلٍ مِنْ بَعْدِ مَوْتِهِمْ بِسِتِّينَ سَنَةً.

ثُمَّ الْتَفَتَ إِلى رَأسِ الجَالُوتِ فَقَالَ لَهُ: يَا رَأسَ الجَالُوتِ، أَتَجِدُ هَؤُلاءِ فِي شَبَابِ بَنِي إِسْرَائِيلَ فِي التَّوْرَاهِ؟ إِخْتَارَهُمْ بُخْتُ نُصَّرَ مِنْ سَبْيِ بَنِي إِسْرَائِيلِ حِينَ غَزا بَيْتَ المَقْدِسِ، ثُمَّ انْصَرَفَ بِهِمْ إِلى بَابِلَ فَأَرْسَلَهُ اللهُ عَزَّ وَجَلَّ إِلَيْهِمْ فَأَحْيَاهُمْ. هَذا فِي التَّوْرَاهِ لاَ يَدْفَعُهُ إِلاّ كَافِرٌ مِنْكُمْ. قَالَ رَأسُ الجَالُوتِ: قَدْ سَمِعْنَا بِهِ وَعَرَفْنَاهُ. قَالَ: صَدَقْتَ.

ثُمَّ قَالَ: يَا يَهُودِيُّ، خُذْ عَلَى هَذا السِّفْرِ مِنَ التَّوْرَاهِ.

فَتَلاَ عَلَيْهِ السَّلامُ عَلَيْنَا مِنَ التَّوْرَاهِ آيَاتٍ، فَأَقْبَلَ اليَهُودِيُّ يَتَرَجَّجُ لِقِرائَتِهِ وَيَتَعَجَّبُ! ثُمَّ أَقْبَلَ عَلَى النَّصْرَانِيِّ فَقَالَ: يَا نَصْرَانِيُّ، أَفَهَؤُلاءِ كَانُوا قَبْلَ عِيسَى أَمْ عِيسَى كَانَ قَبْلَهُمْ؟

قَالَ: بَلْ كَانُوا قَبْلَهُ.

فَقَالَ الرِّضَا عَلَيْهِ السَّلاَمُ: لَقَدِ اجْتَمَعَتْ قُرَيْشٌ عَلَى رَسُولِ اللهِ صَلّى اللهُ عَلَيْهِ وَآلِهِ فَسَأَلُوهُ أَنْ يُحْيِيَ لَهُمْ مَوْتَاهُمْ، فَوَجَّهَ مَعَهُمْ عَلِيَّ بْنُ أَبِي طَالِبٍ عَلَيْهِ السَّلاَمُ فَقَالَ لَهُ: إِذْهَبْ إِلى الجَبّانَه، فَنَادِ بِأَسْمَاءِ هَؤُلاءِ الرَّهْطِ الَّذِينَ يَسْأَلُونَ عَنْهُمْ بِأَعْلَى صَوْتِكَ: يَا فُلانُ وَيَا فُلانُ وَيَا فُلانُ، يَقُولُ لَكُمْ مُحَمَّدٌ رَسُولُ اللهِ (صَلّى اللهُ عَلَيْهِ وَآلِهِ) قُومُوا بِإِذْنِ اللهِ عَزَّ وَجَلَّ. فَقَامُوا يَنْفُضُونَ التُّرَابَ عَنْ رُؤوسِهِمْ. فَأَقْبَلَتْ قُرَيْشٌ يَسْأَلُونَهُمْ عَنْ أُمُورِهِمْ. ثُمَّ أَخْبَرُوهُمْ أَنَّ مُحَمَّداً بُعِثَ نَبِيّاً، فَقَالُوا: وَدِدْنَا أَنّا أَدْرَكْنَاهُ فَنُؤْمِنَ بِهِ. وَلَقَدْ أَبْرَأَ الأَكْمَهَ وَالأَبْرَصَ وَالمَجَانِينَ، وَكَلَّمَهُ البَهَائِمُ وَالطَّيْرُ وَالجِنُّ وَالشَّيَاطِينُ، وَلَمْ نَتَّخِذْهُ رَبّاً مِنْ دُونِ اللهِ عَزَّ وَجَلَّ،

and Satan. Still, we

do not adopt him as a Lord other than God. We do not deny the nobilities of any of these Prophets. But you who have adopted Jesus (a.s.) as a Lord, so then is it permissible for you to adopt al-Yasa and Hizqeel as two Lords, for they did just as Jesus (a.s.): the son of (the Blessed Lady) Mary (a.s.) did - acts such as giving life to the ?dead and else

Moreover, thousands of the Children of Israel left their homeland in fear of death due to plague. God made them die immediately. The people of the village built a fence around them, and left them there until their bones decayed. One of the Prophets of the Children of Israel passed by. He was amazed when he saw many decayed bones. The Honorable the Exalted God revealed to him, "Would you like Me to bring them to life so that you can admonish them?" The Prophet (S) said, "Yes, Lord!" Then the Honorable the Exalted God revealed to him, "Then call them." He said, "O decayed bones! Rise with God's permission." They all rose while brushing off the dust from ".their heads

Also Abraham - the friend of God the Merciful (a.s.) - took the birds, cut them into pieces, and put each piece on a mountain top. He called out to them and they came towards him. Moses the son of Imran (a.s.) and seventy of his companions whom he had chosen went to the mountain. They told Moses

a.s.), “You have seen God, then show Him to us.” Moses (a.s.) told them, “I have not) seen Him.” But they said, ‘…We shall never believe in thee until we see Allah (manifestly…’(1)

A thunderbolt struck them, and burnt them all up. Only Moses (a.s.) survived. Moses (a.s.) said, “O my Lord! I chose seventy men from among the Children of Israel and brought them to the mountain. Shall I return by myself? How shall my people believe what I must tell them? ‘If it had been Thy will Thou couldst have destroyed, long before, both them and me: wouldst Thou destroy us for the deeds of the foolish ones ” ’(among us?(2)

Then the Honorable the Exalted God gave life to them after their death. You cannot deny all these things which I have told you, for the Torah, the Bible, the Psalms of David and the Quran have mentioned them. If all those who gave life to the dead, healed the blind, the leprous and the mad were adopted as Lords other than God, ”?then you should also adopt them as Lords. O Christian! What is your opinion

وَلَمْ نُنْكِرْ لأَحدٍ مِنْ هَؤُلاءِ فَضْلَهُمْ. فَمَتى إتَّخَذْتُمْ عِيسَى رَبّاً جازَ لَكُمْ أنْ تَتَّخِذُوا الْيَسَعَ وَحِزْقِيلَ رَبّاً، لأَنَّهُمَا قَدْ صَنَعَا مِثْلَ مَا صَنَعَ عِيسَى بْنِ مَرْيَمَ عَلَيْهِ السَّلاَمُ مِنْ إحْيَاءِ المَوْتَى وَغَيْرِهِ. وَإنَّ قَوْماً مِنْ بَنِى إسْرَائِيلَ خَرَجُوا مِنْ بِلاَدِهِمْ مِنَ الطّاعُونِ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ فَأَمَاتَهُمُ اللهُ فِى سَاعَهٍ وَاحِدَهٍ، فَعَمَدَ أَهْلُ تِلْكَ الْقَرْيَهِ فَحَظَرُوا عَلَيْهِمْ حَظِيرَهً فَلَمْ يَزالُوا فِيهَا حَتّى نَخَرَتْ

p: ۳۸۴

Qur’an, ۲:۵۵ -۱

Qur’an, ۷:۱۵۵ -۲

عِظَامُهُمْ وَصَارُوا رَمِيماً. فَمَرَّ بِهِمْ نَبِيٌّ مِنْ أَنْبِيَاءِ بَنِى إِسْرَائِيلَ فَتَعَجَّبَ مِنْهُمْ وَمِنْ كَثْرَهِ العِظَامِ الْبَالِيَهِ، فَأَوْحَى اللهُ عَزَّ وَجَلَّ إِلَيْهِ: أَتُحِبُّ أَنْ أُحْيِيَهُمْ لَکَ فَتُنْذِرَهُمْ؟ قَالَ: نَعَمْ يَا رَبِّ.

فَأَوْحَى اللهُ عَزَّ وَجَلَّ إِلَيْهِ أَنْ نَادِهِمْ. فَقَالَ: أَيَّتُهَا العِظَامُ البَالِيَهُ، قُومِى بِإِذْنِ اللهِ عَزَّ وَجَلَّ. فَقَامُوا أَحْيَاءَ أَجْمَعِينَ يَنْفُضُونَ التُّرَابَ عَنْ رُؤُوسِهِمْ.

ثُمَّ إِنَّ إِبْرَاهِيمَ خَلِيلِ الرَّحْمَنِ عَلَيْهِ السَّلَامُ حِينَ أَخَذَ الطَّيْرَ فَقَطَّعَهُنَّ قِطَعاً، ثُمَّ وَضَعَ عَلَى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءاً، ثُمَّ نَادَاهُنَّ فَأَقْبَلْنَ سَعْياً إِلَيْهِ.

ثُمَّ مُوسَى بْنِ عِمْرَانَ عَلَيْهِ السَّلَامُ وَأَصْحَابُهُ السَّبْعُونَ الَّذِينَ اخْتَارَهُمْ؛ صَارُوا مَعَهُ إِلى الجَبَلِ فَقَالُوا لَهُ: إِنَّکَ قَدْ رَأَيْتَ اللهَ سُبْحَانُهُ، فَأَرِنَاهُ كَمَا رَأَيْتَهُ! فَقَالَ لَهُمْ: إِنّى لَمْ أَرَهُ.

فَقَالُوا: لَنْ نُؤْمِنَ لَکَ حَتّى نَرَى اللهَ جَهْرَهً. فَأَخَذَتْهُمُ الصَّاعِقَهُ فَاحْتَرَقوا عَنْ آخِرِهِمْ، وَبَقِى مُوسَى وَحِيداً فَقَالَ: يَا رَبِّ إِخْتَرْتُ سَبْعِينَ رَجُلاً مِنْ بَنِى إِسْرَائِيلَ فَجِئْتُ بِهِمْ وَأَرْجِعُ وَحْدِى! فَكَيْفَ يُصَدِّقُنِى قَوْمِى بِمَا أُخْبِرُهُمْ بِهِ؟ فَلَوْ شِئْتَ أَهْلَكْتَهُمْ مِنْ قَبْلُ وَإِيَّاىَ. أَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَاءُ مِنّا؟ فَأَحْيَاهُمُ اللهُ عَزَّ وَجَلَّ مِنْ بَعْدِ مَوْتِهِمْ.

وَكُلَّ شَيْءٍ ذَكَرْتُهُ لَکَ مِنْ هَذا لا تَقْدِرُ عَلَى دَفْعِهِ، لأَنَّ التَّوْرَاهَ وَالإِنْجِيلَ وَالزَّبُورَ وَالفُرْقَانَ قَدْ نَطَقَتْ بِهِ, فَإِنْ كَانَ كُلُّ مَنْ أَحْيَى المَوْتَى وَأَبْرَأَ الأَكْمَهَ وَالأَبْرَصَ وَالمَجَانِينَ يُتَّخَذُ رَبّاً مِنْ دُونِ اللهِ فَاتَّخِذْ هَؤُلاءِ كُلَّهُمْ أَرْبَاباً! مَا تَقُولُ يَا نَصْرَانِيُّ؟

".The Catholic Archbishop said, "Yes. You are right. There is no god but God

Then the Imam (a.s.) turned towards the High Rabbi and told him, "O Jew! Turn to me. I swear to you by the Ten Commandments which were sent down to Moses (the son of Imran) to tell me whether or not there exists

the following statement about the Prophet Muhammad and his nation in the Torah, “When the people of the last nation whose followers are the Rider of the Camel who extremely glorifies the Lord - new glorifications in new churches (implying mosques), then let the Children of Israel flee towards them and their dominion so that their hearts may be tranquil, since there will be swords in their hands with which they will take revenge on the unbelievers around the globe.” Is this not written in the Torah?”
”.The High Rabbi said, “Yes, we have found that written in this manner

Then the Imam (a.s.) asked the Catholic Archbishop, “O Christian! How is your knowledge of the Book of Sha'ya?” He answered, “I know it letter by letter.” Then the Imam (a.s.) asked them both, “Do you know that the following statement is made by him?, ‘O people! I have seen the picture of the Rider of the Donkey. He was wearing gowns of light. And I have seen the Rider of the Camel - who is as bright as the ”!moon.’” They answered, “Indeed Sha'ya did say that

Al-Ridha’ (a.s.) said, “O Christian! Do you know that Jesus (a.s.) said, ‘I am going to my Lord and your Lord, and the Paraclete is coming who shall testify to my truth just as I testified for him, and he shall explain everything to you, and he shall be the one to expose all the sins of nations, and he shall be the one

to smash down the pillars of unbelief?’” The Catholic Archbishop said, “We accept whatever you cite from the Bible.” The Imam (a.s.) said, “O Catholic Archbishop! Have you found this established in the Bible?” The Catholic Archbishop said, “Yes.” Al-Ridha’ (a.s.) said, “O Catholic Archbishop! When you lost the first Bible, with whom did you find it?” The Catholic Archbishop said, “We only lost the Bible for one day. Then we found it fresh (in its original state). John and Matthew brought it back to us.”

Al-Ridha’ (a.s.) asked him, “How little your knowledge of the Bible and its scholars is! If what you say is right, then why is there so much dispute amongst you with each other about the Bible? The reason is that there is

فَقَالَ الجَاثْلِيقُ: اَلقَوْلُ قَوْلُكَ، وَلا إلَهَ إلاّ اللهُ.

ثُمَّ الْتَفَتَ إلى رَأسِ الجَالُوتِ فَقَالَ: يَا يَهُودِيُّ، أقْبِلْ عَلَيَّ أسْأَلْكَ بِالعَشْرَهِ الآيَاتِ الَّتِى أُنْزِلَتْ عَلَى مُوسَى بْنِ عِمْرَانَ عَلَيْهِ السَّلاَمُ. هَلْ تَجِدُ فِى التَّوْرَاهِ مَكْتُوباً بِنَبَأ مُحَمَّدٍ صَلّى اللهُ عَلَيْهِ وَآلِهِ وَأُمَّتِهِ: إذَا جَاءَتِ الأُمَّهُ الأَخِيرَهُ أتْبَاعُ رَاكِبِ البَعِيرِ يُسَبِّحُونَ الرَّبَّ جِدّاً جِدّاً تَسْبِيحاً جَدِيداً فِى الكَنَائِسِ الجُدُدِ، فَلْيَفْزَعْ بَنُو إسْرَائِيلَ إلَيْهِمْ وَإلى مَلِكِهِمْ لِتَطْمَئِنَّ قُلُوبُهُمْ فَإنَّ بِأيْدِيهِمْ سُيُوفاً يَنْتَقِمُونَ بِهَا مِنَ الأُمَمِ الكَافِرَهِ فِى أقْطَارِ الأَرْضِ. أهَكَذا هُوَ فِى التَّوْرَاهِ مَكْتُوبٌ؟ قَالَ رَأسُ الجَالُوتِ: نَعَمْ! إنَّا لَنَجِدُهُ كَذَلِكَ. ثُمَّ قَالَ لِلْجَاثْلِيقِ: يَا نَصْرَانِيُّ! كَيْفَ عِلْمُكَ بِكِتَابِ شَعْيا عَلَيْهِ السَّلاَمُ؟ قَالَ: أعْرِفُهُ حَرْفاً حَرْفاً.

قَالَ لَهُمَا: أتَعْرِفَانِ هَذا مِنْ كَلامِهِ يَا قَوْمُ: إنّى رَأيْتُ صُورَهَ رَاكِبِ الحِمَارِ لابِساً جَلابِيبَ النُّورِ، وَرَأيْتُ رَاكِبَ البَعِيرِ ضَوؤهُ مِثْلَ ضَوْءِ القَمَرِ؟

فَقَالا: قَدْ قَالَ ذَلِکَ شَعْیا عَلَیْهِ السَّلاَمُ.

قَالَ الرِّضَا عَلَیْهِ السَّلاَمُ: یَا نَصْرَانِیُّ، هَلْ تَعْرِفُ فِی الإنْجِیلِ قَوْلَ عِیسَی عَلَیْهِ السَّلامُ: إنّی ذَاهِبٌ إلی رَبِّکُمْ وَرَبّی، وَالبَارْقَلِیطا جَاءَ هُوَ الَّذِی یَشْهَدُ لِی بِالحَقِّ کَمَا شَهِدْتُ، وَهُوَ الَّذِی یُفَسِّرُ لَکُمْ کُلَّ شَیءٍ، وَهُوَ الَّذِی یَبْدَأُ فَضَائِحَ الأُمَمِ، وَهُوَ الَّذِی یَکْسِرُ عَمُودَ الکُفْرِ؟

فَقَالَ الجَاثْلِیقُ: مَا ذَکَرْتَ شَیْئاً مِنَ الإنْجِیلِ إلاّ وَنَحْنُ مُقِرُّونَ بِهِ.

فَقَالَ: أتَجِدُ هَذا الإنْجِیلَ ثَابِتاً یَا جَاثْلِیقُ؟ قَالَ: نَعَمْ.

قَالَ الرِّضَا عَلَیْهِ السَّلاَمُ: یَا جَاثْلِیقُ، ألاَ تُخْبِرُنِی عَنِ الإنْجِیلِ الأَوَّلِ حِینَ افْتَقَدْتُمُوهُ عِنْدَ مَنْ وَجَدْتُمُوهُ، وَمَنْ وَضَعَ لَکُمْ هَذا الإنْجِیلَ؟

فَقَالَ لَهُ: مَا افْتَقَدْنَا الإنْجِیلَ إلاّ یَوْماً وَاحِداً حَتّی وَجَدْنَاهُ غَضّاً طَرِیّاً، فَأَخْرَجَهُ إلَیْنَا یُوحَنّا وَمَتّی. فَقَالَ لَهُ الرِّضَا عَلَیْهِ السَّلاَمُ: مَا أَقَلَّ مَعْرِفَتَکَ بِسُنَنِ الإنْجِیلِ وَعُلَمَائِهِ! فَإنْ کَانَ هَذا کَمَا تَزْعُمُ، فَلِمَ اخْتَلَفْتُمْ فِی الإنْجِیلِ؟ وَإنَّمَا وَقَعَ الاخْتِلافُ فِی هَذا الإنْجِیلِ الَّذِی فِی

controversy lies in the Bible which is in your hands today. Had it been the same as the first Bible, there would no disputes over it. However, I will clarify this for you myself. Know that when the first Bible was lost, the Christians gathered around their scholars and said to them, "'Jesus (a.s.): the son of (the Blessed Lady) Mary (a.s.) has been killed, and we have lost the Bible. You are the scholars. What do you have?' Luke, Mark and John told them, 'We have memorized the Bible. Do not worry about it. Do not forsake the churches. We will recite each Gospel of the Bible for you on each Sunday until we put it all together.' Then

Luke, Mark, John and Matthew gathered together and put together this Bible after you had lost the first one. These four students were of the first students. Did you know that?"

The Catholic Archbishop said, "I did not know this before. Now I have learned it from you due to your noble knowledge of the Bible. I heard things which you knew from you - things which my heart testifies to be the truth. Therefore, I have gained a much better understanding."

Al-Ridha' (a.s.) said, "How do you consider what they bear witness to?" The Catholic Archbishop said, "I completely accept whatever they say is right and bear witness to it." Then Al-Ridha' (a.s.) told Al-Ma'mun and those of his family and others who were present, "Be witnesses to this." They said, "We witness to that."

Then the Imam (a.s.) told the Catholic Archbishop, "I swear by the Son and his Mother(١) to tell us whether you know that Matthew said the following, 'The Messiah is the son of David, the son of Abraham, the son of Isaac, the son of Jacob, the son of Yehuda, the son of Khadrun.' Mark said the following regarding the lineage of Jesus (a.s.): the son of (the Blessed Lady) Mary (a.s.), 'He is God's Word placed in the human body. So it turned into the human form.' Moreover, Luke said, 'Jesus the son of Mary and his mother were humans made of flesh and blood. Then the Holy Spirit entered into them.' You also testify that

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١- Jesus (a.s.) and Saint Mary (a.s.)

Jesus had said the following about himself, 'O disciples! I will tell you the truth. No one will ascend the heavens, except for him who descends therefrom, except for the Rider of the Camel - the Seal of the Prophets, for he will ascend the heavens and then will descend there from.' What do you have to say about that?"

أَيَادِيكُمُ الْيَوْمَ. فَلَوْ كَانَ عَلَى الْعَهْدِ الأَوَّلِ لَمْ تَخْتَلِفُوا فِيهِ، وَلَكِنِّي مُفِيدُكَ عِلْمَ ذَلِكَ؛ إِعْلَمْ أَنَّهُ لَمَّا افْتُقِدَ الإِنْجِيلُ الأَوَّلُ اجْتَمَعَتِ النَّصَارَى إِلى عُلَمَائِهِمْ فَقَالُوا لَهُمْ: قُتِلَ عِيسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلاَمُ وَافْتَقَدْنَا الإِنْجِيلَ وَأَنْتُمُ العُلَمَاءُ، فَمَا عِنْدَكُمْ؟

فَقَالَ لَهُمْ أَلُوقَا وَمَرْقَابُوسُ: إِنَّ الإِنْجِيلَ فِي صُدُورِنَا وَنَحْنُ نُخْرِجُهُ إِلَيْكُمْ سِفْراً سِفْراً فِي كُلِّ أَحَدٍ، فَلا تَحْزَنُوا عَلَيْهِ، وَلا تُخْلُوا الكَنَائِسَ، فَإِنَّا سَنَتْلُوهُ عَلَيْكُمْ فِي كُلِّ أَحَدٍ سِفْراً سِفْراً حَتّى نَجْمَعَهُ كُلَّهُ. فَقَعَدَ أَلُوقَا وَمَرْقَابُوسُ وَيُوحَنّا وَمَتّى فَوَضَعُوا لَكُمْ هَذا الإِنْجِيلَ بَعْدَ مَا افْتَقَدْتُمُ الإِنْجِيلَ الأَوَّلَ. وَإِنَّما كَانَ هَؤلاءِ الأَرْبَعَةُ تَلامِيذَ تَلامِيذِ الأَوَّلِينَ. أَعَلِمْتَ ذَلِكَ؟ فَقَالَ الجَاثِلِيقُ: أَمّا هَذا فَلَمْ أَعْلَمْهُ، وَقَدْ عَلِمْتُهُ الآنَ، وَبَانَ لِي مِنْ فَضْلِ عِلْمِكَ بِالإِنْجِيلِ وَسَمِعْتُ أَشْيَاءَ مِمّا عَلِمْتُهُ، شَهِدَ قَلْبِي أَنَّها حَقٌّ فَاسْتَزَدْتُ كَثِيراً مِنَ الفَهْمِ.

فَقَالَ لَهُ الرِّضَا عَلَيْهِ السَّلاَمُ : فَكَيْفَ شَهَادَةُ هَؤلاءِ عِنْدَكَ؟

قَالَ: جَائِزَةٌ! هَؤلاءِ عُلَمَاءُ الإِنْجِيلِ، وَكُلُّ مَا شَهِدُوا بِهِ فَهُوَ حَقٌّ.

قَالَ الرِّضَا عَلَيْهِ السَّلاَمُ لِلْمَأْمُونِ وَمَنْ حَضَرَهُ مِنْ أَهْلِ بَيْتِهِ وَمِنْ غَيْرِهِ: إِشْهَدُوا عَلَيْهِ.

قَالوا: قَدْ شَهِدْنَا.

ثُمَّ قَالَ عَلَيْهِ السَّلاَمُ لِلْجَاثِلِيقِ: بِحَقِّ الابْنِ وَأُمِّهِ، هَلْ تَعْلَمُ أَنَّ مَتّى قَالَ إِنَّ الْمَسِيحَ هُوَ ابْنُ دَاوُودَ بْنِ إِبْرَاهِيمَ بْنِ إِسْحَاقَ بْنِ يَعْقُوبَ بْنِ يَهُوذا بْنِ خَضْرونَ؟ وَقَالَ مَرْقَابُوسُ فِي نَسَبِ عِيسَى بْنِ مَرْيَمَ عَلَيْهِ السَّلاَمُ إِنَّهُ

كَلِمَهُ اللهِ أَحَلَّهَا فِی جَسَدِ الآدَمِیِّ فَصَارَتْ إنْسانَاً. وَقَالَ أُلُوقَا إنَّ عِیسَی بْنَ مَرْیَمَ عَلَیْهِ السَّلاَمُ وَأُمَّهُ کَانا إنْسَانَیْنِ مِنْ لَحْمٍ وَدَمٍ، فَدَخَلَ فِیهَا الرُّوحُ القُدُسُ. ثُمَّ إنَّکَ تَقُولُ مِنْ شَهَادَهِ عِیسَی عَلَی نَفْسِهِ: حَقّاً أَقُولُ لَکُمْ یَا مَعْشَرَ الحَوَارِیِّینَ: إنَّهُ لاَ یَصْعَدُ إلی السَّمَاءِ إلاّ مَنْ نَزَلَ مِنْهَا إلاّ رَاکِبَ البَعِیرِ خَاتَمَ الأنْبِیَاءِ، فَإنَّهُ یَصْعَدُ إلی السَّمَاءِ وَیَنْزِلُ. فَمَا تَقُولُ فِی هَذا القَوْلِ؟

The Catholic Archbishop said, “These are the words of Jesus (a.s.). We do not deny them.” Al-Ridha’ (a.s.) said, “If so, what do you say about the testimonies of Luke, Mark and Matthew regarding Jesus (a.s.) and the lineage they attributed to him?”

The Catholic Archbishop said, “They ascribed lies to Jesus (a.s.).”

Al-Ridha’ (a.s.) said, “O people! Did he not just bear witness that they (Luke, Mark and Matthew) are the Scholars of the Bible and that what they say is the truth?” The Catholic Archbishop said, “O Scholar of the Muslims! I would like you to excuse me from discussing about these men.”

Al-Ridha’ (a.s.) said, “Fine. I will excuse you from that. O Christian! Ask me whatever you wish to ask.” The Catholic said, “Let someone else ask you questions. By Jesus (a.s.), I did not think that there was a scholar like you among the Muslims.”

Al-Ridha’ (a.s.) turned towards the High Rabbi and said, “Will you ask me questions or should I ask?” The High Rabbi said, “I will ask. However, I will not accept any proofs from you except those from the Torah, the Bible,

".the Psalms of David, or the Scriptures of Abraham and Moses

Al-Ridha' (a.s.) said, "Do not accept any of my proofs unless they are from the Torah as expressed by Moses (a.s.) - the son of Imran (a.s.), the Bible as expressed by Jesus (a.s.): the son of (the Blessed Lady) Mary (a.s.), or the Psalms of David as expressed by ".(.David (a.s

"?(.The High Rabbi said, "How can you prove the Prophethood of Muhammad (a.s

Al-Ridha' (a.s.) said, "Moses (a.s.) - the son of Imran, Jesus (a.s.) - the son of (the Blessed Lady) Mary (a.s.) and David (a.s.) - the Vicegerent of God on the Earth have ".testified to his Prophethood

".The High Rabbi said, "Provide evidence of the testimony of Moses the son of Imran

Al-Ridha' (a.s.) told him, "O Jew! Do you know that Moses said the following to the Children of Israel, 'A Prophet will come to you from among your brethren. Believe in him and obey him.' Do you know that the Children of Israel have no brethren other than the Children of Ishmael? Do you know about the ties of kinship between Israel and Ishmael and the relationship that existed between them from the past

قَالَ الجَاثْلِيقُ: هَذا قَوْلُ عِيسَى لاَ نُنْكِرُهُ.

قَالَ الرِّضَا عَلَيْهِ السَّلاَمُ: فَمَا تَقُولُ فِي شَهَادَةِ أُلُوقا وَمَرْقَابُوسَ وَمتّى عَلَى عِيسَى وَمَا نَسَبُوهُ إِلَيْهِ؟

قَالَ الجَاثْلِيقُ: كَذَبوا عَلَى عِيسَى.

فَقَالَ الرِّضَا عَلَيْهِ السَّلاَمُ: يَا قَوْمُ، أَلَيْسَ قَدْ زَكَّاهُمْ وَشَهِدَ أَنَّهُمْ عُلَمَاءُ الإنْجِيلِ وَقَوْلَهُمْ حَقٌّ.

فَقَالَ الجَاثْلِيقُ: يَا عَالِمَ المُسْلِمِينَ، أُحِبُّ أَنْ تَعْفِيَنِي مِنْ أَمْرِ هَؤلاءِ.

قَالَ الرِّضَا عَلَيْهِ السَّلاَمُ: فَإنّا

قَدْ فَعَلْنَا. سَلْ يَا نَصْرَانِيُّ عَمّا بَدَا لَکَ.

قَالَ الجَاثْلِيقُ: لِيَسْأَلْکَ غَيْرِی، فَلا وَحَقِّ الْمَسِيحِ مَا ظَنَنْتُ أَنَّ فِی عُلَمَاءِ الْمُسْلِمِينَ مِثْلَکَ.

فَالْتَفَتَ الرِّضَا عَلَيْهِ السَّلامُ إِلَی رَأْسِ الْجَالُوتِ فَقَالَ لَهُ: تَسْأَلُنِی أَوْ أَسْأَلُکَ؟

فَقَالَ: بَلْ أَسْأَلُکَ، وَلَسْتُ أَقْبَلُ مِنْکَ حُجَّةً إلاّ مِنَ التَّوْرَاةِ أَوْ مِنَ الإنْجِيلِ أَوْ مِنْ زَبُورِ دَاوُودَ أَوْ بِمَا فِی صُحُفِ إِبْرَاهِيمَ وَمُوسَی.

قَالَ الرِّضَا عَلَيْهِ السَّلاَمُ: لاَ تَقْبَلْ مِنّی حُجَّةً إلاّ بِمَا تَنْطِقُ بِهِ التَّوْرَاةُ عَلَی لِسَانِ مُوسَی بْنِ عِمْرَانَ، وَالإنْجِيلُ عَلَی لِسَانِ عِيسَی بْنِ مَرْيَمَ، وَالزَّبُورُ عَلَی لِسَانِ دَاوُودَ.

فَقَالَ رَأسُ الجَالُوتِ: مِنْ أيْنَ تُثْبِتُ نُبُوَّةَ مُحَمَّدٍ (صَلَّی اللهُ عَلَيْهِ وَآلِهِ)؟

قَالَ الرِّضَا عَلَيْهِ السَّلاَمُ: شَهِدَ بِنُبُوَّتِهِ مُوسَی بْنُ عِمْرَانَ وَعِيسَی بْنُ مَرْيَمَ وَدَاوُودُ خَلِيفَةُ اللهِ عَزَّ وَجَلَّ فِی الأرْضِ. فَقَالَ لَهُ: ثَبِّتْ قَوْلَ مُوسَی بْنِ عِمْرَانَ.

فَقَالَ لَهُ الرِّضَا عَلَيْهِ السَّلاَمُ: هَلْ تَعْلَمُ يَا يَهُودِيُّ أَنَّ مُوسَی أَوْصَی بَنِی إِسْرَائِيلَ فَقَالَ لَهُمْ: إِنَّهُ سَيَأْتِيكُمْ نَبِيٌّ مِنْ إِخْوَانِكُمْ. بِهِ فَصَدِّقُوا وَمِنْهُ فَاسْمَعُوا. فَهَلْ تَعْلَمُ أَنَّ لِبَنِی إِسْرَائِيلَ إِخْوَةً غَيْرَ وُلْدِ إِسْمَاعِيلَ إِنْ كُنْتَ تَعْرِفُ قَرَابَةَ إِسْرَائِيلَ مِنْ إِسْمَاعِيلَ وَالسَّبَبَ الَّذِی بَيْنَهُمَا

through Abraham (a.s.)?” The High Rabbi said, “These are the words of Moses. I do not deny them.” Al-Ridha’ (a.s.) asked him, “Has any Prophet other than Muhammad (a.s.) come from amongst the brethren of the Children of Israel?” He replied, “No.” Al-Ridha’ (a.s.) said, “Is this not correct in your opinion?” The High Rabbi said, “Yes, but I want ”.you to prove its correctness from the Torah

Al-Ridha’ (a.s.) asked him, “Do you deny that the Torah says the following to you? ‘There came light from Mount Sina. Light shined upon

us from Mount Sa'eer and it became apparent to us from Mount Faran.'" The High ".'Rabbi said, "I am familiar with these words, but I do not know what they mean

Al-Ridha' (a.s.) said, "I will inform you about them. What is meant when it says 'There came light from Mount Sina' is a reference to the Blessed the Sublime God's revelations to Moses (a.s.) on Mount Sina. And what is meant when it says, 'Light shined upon us from Mount Sa'eer' is a reference to the Mountain upon which the Honorable the Exalted God sent revelations to Jesus (a.s.) - the son of (the Blessed Lady) Mary (a.s.). Jesus (a.s.) was on that mountain. And what is meant when it says, 'and it became apparent to us from Mount Faran' is a reference to a mountain that is one day away from Mecca. As you and your friends said, the Prophet Sha'ya has said in the Torah that 'I have seen the picture of the Rider of the Donkey. He was wearing gowns of light. And I have seen the Rider of the Camel - who is as bright as the moon.' Who is the Rider of the Donkey? Who is the Rider of the Camel?" The High Rabbi said, "I do not know who they are." The Imam (a.s.) said, "The Rider of the Donkey is Jesus (a.s.) and the Rider of the Camel is Muhammad (a.s.). Do you deny that this is from the Torah?" The High Rabbi

".said, "No, I do not deny that

Then Al-Ridha' (a.s.) said, "Do you know the Prophet Hayquq (a.s.)?" The High Rabbi said, "Yes, I know him." The Imam (a.s.) said, "He has said the following which your Book has also stated, 'God brought down the Bay'an from Mount Faran. The heavens are filled with the glorification of Ahmad and his nation. He will carry his troops at sea just as he carries them on land. He will bring us a new Book after the destruction of the Holy House (in Jerusalem).' Did you know this (a.s.tatement) and do you believe in it?" The High Rabbi said, "In fact, the Prophet Hayquq (a.s.) has said this. I will not deny ".his words

مِنْ قِبَلِ إِبْرَاهِيمَ عَلَيْهِ السَّلاَمُ؟ فَقَالَ رَأسُ الجَالُوتِ: هَذا قَوْلُ مُوسَى لاَ نَدْفَعُهُ. فَقَالَ لَهُ الرِّضَا عَلَيْهِ السَّلاَمُ: هَلْ جَاءَكُمْ مِنْ إِخْوَهِ بَنِی إِسْرَائِيلَ نَبِیٌّ غَيْرُ مُحَمَّدٍ صَلَّی اللهُ عَلَيْهِ وَآلِهِ؟ قَالَ: لاَ. قَالَ الرِّضَا عَلَيْهِ السَّلاَمُ: أَوَلَيْسَ قَدْ صَحَّ هَذا عِنْدَكُمْ؟ قَالَ: نَعَمْ. وَلَكِنِّی أُحِبُّ أَنْ تُصَحِّحَهُ إِلَیَّ مِنَ التَّوْرَاهِ. فَقَالَ لَهُ الرِّضَا عَلَيْهِ السَّلاَمُ: هَلْ تُنْكِرُ أَنَّ التَّوْرَاهَ تَقُولُ لَكُمْ: جَاءَ النُّورُ مِنْ قِبَلِ طُورِ سَيْنَاءَ، وَأَضَاءَ لَنَا مِنْ جَبَلِ سَاعِيرَ، وَاسْتَعْلَنَ عَلَيْنَا مِنْ جَبَلِ فَارَانَ؟ قَالَ رَأسُ الجَالُوتِ: أَعْرِفُ هَذِهِ الكَلِمَاتِ وَمَا أَعْرِفُ تَفْسِيرَهَا.

قَالَ الرِّضَا عَلَيْهِ السَّلاَمُ: أَنَا أُخْبِرُکَ بِهِ: أَمَّا قَوْلُهُ: جَاءَ النُّورُ مِنْ قِبَلِ طُورِ سَيْنَاءَ، فَذَلِکَ وَحْیُ اللهِ تَبَارَکَ وَتَعَالَی الَّذِی أَنْزَلَهُ عَلَی جَبَلِ طُورِ سَيْنَاءَ. وَأَمَّا قَوْلُهُ: وَأَضَاءَ لَنَا مِنْ جَبَلِ سَاعِيرَ، فَهُوَ الجَبَلُ الَّذِی أَوْحَی اللهُ عَزَّ وَجَلَّ إِلی عِيسَی بْنِ مَرْيَمَ عَلَيْهِ

السَّلَامُ وَهُوَ عَلَيْهِ. وَأَمَّا قَوْلُهُ: وَاسْتَعْلَنَ عَلَيْنَا مِنْ جَبَلِ فَارَانَ، فَذَلِكَ جَبَلٌ مِنْ جِبَالِ مَكَّةَ، بَيْنَهُ وَبَيْنَهَا يَوْمٌ.

وَقَالَ شَعْيَاءُ النَّبِيُّ عَلَيْهِ السَّلَامُ فِي مَا تَقُولُ أَنْتَ وَأَصْحَابُكَ فِي التَّوْرَاةِ: رَأَيْتُ رَاكِبَيْنِ أَضَاءَتْ لَهُمُ الْأَرْضُ؛ أَحَدُهُمَا عَلَى حِمَارٍ وَالْآخَرُ عَلَى جَمَلٍ. فَمَنْ رَاكِبُ الْحِمَارِ وَمَنْ رَاكِبُ الْجَمَلِ؟ قَالَ رَأْسُ الْجَالُوتِ: لا أَعْرِفُهُمَا، فَخَبِّرْنِي بِهِمَا. قَالَ: أَمَّا رَاكِبُ الْحِمَارِ فَعِيسَى عَلَيْهِ السَّلَامُ، وَأَمَّا رَاكِبُ الْجَمَلِ فَمُحَمَّدٌ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. أَتُنْكِرُ هَذَا مِنَ التَّوْرَاةِ؟ قَالَ: لا، مَا أُنْكِرُهُ. ثُمَّ قَالَ الرِّضَا عَلَيْهِ السَّلَامُ: هَلْ تَعْرِفُ حَيْقُوقَ النَّبِيَّ عَلَيْهِ السَّلَامُ؟

قَالَ: نَعَمْ، إِنِّي بِهِ لَعَارِفٌ.

قَالَ: فَإِنَّهُ قَالَ، وَكِتَابُكُمْ يَنْطِقُ بِهِ: جَاءَ اللهُ تَعَالَى بِالْبَيَانِ مِنْ جَبَلِ فَارَانَ، وَامْتَلَأَتِ السَّمَاوَاتُ مِنْ تَسْبِيحِ أَحْمَدَ وَأُمَّتِهِ. يَحْمِلُ خَيْلَهُ فِي الْبَحْرِ كَمَا يَحْمِلُ فِي الْبَرِّ، يَأْتِينَا بِكِتَابٍ جَدِيدٍ بَعْدَ خَرَابِ بَيْتِ الْمَقْدِسِ. يَعْنِي بِالْكِتَابِ، الْفُرْقَانَ. أَتَعْرِفُ هَذَا وَتُؤْمِنُ بِهِ؟

قَالَ رَأْسُ الْجَالُوتِ: قَدْ قَالَ ذَلِكَ حَيْقُوقُ النَّبِيُّ عَلَيْهِ السَّلَامُ، وَلا نُنْكِرُ قَوْلَهُ.

Al-Ridha’ (a.s.) said, “David said in his Psalms which you have also read, ‘O my God! Appoint him who will establish the Sunna (practice) after the cessation (of the Prophets).’ Did you know of any Prophet other than Muhammad (a.s.) who has established the Sunna after the cessation (of the Prophets)?”

The High Rabbi said, “This is what is said by David. We do not deny it. However, he meant Jesus by that, and it is his era that was the age of cessation.” Al-Ridha’ (a.s.) told him, “You are wrong. In fact, Jesus (a.s.) endorsed the Sunna (practices) of the Torah until God pulled him up to Himself.

It is written in the Bible, ‘The son of pious woman will go, and the Paraclete(۱) will come after him. It is he who will preserve the bonds, explain everything to you, and testify to my truth just as I testified for him. I have brought you the examples, and he ”?will bring you the interpretations.’ Do you believe that this statement is in the Bible

”.The High Rabbi said, “Yes

Al-Ridha’ (a.s.) told him, “O the High Rabbi! I want to ask you about your Prophet Moses (a.s.). The High Rabbi said, “Ask.” The Imam (a.s.) said, “What is the evidence ”?for the Prophethood of Moses

The Jew said, “He brought miracles which the Prophets before him had not brought.” The Imam (a.s.) asked, “Could you give me an example?” The High Rabbi replied, “He split the sea, turned the cane into a running serpent, cleaved the stones so that springs gushed forth from them, took out his hand shining white for the onlookers, ”.and other signs the like of which other creatures were unable to bring

Al-Ridha’ (a.s.) told him, “You are right. They are proofs of his Prophethood. He brought the like of which other creatures were unable to bring. Is it obligatory on you to believe in whoever claims Prophethood and performs something which all other ”?creatures are unable to perform

The High Rabbi said, “No, since there is no one like Moses (a.s.) considering his position near his Lord and his closeness to Him. It is not incumbent upon us

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.(Paraclete: intercessor, advocate. Here it refers to the Prophet Muhammad (S -۱

to profess the Prophethood of whoever claims it, unless he brings us miracles similar to those brought by Moses (a.s.).”

The Imam (a.s.) said, “Then how come you admit the Prophethood of the other Prophets who preceded Moses who did not split the sea; nor did

قَالَ الرِّضَا عَلَيْهِ السَّلاَمُ: فَقَدْ قَالَ دَاوُودُ فِي زَبُورِهِ، وَأَنْتَ تَقْرَأُهُ: اَللَّهُمَّ ابْعَثْ مُقِيمَ السُّنَّهِ بَعْدَ الفَتْرَهِ. فَهَلْ تَعْرِفُ نَبِيّاً أَقَامَ السُّنَّهَ بَعْدَ الْفَتْرَهِ غَيْرَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ؟

قَالَ رَأسُ الجَالُوتِ: هَذَا قَوْلُ دَاوُودَ نَعْرِفُهُ وَلاَ نُنْكِرُ، وَلكِنْ عَنِيَ بِذَلِكَ عِيسَى، وَأَيَّامُهُ هِيَ الْفَتْرَهُ. قَالَ لَهُ الرِّضَا عَلَيْهِ السَّلاَمُ: جَهِلْتَ! إنَّ عِيسَى عَلَيْهِ السَّلاَمُ لَمْ يُخَالِفِ السُّنَّهَ، وَكَانَ مُوافِقاً لِسُنَّهِ التَّوْرَاهِ حَتّى رَفَعَهُ اللهُ إلَيْهِ. وَفِي الإنْجِيلِ مَكْتُوبٌ: إنَّ ابْنَ البَرَّهِ ذَاهِبٌ، وَالبَارْقَلِيطا جَاءَ مِنْ بَعْدِهِ، وَهُوَ الَّذِي يَحْفَظُ الآصَارَ، وَيُفَسِّرُ لَكُمْ كُلَّ شَيءٍ، وَيَشْهَدُ لِي كَمَا شَهِدْتُ لَهُ. أنَا جِئْتُكُمْ بِالأمْثَالِ وَهُوَ يَأتِيكُمْ بِالتَّأوِيلِ. أَتُؤْمِنُ بِهَذا فِي الإنْجِيلِ؟

قَالَ: نَعَمْ.

فَقَالَ لَهُ الرِّضَا عَلَيْهِ السَّلاَمُ: يَا رَأسَ الجَالُوتِ، أسْأَلُكَ عَنْ نَبِيِّكَ مُوسَى بْنِ عِمْرَانَ عَلَيْهِ السَّلاَمُ. فَقَالَ: سَلْ. قَالَ: مَا الحُجَّهُ عَلَى أنَّ مُوسَى ثَبَتَتْ نُبُوَّتُهُ؟

قَالَ اليَهُودِيُّ: إنَّهُ جَاءَ بِمَا لَمْ يَجِئْ بِهِ أَحَدٌ مِنَ الأنْبِيَاءِ قَبْلَهُ.

قَالَ لَهُ: مِثْلُ مَاذا؟

قَالَ: مِثْلُ فَلْقِ البَحْرِ، وَقَلْبِهِ العَصَا حَيَّهً تَسْعَى، وَضَرْبِهِ الحَجَرَ فَانْفَجَرَتْ مِنْهُ العُيُونُ، وَإخْرَاجِهِ يَدَهُ بَيْضَاءَ لِلنَّاظِرِينَ. وَعَلامَاتُهُ لاَ يَقْدِرُ الخَلْقُ عَلَى مِثْلِهَا.

قَالَ لَهُ الرِّضَا عَلَيْهِ السَّلاَمُ: صَدَقْتَ فِي أَنَّهُ كَانَتْ حُجَّتَهُ عَلَى نُبُوَّتِهِ أَنَّهُ جَاءَ بِمَا لاَ يَقْدِرُ الخَلْقُ عَلَى مِثْلِهِ. أفَلَيْسَ كُلُّ مَنِ ادَّعَى أَنَّهُ نَبِيٌّ ثُمَّ جَاءَ بِمَا لاَ يَقْدِرُ الخَلْقُ عَلَى مِثْلِهِ وَجَبَ عَلَيْكُمْ تَصْدِيقُهُ؟

قَالَ: لاَ. لأنَّ مُوسَى عَلَيْهِ السَّلاَمُ لَمْ يَكُنْ لَهُ

نَظِيرٌ، لِمَكَانِهِ مِنْ رَبِّهِ وَقُرْبِهِ مِنْهُ. وَلَا يَجِبُ عَلَيْنَا الإقْرَارُ بِنُبُوَّهِ مَنِ ادَّعَاهَا حَتَّى يَأْتِيَ مِنَ الأَعْلامِ بِمِثْلِ مَا جَاءَ بِهِ مَوسَى.

فَقَالَ الرِّضَا عَلَيْهِ السَّلَامُ: فَكَيْفَ أَقْرَرْتُمْ بِالأَنْبِيَاءِ الَّذِينَ كَانوا قَبْلَ مُوسَى عَلَيْهِ السَّلَامُ وَلَمْ

they cleave the stone so that twelve springs would gush forth from them; nor did they take their hands out shining white as Moses did; nor did they turn the cane into a running serpent."

The Jew replied, "I told you that if they performed miracles as evidence for their Prophethood which all other creatures were unable to perform, and if they brought something the like of which Moses had brought or they followed what Moses had brought, then it is incumbent upon us to believe in them."

Al-Ridha' (a.s.) told him, "O High Rabbi! What has prevented you from professing (the Prophethood of) Jesus (a.s.) - the son of (the Blessed Lady) Mary (a.s.)? Jesus (a.s.) brought the dead to life, healed the blind and the leprous, made birds formed of clay and breathed at them giving them life with God's permission."

The High Rabbi said, "It is said that he did that, but we did not see it."

Al-Ridha' (a.s.) said, "Have you seen the miracles performed by Moses? Have you not received this news by way of Moses's closest trustworthy companions who said he (a.s.) did them?" The High Rabbi said, "Yes. That is so."

The Imam (a.s.) said, "Well. The news about the miracles of Jesus (a.s.) - the son of (the Blessed Lady) Mary (a.s.) have

reached you in a similar fashion. Why then did you acknowledge Moses (a.s.) and believe in him, but you did not believe in Jesus?" The High Rabbi did not answer. Al-Ridha' (a.s.) said, "The same is true about Muhammad (a.s.) and his miracles. The same is true about any other Prophet appointed by God. One of the miracles of Muhammad (a.s.) was that he was a poor hired shepherd. He had not been taught anything. He did not go to any teachers. However, the Quran which he (a.s.) brought contains the stories of the Prophets (a.s.) and the associated news letter by letter. It has narrated the news of the past and the things to come in the future all the way up until the Resurrection Day. The Quran provided information about what they did in hiding or in their homes. He brought innumerable miracles." The High Rabbi said, "Neither the account about Jesus nor that about Muhammad are considered correct by us. It is not permissible to admit their Prophethood through what is not correct."

يَفْلُقُوا البَحْرَ وَلَمْ يُفَجِّرُوا مِنَ الحَجَرِ اثْنَى عَشَرَهَ عَيْناً وَلَمْ يُخْرِجُوا أيْدِيَهُمْ مِثْلَ إخْرَاجِ مُوسَى يَدَهُ بَيْضَاءَ وَلَمْ يَقْلِبُوا العَصَا حَيَّةً تَسْعَى؟

قَالَ اليَهُودِيُّ: قَدْ خَبَّرْتُکَ أنَّهُ مَتَى مَا جَاؤوا عَلَى نُبُوَّتِهِمْ مِنَ الآيَاتِ بِمَا لاَ يَقْدِرُ الخَلْقُ عَلَى مِثْلِهِ، وَلَوْ جَاؤوا بِمَا يَجِئُ بِهِ مُوسَى أوْ کَانَ عَلَى غَيْرِ مَا جَاءَ بِهِ مُوسَى وَجَبَ تَصْدِيقُهُمْ.

قَالَ لَهُ الرِّضَا عَلَيْهِ السَّلاَمُ: يَا رَأسَ الجَالُوتِ، فَمَا يَمْنَعُکَ مِنَ الإقْرَارِ بِعِيسَى بْنِ مَرْيَمَ وَقَدْ کَانَ يُحْيِي المَوْتَى وَيُبْرِءُ الأکْمَهَ

وَالأبْرَصَ وَيَخْلُقُ مِنَ الطِّينَ كَهَيْئَهِ الطَّيْرِ ثُمَّ يَنْفُخُ فِيهِ فَيَكونُ طَيْراً بِإِذْنِ اللهِ تَعالى؟

قَالَ رَأسُ الجَالُوتِ: يُقَالُ إنَّهُ فَعَلَ ذَلِكَ، وَلَمْ نَشْهَدْهُ!

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: أرَأَيْتَ مَا جاءَ بِهِ مُوسَى مِنَ الآيَاتِ؟ أشَاهَدْتَهُ؟ ألَيْسَ إنَّمَا جاءَتِ الأخْبَارُ مِنْ ثِقَاتِ أصْحَابِ مُوسَى أنَّهُ فَعَلَ ذَلِكَ؟ قَالَ: بَلَى.

قَالَ: فَكَذلِكَ أيْضاً. أتَتْكُمُ الأخْبَارُ المُتَوَاتِرَهُ بِمَا فَعَلَ عِيسَى بْنُ مَرْيَمَ عَلَيْهِ السَّلامُ. فَكَيْفَ صَدَّقْتُمْ بِمُوسَى وَلَمْ تُصَدِّقوا بِعِيسَى؟

فَلَمْ يَحْرَ جَواباً. قَالَ الرِّضَا عَلَيْهِ السَّلامُ: وَكَذلِكَ أمْرُ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَمَا جَاءَ بِهِ، وَأَمْرُ كُلِّ نَبِيٍّ بَعَثَهُ اللهُ. وَمِنْ آيَاتِهِ أنَّهُ كَانَ يَتِيماً فَقِيراً رَاعِياً أجِيراً، لَمْ يَتَعَلَّمْ كِتَاباً وَلَمْ يَخْتَلِفْ إلَى مُعَلِّم. ثُمَّ جَاءَ بِالقُرْآنِ الَّذِي فِيهِ قَصَصُ الأنْبِيَاءِ عَلَيْهِمُ السَّلامُ وَأخْبَارُهُمْ حَرْفاً حَرْفاً، وَأخْبَارُ مَنْ مَضَى وَمَنْ بَقِيَ إلى يَوْمِ القِيَامَهِ. ثُمَّ كَانَ يُخْبِرُهُمْ بِأَسْرَارِهِمْ وَمَا يَعْمَلُونَ فِي بُيُوتِهِمْ، وَجَاءَ بِآيَاتٍ كَثِيرَهٍ لاَ تُحْصَى.

قَالَ رَأسُ الجَالُوتِ: لَمْ يَصِحَّ عِنْدَنَا خَبَرُ عِيسَى وَلا خَبَرُ مُحَمَّدٍ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ). وَلاَ يَجُوزُ لَنَا أنْ نُقِرَّ لَهُمَا بِمَا لاَ يَصِحُّ.

Al-Ridha’ (a.s.) said, “Has the witness who testified for Jesus and Muhammad then given false testimony?” The High Rabbi did not answer him.

Then the Imam (a.s.) called the Zoroastrian High Priest. Al-Ridha’ (a.s.) told him, “Let me know about Zoroaster who considered himself to be a Prophet. What is your proof of his Prophethood?” The Zoroastrian High Priest said, “He had miracles which no one ever had before him. Of course, I have not seen him, but the stories of our ancestors tell us that he made legitimate for us things which others had not

".made legitimate. Therefore, we follow him

The Imam (a.s.) asked, "You believed in the stories which came to you about him, so you followed him, didn't you?" He replied, "Yes." The Imam (a.s.) said, "This is the case with all other nations. Stories came to them about what the Prophets had accomplished, and what Moses (a.s.), Jesus (a.s.), and Muhammad (a.s.) had all brought to them. So why didn't you believe in any of these Prophets, having believed in Zoroaster through the stories that came to you about him saying that he brought .forth what others did not?" The Zoroastrian High Priest froze in place

Then Al-Ridha' (a.s.) said, "O people! If any of you is opposed to Islam and wants to ask me any questions, then let him ask me without any shame." Imran As-Sa'bee who was an expert in theology stood up and said, "O Scholar of the people. I would not have asked you any questions if you had not invited me to ask. I have been to Kufa, Basra, Syria and Algeria. There I have met many theologians. However, none of them has been able to establish for me the proof that there is One who has no second other than Him and that He remains to be One Being. Will you permit me to ask you this question?" Al-Ridha' (a.s.) said, "If Imran As-Sab'ee is present among the people here, .it must be you." He said, "Yes. This is me." The Imam (a.s.) said, "O Imran! Ask

But I advise you to be fair. Avoid vain talk and nonsense." Imran said, "My Master! By God, I just want you to prove something which I can adhere to for me. Then I need not seek anything else." The Imam (a.s.) said, "Ask whatever you wish to ask." The crowds moved closer to Imran and crowded in on him. Imran As-Sa'bee asked, "Let me know of the first thing and what it created."

Al-Ridha' (a.s.) told him, "You asked. Now try to understand. As for the One, He has always been One Being. He has neither limits nor does He

قَالَ الرِّضَا عَلَيْهِ السَّلَامُ: فَالشَّاهِدُ الَّذِی شَهِدَ لِعِیسَی وَلِمُحَمَّدٍ صَلَّی اللهُ عَلَیْهِ وَآلِهِ شَاهِدُ زُورٍ! فَلَمْ یحِرْ جَوَاباً. ثُمَّ دَعَا عَلَیْهِ السَّلَامُ بِالْهِرْبِذِ الأَكْبَرِ، فَقَالَ لَهُ الرِّضَا عَلَيْهِ السَّلَامُ: أَخْبِرْنِی عَنْ زُرَدِهشْتَ الَّذِی تَزْعَمُ أَنَّهُ نَبِیٌّ؛ مَا حُجَّتُكَ عَلَی نُبُوَّتِهِ؟

قَالَ: إِنَّهُ أَتَی بِمَا لَمْ یَأْتِنَا أَحَدٌ قَبْلَهُ وَلَمْ نَشْهَدْهُ، وَلكِنَّ الأَخْبَارَ مِنْ أَسْلَافِنَا وَرَدَتْ عَلَیْنَا بِأَنَّهُ أَحَلَّ لَنَا مَا لَمْ یُحِلَّهُ غَیْرُهُ فَاتَّبَعْنَاهُ. قَالَ: أَفَلَیْسَ إِنَّمَا أَتَتْكُمُ الأَخْبَارُ فَاتَّبَعْتُمُوهُ؟

قَالَ: بَلَی. قَالَ: فَكَذلِكَ سَائِرُ الأُمَمِ السَّالِفَهِ؛ أَتَتْهُمُ الأَخْبَارُ بِمَا أَتَی بِهِ النَّبِیُّونَ وَأَتَی بِهِ مُوسَی وَعِیسَی وَمُحَمَّدٌ صَلَّی اللهُ عَلَیْهِ وَآلِهِ. فَمَا عُذْرُكُمْ فِی تَرْكِ الإِقْرَارِ لَهُمْ، إِذْ كُنْتُمْ إِنَّمَا أَقْرَرْتُمْ بِزُرَدِهشتَ مِنْ قِبَلِ الأَخْبَارِ الْمُتَوَاتِرَهِ بِأَنَّهُ جَاءَ بِمَا لَمْ یَجِئْ بِهِ غَیْرُهُ؟

فَانْقَطَعَ الْهِرْبِذُ مَكَانَهُ. فَقَالَ الرِّضَا عَلَيْهِ السَّلَامُ: یَا قَوْمُ، إِنْ كَانَ فِیكُمْ أَحَدٌ یُخَالِفُ الإِسْلَامَ وَأَرَادَ أَنْ یَسْأَلَ فَلْیَسْأَلْ غَیْرَ مُحْتَشِمٍ.

فَقَامَ إِلَیْهِ عِمْرَانُ الصَّابِی، وَكَانَ وَاحِداً فِی الْمُتَكَلِّمِینَ فَقَالَ: یَا عَالِمَ النَّاسِ، لَوْ لَا أَنَّكَ دَعَوْتَ إِلَی مَسْأَلَتِكَ لَمْ أُقْدِمْ

عَلَیْکَ بِالْمَسَائِلِ، فَلَقَدْ دَخَلْتُ الْکَوفَهَ وَالْبَصْرَهَ وَالشَّامَ وَالْجَزِیرَهَ وَلَقِیتُ الْمُتَکَلِّمِینَ فَلَمْ أَقَعْ عَلَی أَحَدٍ یُثْبِتُ لِی وَاحِداً لَیْسَ غَیْرُهُ قَائِماً بِوَحْدَانِیَّتِهِ، أَفَتَأْذَنُ أَنْ أَسْأَلَکَ؟

قَالَ الرِّضَا: إِنْ کَانَ فِی الْجَمَاعَهِ عِمْرَانُ الصَّابِی فَأَنْتَ هُوَ. قَالَ: أَنَا هُوَ.

قَالَ: سَلْ یَا عِمْرَانُ، وَعَلَیْکَ بِالنَّصفَهِ، وَإِیَّاکَ وَالْخَطَلَ وَالْجَوْرَ.

فَقَالَ: وَاللَّهِ یَا سَیِّدِی مَا أُرِیدُ إِلا أَنْ تُثْبِتَ لِی شَیْئاً أَتَعَلَّقُ بِهِ فَلا أَجُوزُهُ. قَالَ: سَلْ عَمَّا بَدَا لَکَ. فَازْدَحَمَ النَّاسُ وَانْضَمَّ بَعْضُهُمْ إِلَی بَعْضٍ.

فَقَالَ عِمْرَانُ الصَّابِیُّ: أَخْبِرْنِی عَنِ الکَائِنِ الأَوَّلِ وَعَمَّا خَلَقَ.

فَقَالَ لَهُ: سَأَلْتَ فَافْهَمْ. أَمَّا الْوَاحِدُ فَلَمْ یَزَلْ وَاحِداً کَائِناً لَا شَیءَ مَعَهُ بِلَا حُدودٍ وَأَعْرَاضٍ،

have transient qualities. He will always remain so. Then unprecedentedly He created a different creature with transient qualities and various different limits. He neither placed it in anything, nor did He limit it by anything. He neither created it like anything, nor did He create other thing like it. He then created the creatures in various shapes: pure and impure, different and alike, with various colors, flavors and tastes. He did not create them out of a need for them, nor did He create them to attain a higher rank. He did not sense any increase or decrease in Himself due to this Creation. O Imran! Do you understand this?" Imran said, "By God, yes my Master!"

The Imam (a.s.) added, "O Imran! Know that if He had created what He created since He needed them, He would have only created things by which He could fulfill His need. In that case, it would have been better for Him to

create several times more than what He created, since the more the helpers were, the more powerful their master would be. O Imran! In that case, His need would be a never-ending one. The more He created, the more newer needs appeared for Him. That is why we say that He did not create the creatures out of need. Through Creation He transfers the needs of some of them to others. And He makes some of them nobler than others without any need of the nobler one or without wanting to take any revenge against those whom He had debased. That is how He has created".

Imran asked, "Master! Was the Being known to Himself by His Own Self?" Al-Ridha' (a.s.) said, "It is the case that knowledge of something is required to distinguish it from other things, and to prove its existence through what it is negated about it. However, there was nothing else there to oppose Him to make it necessary to negate. Since there was only Him there was no need to establish limits. O Imran! Do you understand?"

Imran said, "Yes, by God, my Master! Then tell me, by what means did He come to know what He knew. Was it done by conscience or by something else?" Al-Ridha' (a.s.) said, "If it had been that His Knowledge was acquired by conscience, can't we then establish any limits for that conscience where Knowledge ends?" Imran answered, "There is no way out." The Imam (a.s.) then asked him, "Then

.what is that conscience?” Imran could not provide any answer

وَلاَ يَزَالُ كَذلِكَ، ثُمَّ خَلَقَ خَلْقاً مُبْتَدِعاً مُخْتَلِفاً بِأعْرَاضٍ وَحُدُودٍ مُخْتَلِفَهٍ، لاَ فِي شَيءٍ أقَامَهُ وَلاَ فِي شيءٍ حَدَّهُ وَلاَ عَلَى شَيءٍ حَذَاهُ وَمَثَّلَهُ لَهُ. فَجَعَلَ الْخَلْقَ مِنْ بَعْدِ ذَلِكَ صِفْوَةً وَغَيْرَ صِفْوَهٍ وَاخْتِلاَفاً وَائْتِلاَفاً وَألْوَاناً وَذَوْقاً وَطَعْماً، لا لِحاجَهٍ كَانَتْ مِنْهُ إلى ذَلِكَ وَلا لِفَضْلِ مَنْزِلَهٍ لَمْ يَبْلُغْهَا إلاَّ بِهِ، وَلا أرَى لِنَفْسِهِ فِيمَا خَلَقَ زِيَادَهً وَلا نُقْصَاناً. تَعْقِلُ هَذا يَا عِمْرَانُ؟

قَالَ: نَعَمْ وَ اللهِ يَا سَيِّدِي.

قَالَ: وَاعْلَمْ يَا عِمْرَانُ أنَّهُ لَوْ كَانَ خَلَقَ مَا خَلَقَ لِحَاجَهٍ لَمْ يَخْلُقْ إلاَّ مَنْ يَسْتَعِينُ بِهِ عَلَى حَاجَتِهِ، وَلَكَانَ يَنْبَغِي أنْ يَخْلُقَ أضْعَافَ مَا خَلَقَ لأَنَّ الأَعْوَانَ كُلَّمَا كَثُرُوا كَانَ صَاحِبُهُمْ أقْوَى. وَالحَاجَهُ يَا عِمْرَانُ لاَ يَسَعُهَا لأَنَّهُ كَانَ لَمْ يُحْدِثْ مِنَ الخَلْقِ شَيْئاً إلاّ حَدَثَتْ بِهِ حَاجَهٌ أُخْرَى. وَلِذَلِكَ أقُولُ: لَمْ يَخْلُقِ الخَلْقَ لِحَاجَهٍ وَلكِنْ نَقَلَ بِالخَلْقِ الحَوَائِجَ بَعْضَهُمْ إلى بَعْضٍ، وَفَضَّلَ بَعْضَهُمْ عَلَى بَعْضٍ بِلاَ حَاجَهٍ مِنْهُ إلى فَضْلٍ وَلاَ نِقْمَهٍ مِنْهُ عَلَى مَنْ أذَلَّ. فَلِهذَا خَلَقَ.

قَالَ عِمْرَانُ: يَا سَيِّدِي، هَلْ كَانَ الكَائِنُ مَعْلُوماً فِي نَفْسِهِ عِنْدَ نَفْسِهِ؟

قَالَ الرِّضَا عَلَيْهِ السَّلاَمُ: إنَّما يَكُونُ المَعْلَمَهُ بِالشَّيءِ لِنَفْي خِلاَفِهِ وَلِيَكُونَ الشَّيءُ نَفْسُهُ بِمَا نُفِيَ عَنْهُ مَوْجُوداً، وَلَمْ يَكُنْ هُناكَ شَيءٌ يُخَالِفُهُ فَتَدْعُوهُ الحَاجَهُ إلى نَفْيِ ذَلِكَ الشَّيءِ عَنْ نَفْسِهِ بِتَحْدِيدِ مَا عَلِمَ مِنْهَا. أفَهِمْتَ يَا عِمْرَانُ؟

قَالَ: نَعَمْ وَاللهِ. سَيِّدِي فَأخْبِرْنِي بِأيِّ شَيءٍ عَلِمَ مَا عَلِمَ. أبِضَمِيرٍ أمْ بِغَيْرِ ذَلِكَ؟

قَالَ الرِّضَا عَلَيْهِ السَّلاَمُ: أرَأَيْتَ إذَا عَلِمَ بِضَمِيرٍ هَلْ يَجِدُ بُدّاً مِنْ أنْ يَجْعَلَ لِذَلِكَ الضَّمِيرِ حَدّاً تَنْتَهِي إلَيْهِ المَعْرِفَهُ؟ قَالَ عِمْرَانُ: لاَ بُدَّ مِنْ ذَلِكَ.

قَالَ الرِّضَا عَلَيْهِ السَّلاَمُ: فَمَا ذَلِكَ الضَّمِيرُ؟ فَانْقَطَعَ وَلَمْ يَحْرِ

جَوَاباً.

Al-Ridha' (a.s.) said, "Never mind. O Imran! If I now ask you about that conscience and whether you can recognize it through another conscience, and you answer if the affirmative, have you not then disproved your own statement and claim? O Imran! Is it not more proper for you to know that the One cannot be described by a conscience? And that the most that can be said about Him is that He has done something, or ?created something

He is not such that one can conceive any directions or parts for Him as can be imagined for the creatures and their parts. Understand this and base your proper ".knowledge on it

Imran asked, "O my Master! Can you let me know what are the types of limits for His "?creatures? What is the meaning and what are the varieties of His creatures

The Imam (a.s.) said, "You asked. Now understand. In fact, there are six types of limits for His creatures. These are the tangibles; the weighable; the seeable; those that have no weight - that is spirit; those that are seeable but are without any weight, are untouchable, intangible, colorless, and tasteless; and the measurable that are the widths, the forms, width and height. Included amongst them are deeds and movements which make things, act upon them, change them from one state to another, increase them, or reduce them. As for deeds and movements, they pass by .since they have no more time than that which is ordained for their need

Whenever a deed is finished and the movement is stopped it ends, but its effects ”.remain just like talking which ends but its effect remains

Imran said, “O my Master! Will you let me know about the Creator? If He is One, there is nothing other than Him and there is nothing with Him, has He not changed (His ”?Essence) through creating the creatures

Al-Ridha’ (a.s.) told him, “He is Eternal. The Honorable the Exalted does not change due to creating the creatures. However, the creatures change through the changes ”.which He exerts upon them

”?Imran asked, “O my Master! With what have we recognized Him

Al-Ridha’ (a.s.) said, “With something other than Him.” Imran asked, “What is something other than Him?” Al-Ridha’ (a.s.) said, “His Volition, His Name, His Attribute, ”.(and the like which are all originated, created and managed (by Him

قَالَ الرِّضَا عَلَيْهِ السَّلَامُ: لا بَأسَ إنْ سَألْتُكَ عَنِ الضَّمِيرِ نَفْسِهِ، تَعْرِفُهُ بِضَمِيرٍ آخَرَ؟ فَإنْ قُلْتَ نَعَمْ، أفْسَدْتَ عَلَيْكَ قَوْلَكَ وَدَعْوَاكَ يَا عِمْرَانُ. ألَيْسَ يَنْبَغِى أنْ تَعْلَمَ أنَّ الوَاحِدَ لَيْسَ يُوصَفُ بِضَمِيرٍ وَلَيْسَ يُقَالُ لَهُ أكْثَرَ مِنْ فِعْلٍ وَعَمَلٍ وَصُنْعٍ، وَلَيْسَ يُتَوَهَّمُ مِنْهُ مَذاهِبُ وَتَجْزِيَهٍ كَمَذَاهِبِ المَخْلُوقِينَ وَتَجْزِيَتِهِمْ؟ فَاعْقِلْ ذَلِكَ وَابْنِ عَلَيْهِ مَا عَلِمْتَ صَواباً.

قَالَ عِمْرَانُ: يَا سَيِّدِى، ألاَ تُخْبِرُنِى حُدُودَ خَلْقِهِ كَيْفَ هِىَ؟ وَمَا مَعَانِيهَا؟ وَعَلَى كَمْ نَوْعٍ يَكُونُ؟

قَالَ: قَدْ سَألْتَ فَاعْلَمْ أنَّ حُدُودَ خَلْقِهِ عَلَى سِتَّةِ أنْوَاعٍ: مَلْمُوسٍ وَمَوْزُونٍ وَمَنْظُورٍ إلَيْهِ وَمَا لاَ ذَوْقَ لَهُ وَهُوَ الرُّوحُ وَمِنْهَا مَنْظُورٌ إلَيْهِ وَلَيْسَ لَهُ وَزْنٌ وَلاَ لَمْسٌ وَلاَ حِسٌّ وَلاَ لَوْنٌ وَلاَ ذَوْقٌ وَالتَّقْدِيرُ وَالأعْرَاضُ وَالصُّوَرُ وَالطُّولُ وَالْعَرْضُ، وَمِنْهَا العَمَلُ وَالحَرَكَاتُ الَّتِى

تَصْنَعُ الأَشْيَاءَ وَتَعْمَلُهَا وَتُغَيِّرُهَا مِنْ حَالٍ إلى حَالٍ وَتَزِيدُهَا وَتُنْقِصُهَا. فَأَمّا الأعْمَالُ وَالحَرَكَاتُ فَإنَّهَا تَنْطَلِقُ لأنَّهُ لا وَقْتَ لَها أكْثَرَ مِنْ قَدْرِ مَا يُحْتَاجُ إلَيْهِ. فَإذَا فَرَغَ مِنَ الشَّىءِ انْطَلَقَ بِالحَرَكَهِ وَبَقِىَ الأَثَرُ وَيَجْرى مَجْرَى الكَلاَمِ، يَذْهَبُ وَيَبْقَى أثَرُهُ.

قَالَ عِمْرَانُ: يَا سَيِّدِى، ألاَ تُخْبِرُنِى عَنِ الخَالِقِ إذَا كَانَ وَاحِداً لاَ شَىءَ غَيْرَهُ وَلاَ شَىْءَ مَعَهُ؟ ألَيْسَ قَدْ تَغَيّرَ بِخَلْقِهِ الخَلْقُ؟

قَالَ لَهُ الرِّضَا عَلَيْهِ السَّلاَمُ: قَدِيمٌ لَمْ يَتَغَيّرْ عَزَّ وَجَلَّ بِخَلْقِهِ الخَلْقُ وَلكِنَّ الخَلْقَ يَتَغَيّرُ بِتَغَيُّرِهِ.

قَالَ عِمْرَانُ: يَا سَيِّدِى فَبِأَىِّ شَىْءٍ عَرَفْنَاهُ؟

قَالَ: بِغَيْرِهِ.

قَالَ: فَأىُّ شَىءٍ غَيْرُهُ؟

قَالَ الرِّضَا عَلَيْهِ السَّلاَمُ: مَشِيَّتُهُ وَاسْمُهُ وَصِفَتُهُ وَمَا أشْبَهَ ذَلِكَ، وَكُلُّ ذَلِكَ مُحْدَثٌ مَخْلُوقٌ مُدَبَّرٌ.

Imran said, “O my Master! Then what is He?” The Imam (a.s.) replied, “He is Light. That means that He guides His creatures from among the people of the heavens and the Earth. You have no rights incumbent upon me more than my professing His Unity to you.”

Imran said, “O my Master! Was He not silent before creating the creatures and then He spoke?”

Al-Ridha’ (a.s.) said, “Silence does not exist unless there is some utterance before it. An example of this is that it is not said that the lamp is silent and does not utter; nor is it said that the lamp shines implying that it wants to do something to us. The light shining from the lamp is not considered to be the act of the lamp. It is not something separate from the lamp. Therefore, when it is illuminating us we say that it was lit for us

by which we found our way around. Through this example you can find what you are ".after and become enlightened in your affairs

Imran said, "O my Master! I thought that the Ever-Being is changed in His own ".Essence by His action of creating the creatures

Al-Ridha' (a.s.) said, "O Imran! What you said that the Ever-Being will change in one or another way (by acting) and that this change will affect His own Essence, and thereby changes Him. O Imran! Have you ever seen that the changes in fire change it? Have you ever seen heat burn itself? Have you ever seen an eye see itself?" Imran said, "No I have not. O my Master! Will you let me know whether He is in the creatures or the creatures are in Him?" Al-Ridha' (a.s.) said, "O Imran! He is Exalted and above all that. He is not in the creatures; nor are the creatures in Him. He is High above that. I will teach you what you do not know. There is no strength save in God. Tell me about the mirror: are you in it or is it in you? O Imran! If neither one of you is in the other, then by "?what thing do you reason that you can see your own reflection in it

Imran said, "Through the light between me and the mirror." Al-Ridha' (a.s.) said, "Can "?you see more of that light in the mirror than what you see in your own eyes

'He answered, "Yes." Al-Ridha

a.s.) said, “Then show it to us!” It was then that the man was too baffled to say a) word. The Imam (a.s.) said, “I do not see the light, except leading you and the mirror to come to know each other without being in either one of you. There are many other such

قَالَ عِمْرَانُ: يَا سَيِّدِی، فَأَیُّ شَیءٍ هُوَ؟ قَالَ: هُوَ نُورٌ بِمَعْنَی أَنَّهُ هَادٍ خَلْقَهُ مِنْ أَهْلِ السَّمَاءِ وَأَهْلِ الأَرْضِ، وَلَیْسَ لَکَ عَلَی أَکْثَرَ مِنْ تَوْحِیدِی إِیَّاهُ.

قَالَ عِمْرَانُ: یَا سَیِّدِی، أَلَیْسَ قَدْ کَانَ سَاکِتاً قَبْلَ الخَلْقِ لاَ یَنْطِقُ ثُمَّ نَطَقَ؟ قَالَ الرِّضَا عَلَیْهِ السَّلاَمُ: لاَ یَکُونُ السُّکُوتُ إِلاّ عَنْ نُطْقٍ قَبْلَهُ. وَالمَثَلُ فِی ذَلِکَ أَنَّهُ لاَ یُقَالُ لِلسِّرَاجِ هُوَ سَاکِتٌ لاَ یَنْطِقُ، وَلا یُقَالُ إِنَّ السِّرَاجَ لَیُضِیءُ فِیمَا یُرِیدُ أَنْ یَفْعَلَ بِنَا لأَنَّ الضَّوْءَ مِنَ السِّرَاجِ لَیْسَ بِفِعْلٍ مِنْهُ وَلا کَوْنٍ، وَإِنَّما هُوَ لَیْسَ شَیءٌ غَیْرُهُ فَلَمّا اسْتَضَاءَ لَنَا قُلْنَا قَدْ أَضَاءَ لَنَا حَتّی اسْتَضَأْنَا بِهِ. فَبِهَذا تَسْتَبْصِرُ أَمْرَکَ.

قَالَ عِمْرَانُ: یَا سَیِّدِی، فَإِنَّ الَّذِی کَانَ عِنْدِی أَنَّ الکَائِنَ قَدْ تَغَیَّرَ فِی فِعْلِهِ عَنْ حَالِهِ بِخَلْقِهِ الخَلْقَ. قَالَ الرِّضَا عَلَیْهِ السَّلاَمُ: أَحَلْتَ یَا عِمْرَانُ فِی قَوْلِکَ أَنَّ الکَائِنَ یَتَغَیَّرُ فِی وَجْهٍ مِنَ الوُجُوهِ حَتّی یُصِیبَ الذَّاتَ مِنْهُ مَا یُغَیِّرُهُ. یَا عِمْرَانُ، هَلْ تَجِدُ النَّارَ تُغَیِّرُهَا تَغَیُّرُ نَفْسِهَا؟ وَهَلْ تَجِدُ الحَرَارَهَ تُحْرِقُ نَفْسَهَا؟ أَوْ هَلْ رَأَیْتَ بَصِیراً قَطُّ رَأَی بَصَرَهُ؟

قَالَ عِمْرَانُ: لَمْ أَرَ هَذَا إِلاَّ أَنْ تُخْبِرَنِی یَا سَیِّدِی أَهُوَ فِی الخَلْقِ أَمِ الخَلْقُ فِیهِ؟

قَالَ الرِّضَا عَلَیْهِ السَّلاَمُ: أَجَلْ یَا عِمْرَانُ، لَیْسَ هُوَ فِی الخَلْقِ وَلاَ الخَلْقُ فِیهِ. تَعَالَی عَنْ ذَلِکَ وَسَاءَ عِلْمُکَ مَا تَعْرِفُهُ، وَلاَ قُوَّهَ الاّ بِاللهِ. أَخْبِرْنِی

عَنِ المِرْآهِ أنْتَ فِيهَا أمْ هِیَ فِیکَ؟ فَإنْ کَانَ لَیْسَ وَاحِدٌ مِنْکَمَا فِی صَاحِبِهِ فَبِأَیِّ شَیْءٍ إسْتَدْلَلْتَ بِهَا عَلَی نَفْسِکَ یَا عِمْرَانُ؟

قَالَ: بِضَوْءٍ بَیْنِی وَبَیْنَهَا.

قَالَ الرِّضَا عَلَیْهِ السَّلاَمُ: هَلْ تَرَی مِنْ ذَلِکَ الضَّوْءِ فِی المِرْآهِ أکْثَرَ مِمّا تَرَاهُ فِی عَیْنِکَ؟

قَالَ: نَعَمْ.

قَالَ الرِّضَا عَلَیْهِ السَّلاَمُ: فَأَرِنَاهُ.

فَلَمْ یَحْرَ جَوَابــاً. قَالَ: فَلا أرَی النُّورَ إلاّ وَقَدْ دَلَّکَ وَدَلَّ المِرْآهَ عَلَی أنْفُسِکُمَا مِنْ غَیْرِ أنْ

examples which the ignorant simply cannot comprehend. God is the highest such ".example

".Then the Imam (a.s.) turned to Al-Ma'mun and told him, "Now it is time to pray

Imran said, "O my Master! Do not interrupt my questions since I am feeling inclined ".towards you in my heart

".Al-Ridha' (a.s.) said, "We will pray and come back

Then the Imam (a.s.) stood up. Al-Ma'mun got up, too. Then Al-Ridha' (a.s.) prayed inside and the people prayed outside led by Muhammad ibn Ja'far. Then the Imam (a.s.) came out, returned to the meeting, called out to Imran and said, "O Imran! Ask ".your questions

Imran said, "O my Master! Will you let me know whether the Unity of the Honorable "?the Exalted God is perceived through reality or through description

Al-Ridha' (a.s.) said, "Certainly, God is the Only Initiator, and the first Ever-Being. He has always been One without anything to accompany Him. He is One and there are no seconds for Him. He is neither definite nor indefinite. He is neither decisive nor allegorical. He is neither mentioned nor forgotten. He is not a thing such that a name of things can fit Him. There

is no time for the beginning of His Being. And there is no time until which only He will last. He has not been standing upon anything else, nor will He be standing upon anything. There is nothing up until which He is. There is nothing on which He leans. He had all these attributes before creating anything when there was nothing but Him. Whatever you attribute to Him will be originated attributes which are only means for .understanding Him, which anyone possessing understanding can comprehend

Know that innovation, volition, and will have the same meaning with different names. His foremost innovation, will and volition were the letters which He established as the origin of everything, the evidence for all perceived things, and the separator for all vague things. Everything was separated by these letters: things such as the name of right and wrong, action and object, meaning and meaningless. All affairs were run based on them. He did not establish any limited meaning for them other than what they were themselves when He originated the letters. He did

يَكُونَ فِي وَاحِدٍ مِنْكُمَا. وَلِهَذَا أَمْثَالٌ كَثِيرَةٌ غَيْرُ هَذَا، لاَ يَجِدُ الجَاهِلُ فِيهَا مَقَالاً. وَلِلهِ المَثَلُ الأَعْلَى.

ثُمَّ الْتَفَتَ إلى المَأمُونِ فَقَالَ: الصَّلاَةُ قَدْ حَضَرَتْ.

فَقَالَ عِمْرَانُ: يَا سَيِّدِي، لا تَقْطَعْ عَلَيَّ مَسْأَلَتِي فَقَدْ رَقَّ قَلْبِي.

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: نُصَلِّي وَنَعُودُ.

فَنَهَضَ، وَنَهَضَ الْمَأْمُونُ. فَصَلَّى الرِّضَا عَلَيْهِ السَّلامُ دَاخِلاً، وَصَلَّى النَّاسُ خَارِجاً خَلْفَ مُحَمَّدِ بْنِ جَعْفَرٍ. ثُمَّ خَرَجَا فَعَادَ الرِّضَا عَلَيْهِ السَّلامُ إِلَى مَجْلِسِهِ وَدَعَا بِعِمْرَانَ فَقَالَ: سَلْ يَا عِمْرَانُ.

قَالَ: يَا سَيِّدِي، أَلاَ تُخْبِرُنِي عَنِ اللهِ

عَزَّ وَجَلَّ، هَلْ يُوَحَّدُ بِحَقِيقَهٍ أَوْ يُوَحَّدُ بِوَصْفٍ؟

قَالَ الرِّضَا عَلَيْهِ السَّلاَمُ: إِنَّ اللهَ الْمُبْدِئَ الْوَاحِدَ الْكَائِنَ الْأَوَّلَ لَمْ يَزَلْ وَاحِداً لاَ شَيْءَ مَعَهُ، فَرْداً لاَ ثَانِيَ مَعَهُ، لاَ مَعْلُوماً وَلاَ مَجْهُولاً، وَلاَ مُحْكَماً وَلاَ مُتَشَابِهاً، وَلاَ مَذْكُوراً وَلاَ مَنْسِيّاً، وَلاَ شَيْئاً يَقَعُ عَلَيْهِ اسْمُ شَيْءٍ مِنَ الْأَشْيَاءِ غَيْرِهِ، وَلاَ مِنْ وَقْتٍ كَانَ وَلاَ إِلَى وَقْتٍ يَكُونُ، وَلاَ بِشَيْءٍ قَامَ وَلاَ إِلَى شَيْءٍ يَقُومُ، وَلاَ إِلَى شَيْءٍ اسْتَنَدَ وَلاَ فِي شَيْءٍ اسْتَكَنَّ. وَذَلِكَ كُلُّهُ قَبْلَ الْخَلْقِ إِذْ لاَ شَيْءَ غَيْرُهُ، وَمَا أَوْقَعْتُ عَلَيْهِ مِنَ الْكُلِّ فَهِيَ صِفَاتٌ مُحْدَثَةٌ وَتَرْجَمَةٌ يَفْهَمُ بِهَا مَنْ فَهِمَ.

وَاعْلَمْ أَنَّ الْإِبْدَاعَ وَالْمَشِيئَةَ وَالْإِرَادَهَ مَعْنَاهَا وَاحِدٌ وَأَسْمَاؤُهَا ثَلاَثَةٌ. وَكَانَ أَوَّلَ إِبْدَاعِهِ وَإِرَادَتِهِ وَمَشِيَّتِهِ الْحُرُوفُ الَّتِي جَعَلَهَا أَصْلاً لِكُلِّ شَيْءٍ وَدَلِيلاً عَلَى كُلِّ مُدْرَكٍ وَفَاصِلاً لِكُلِّ مُشْكِلٍ. وَبِتِلْكَ الْحُرُوفِ تَفْرِيقُ كُلِّ شَيْءٍ مِنِ اسْمِ حَقٍّ وَبَاطِلٍ أَوْ فِعْلٍ أَوْ مَفْعُولٍ أَوْ مَعْنىً أَوْ غَيْرِ مَعْنى. وَعَلَيْهَا اجْتَمَعَتِ الْأُمُورُ كُلُّهَا وَلَمْ يَجْعَلْ لِلْحُرُوفِ فِي إِبْدَاعِهِ لَهَا مَعْنًى غَيْـرَ

not establish for them any existence other than themselves since they were originated via innovation. Here Light is God’s first deed: The deed of God who is the Light of the heavens and the Earth Himself. It was through that deed which the letters became action. It is the letters upon which speech is based. Expressions are all from the Honorable the Exalted God who taught them to His creatures. There are thirty-three letters. Twenty-eight of them are the letters on which the Arabic language is based. Twenty-two of the twenty-eight letters show the letters of the Assyrian and Hebrew languages. Five of

them were separated and are in the rest of the languages of non-Arabs in the regions. These are the five letters which were separated from the twenty-eight letters. Therefore, there are thirty-three letters. It is not permissible to mention more about them than what we have mentioned regarding these five letters which were separated. He then established the letters after counting them and numbering them as His own deed. An example of this is in the Honorable the Exalted God's words, 'We (but say the word, 'Be', and it is.'(۱)

Here 'be' refers to God's Creation, and 'what is created' refers to the creature. Thus the first Creation by the Honorable the Exalted God was innovation which has neither any weight nor any movement. It is neither heard nor does it have any color. It is intangible. And the second thing that was created are the letters which neither have any weight nor any color. They are neither heard nor described. They are not seeable. The third creature includes all the various kinds of things which are perceptible, tangible, tasteable, and seeable. The Blessed the Sublime God existed before innovation as there has been nothing before the Honorable the Exalted God, and nothing with him. Innovation was created before the letters were created, and the ".letters do not indicate anything other than themselves

"?Al-Ma'mun asked, "How come they do not indicate anything other than themselves

Al-Ridha' (a.s.) said, "Surely, the Blessed the Sublime God never combines any of them together unless to mean

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Qur'an, ۱۶:۴۰ -۱

something. When He combines several letters together, say four, five, and six or ".more, He uses them to originate a new meaning which did not exist before

"?Imran asked, "How can we understand this better

أَنْفُسِهَا تَتَنَاهَى وَلاَ وُجُودَ لَهَا لأَنَّهَا مُبْدَعَةٌ بِالإِبْدَاعِ. وَالنُّورُ فِى هَذَا الْمَوْضِعِ أَوَّلُ فِعْلِ اللهِ الَّذِى هُوَ نُورُ السَّمَاوَاتِ وَالأَرْضِ، وَالْحُرُوفُ هِىَ الْمَفْعُولُ بِذَلِكَ الْفِعْلِ وَهِىَ الْحُرُوفُ الَّتِى عَلَيْهَا مَدَارُ الْكَلامِ، وَالْعِبَادَاتُ كُلُّهَا مِنَ اللهِ عَزَّ وَجَلَّ عَلَّمَهَا خَلْقَهُ، وَهِىَ ثَلاثَةٌ وَثَلاثُونَ حَرْفاً؛ فَمِنْهَا ثَمَانِيَةٌ وَعِشْرُونَ حَرْفاً تَدُلُّ عَلَى لُغَاتِ الْعَرَبِيَّةِ وَمِنَ الثَّمَانِيَةِ وَالْعِشْرِينَ اثْنَانِ وَعِشْرُونَ حَرْفاً تَدُلُّ عَلَى لُغَاتِ السَّرْيَانِيَّةِ وَالعِبْرَانِيَّةِ، وَمِنْهَا خَمْسَةُ أَحْرُفٍ مُتَحَرِّفَةٍ فِى سَائِرِ اللُّغَاتِ مِنَ العَجَمِ وَالأَقَالِيمِ.

وَاللُّغَاتُ كُلُّهَا هِىَ خَمْسَةُ أَحْرُفٍ تَحَرَّفَتْ مِنَ الثَّمَانِيَةِ وَالعِشْرِينَ حَرْفاً مِنَ اللُّغَاتِ فَصَارَتِ الْحُرُوفُ ثَلاثَةً وَثَلاثِينَ حَرْفاً. فَأَمّا الْخَمْسَةُ الْمُخْتَلِفَةُ فَـ: (ى) (ت) (ج) (ح) (خ) لاَ يَجُوزُ ذِكْرُهَا أَكْثَرَ مِمَّا ذَكَرْنَاهُ. ثُمَّ جَعَلَ الْحُرُوفَ بَعْدَ إِحْصَائِهَا وَإِحْكَامِ عِدَّتِهَا فِعْلاً مِنْهُ، كَقَوْلِهِ عَزَّ وَجَلَّ: (كُنْ فَيَكُونُ) وَكُنْ مِنْهُ صُنِعَ وَمَا يَكُونُ بِهِ الْمَصْنُوعُ، فَالْخَلْقُ الأَوَّلُ مِنَ اللهِ عَزَّ وَجَلَّ الإِبْدَاعُ لاَ وَزْنٌ لَهُ وَلاَ حَرَكَةٌ وَلاَ سَمْعٌ وَلاَ لَوْنٌ وَلاَ حِسٌّ. وَالْخَلْقُ الثَّانِى الْحُرُوفُ لاَ وَزْنٌ لَهَا وَلاَ لَوْنٌ، وَهِىَ مَسْمُوعَةٌ مَوْصُوفَةٌ غَيْرُ مَنْظُورٍ إِلَيْهَا. وَالْخَلْقُ الثَّالِثُ مَا كَانَ مِنَ الأَنْوَاعِ كُلِّهَا مَحْسُوساً مَلْمُوساً ذَا ذَوْقٍ مَنْظُوراً إِلَيْهِ.

وَاللهُ تَبَارَكَ وَتَعَالى سَابِقٌ لِلإِبْدَاعِ لأَنَّهُ لَيسَ قَبْلَهُ عَزَّ وَجَلَّ شَيْءٌ وَلا كَانَ مَعَهُ شَىءٌ، وَالإِبْدَاعُ سَابِقٌ لِلْحُرُوفِ وَالْحُرُوفُ لاَ تَدُلُّ عَلَى غَيْرِ نَفْسِهَا.

قَالَ الْمَأمُونُ: وَكَيْفَ لاَ تَدُلُّ عَلَى غَيْرِ أَنْفُسِهَا؟

قَالَ الرِّضَا عَلَيْهِ السَّلاَمُ: لأَنَّ اللهَ تَبَارَكَ وَتَعَالى لاَ يَجْمَعُ مِنْهَا شَيْئاً لِغَيْرِ مَعْنىً أَبَداً؛ فَإِذَا أَلَّفَ مِنْهَا

أحْرُفاً أرْبَعَهً أوْ خَمْسَهً أوْ سِتَّهً أوْ أكْثَرَ مِنْ ذَلِکَ أوْ أقَلَّ لَمْ یُؤَلِّفْهَا بِغَیْرِ مَعْنی وَلَمْ یَکَنْ إلاَّ لِمَعْنی مُحْدَثٍ لَمْ یَکَنْ قَبْلَ ذَلِکَ شَیءٌ.

قَالَ عِمْرَانُ: فَکَیْفَ لَنَا بِمَعْرِفَهِ ذَلِکَ؟

Al-Ridha' (a.s.) said, "This is how it can be understood. When you only want to refer to the letters and not anything else, you mention them one by one and say, a b c d e f g etc. Here you find no meaning in them other than themselves. But when you put several letters together you construct names and attributes for a meaning which you have in mind. They will now demonstrate the meaning for which they were intended. "?Did you understand this

".Imran said, "Yes

Al-Ridha' (a.s.) said, "Know that an attribute cannot be without what it describes. Also a name cannot be without a meaning. A limit cannot be without a limited. All attributes and names indicate perfection and existence. They do not indicate encompassment, as the limits do. Limits make squares, make triangles, and make hexagons. Indeed the recognition of the Honorable the Exalted God is perceived by attributes and names, not by limits such as length, width, smallness, largeness, color, weight, and the like. No such limits are applicable to the Exalted the All-Holy God, so that His creatures could recognize Him by recognizing themselves. This is certain as I said, but the Honorable the Exalted God's attributes prove Him. He can be understood through His Names. We can argue about His Existence by referring to the

existence of His creatures. A true seeker does not need to see Him with his own eyes, or hear Him with his own ears, or touch Him with his own hands, or encompass Him with his own heart. Were it not the case that His attributes proved Him - Exalted is His Praise - and His Names denoted Him, it was not possible for the taught knowledge of the creatures to perceive Him. Then the creatures would have worshipped His Names and Attributes instead of His Meaning. Were it any different, the Only Worshipped One would have been other than God since God's Names and Attributes are other than Him. Imran! Did you understand?" Imran said, "Yes, my Master. Please tell me ".more

Al-Ridha' (a.s.) said, "Beware of the sayings of the ignorant people from among those whose hearts are blind and are at a loss - those who claim that the Exalted the All-Holy God is present in the Hereafter for the Reckoning concerning rewards and punishments, but He is not present in this world for the acts of obedience and hope. If it were that the Honorable the Exalted God's presence was a source of His being

قَالَ الرِّضَا عَلَيْهِ السَّلاَمُ: أَمَّا الْمَعْرِفَهُ فَوَجْهُ ذَلِكَ وَبَيَانُهُ أَنَّكَ تَذْكُرُ الْحُرُوفَ إِذَا لَمْ تُرِدْ بِهَا غَيْرَ نَفْسِهَا ذَكَرْتَهَا فَرْداً فَقُلْتَ: (ألف) (باء) (تاء) (ثاء) (جيم) (حاء) (خاء)... حَتّی تَأْتِیَ عَلَی آخِرِهَا فَلَمْ تَجِدْ لَهَا مَعْنَیً غَيْرَ أَنْفُسِهَا، وَإِذَا أَلَّفْتَهَا وَجَمَعْتَ مِنْهَا أَحْرُفاً وَجَعَلْتَها اسْماً وَصِفَهً لِمَعْنیً ما طَلَبْتَ وَوَجْهٍ مَا عَنَيْتَ، كَانَتْ

دَلِيلَهُ عَلَى مَعَانِيهَا دَاعِيَةً إلى الْمَوْصُوفِ بِهَا. أفَهِمْتَهُ؟

قَالَ: نَعَمْ.

قَالَ الرِّضَا عَلَيْهِ السَّلَامُ: وَاعْلَمْ أَنَّهُ لَا يَكُونُ صِفَةٌ لِغَيْرِ مَوْصُوفٍ وَلا اسْمٌ لِغَيْرِ مَعْنى وَلا حَدٌّ لِغَيْرِ مَحْدُودٍ. وَالصِّفَاتُ وَالأَسْمَاءُ كُلُّهَا تَدُلُّ عَلَى الْكَمَالِ وَالوُجُودِ، وَلا تَدُلُّ عَلَى الإحَاطَهِ كَمَا تَدُلُّ الحُدُودُ الَّتِى هِيَ التَّرْبِيعُ وَالتَّثْلِيثُ وَالتَّسْدِيسُ، لأَنَّ اللهَ عَزَّ وَجَلَّ تُدْرَكُ مَعْرِفَتُهُ بِالصِّفَاتِ وَالأَسْمَاءِ ولَا تُدْرَكُ بِالتَّحْدِيدِ بِالطُّولِ وَالعَرْضِ وِالقِلَّهِ وَالكَثْرَهِ وَاللَّوْنِ وَالوَزْنِ وَمَا أشْبَهَ ذَلِكَ. وَلَيْسَ يَحِلُّ بِاللهِ تَقَدَّسَ شَىءٌ مِنْ ذَلِكَ حَتّى يَعْرِفَهُ خَلْقُهُ بِمَعْرِفَتِهِمْ أَنْفُسَهُمْ بِالضَّرُورَهِ الَّتِى ذَكَرْنَا، وَلَكِنْ يُدَلُّ عَلَى اللهِ عَزَّ وَجَلَّ بِصِفَاتِهِ وَيُدْرَكُ بِأَسْمَائِهِ وَيُسْتَدَلُّ عَلَيْهِ بِخَلْقِهِ. لَا يَحْتَاجُ فِى ذَلِكَ الطَّالِبُ الْمُرْتَادُ إلى رُؤيَهِ عَيْنٍ وَلا اسْتِماعِ أُذُنٍ وَلا لَمْسِ كَفٍّ وَلا إحاطَهٍ بِقَلْبٍ؛ وَلَوْ كَانَتْ صِفَاتُهُ جَلَّ ثَنَاؤهُ لَا تَدِلُّ عَلَيْهِ وَأَسْمَاؤهُ لا تَدْعُو إلَيْهِ وَالْمَعْلَمَهُ مِنَ الخَلْقِ لَا تُدْرِكُهُ لِمَعْنَاهُ، كَانَتِ العِبَادَهُ مِنَ الخَلْقِ لأَسْمَائِهِ وَصِفَاتِهِ دُونَ مَعْنَاهُ. فَلَوْلا أَنَّ ذَلِكَ كَذَلِكَ لَكَانَ الْمَعْبُودُ الْمُوَحَّدُ غَيْرَ اللهِ، لأَنَّ صَفَاتِهِ وَأَسْمَائَهُ غَيْرُهُ. أفَهِمْتَ؟

قَالَ: نَعَمْ يَا سَيِّدِى، زِدْنِى.

قَالَ الرِّضَا عَلَيْهِ السَّلَامُ: إيَّاكَ وَقَوْلَ الجُهَّالِ مِنْ أَهْلِ العَمَى وَالضَّلالِ الَّذِينَ يَزْعُمُونَ أَنَّ اللهَ جَلَّ وَتَقَدَّسَ مَوْجُودٌ فِى الآخِرَهِ لِلْحِسَابِ فِى الثَّوَابِ وَالعِقَابِ، وَلَيْسَ بِمَوْجُودٍ فِى الدُّنْيَا لِلطَّاعَهِ وَالرَّجَاءِ! وَلَوْ كَانَ فِى الوُجُودِ للهِ عَزَّ وَجَلَّ نَقْصٌ وَاهْتِضَامٌ لَمْ يُوجَدْ فِى الآخِرَهِ

defective in this world, He would not be present in the Hereafter either. However, these people have gone astray, have become blind, and deaf toward the truth regarding what they do not know. That is according to the Words of the Honorable the Exalted God, ‘But those who were blind in this world, will

(be blind in the Hereafter, and most astray from the Path.'(۱)

What is meant by blindness here is blindness regarding existing realities. Intellectuals know that reasoning about what exists in the Hereafter is only possible through what exists in this world. Whoever tries to adopt knowledge of that world based upon his own personal views, and seek its existence or tries to perceive it through his own soul, and not through anything else would only get more distant from the facts about that world. That is because the Honorable the Exalted God has entrusted the knowledge of that world to an especial group of people who think, know and understand."

Imran asked, "Is innovation a created being or not?" Imam Al-Ridha' (a.s.) answered, "It is a still Creation which cannot be perceived through stillness. It is a created being since it has been created. And it is the Sublime God who has originated it. Thus it has become a creature. In other words, there only exist the Honorable the Exalted God and His creatures. There exists no third thing in between, and there is no third thing other than them. Whatever the Honorable the Exalted God creates does not disobey from being His creature. What is created is either still, moving, different, harmonious, known, or ambiguous. Whatever is bounded is the Honorable the Exalted God's creature.

Moreover, know that all the things which the senses find for you are meanings perceived by the senses, and every sense demonstrates what the Honorable the Exalted

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۱- Qur'an, ۱۷:۷۲

God has placed in its perception, and the heart understands all of that. Know that the One who is Ever-Standing without any ordination or bounds created creatures ordained by bounds and ordination. What He created were two creatures: the ordination and the ordained. Neither one had any color, weight or taste. He established one as the means of perceiving the other and made them such that they could be perceived on their own. He did not create anything which could stand alone relying only on itself so as to provide a means for arguing about and proving His own .existence

أبَداً. وَلكِنَّ القَوْمَ تَاهوا وَعَمُوا وَصَمُّوا عَنِ الحَقِّ مِنْ حَيْثُ لا يَعْلَمُونَ. وَقَوْلُهُ عَزَّ وَجَلَّ: (وَمَنْ كَانَ فِى هَذِهِ أعْمَى فَهُوَ فِى الآخِرَهِ أعْمَى وَأضَلُّ سَبِيلاً) يَعْنى أعْمَى عَنِ الحَقَائِقِ الْمَوْجُودَهِ. وَقَدْ عَلِمَ ذَووا الألْبَابِ أنَّ الاسْتِدْلالَ عَلَى مَا هُنَاكَ لاَ يَكُونُ إلاَّ بِمَا هَا هُنَا، وَمَنْ أخَذَ عِلْمَ ذَلِكَ بِرَأيِهِ وَطَلَبَ وُجُودَهُ وَإدْراكَهُ عَنْ نَفْسِهِ دُونَ غَيْرِهَا لَمْ يَزْدَدْ مِنْ عِلْمِ ذَلِكَ إلاَّ بُعْداً، لأنَّ اللهَ عَزَّ وَجَلَّ جَعَلَ عِلْمَ ذَلِكَ خَاصَّهً عِنْدَ قَوْمٍ يَعْقِلُونَ وَيَعْلَمُونَ وَيَفْهَمُونَ.

قَالَ عِمْرَانُ: يَا سَيِّدِى، ألاَ تُخْبِرُنِى عَنِ الإبْدَاعِ، أخَلْقٌ هُوَ أمْ غَيْرُ خَلْقٍ؟

قَالَ الرِّضَا عَلَيْهِ السَّلاَمُ: بَلْ خَلْقٌ سَاكِنٌ لاَ يُدْرَكُ بِالسُّكُونِ، وَإنَّمَا صَارَ خَلْقاً لأنَّهُ شَىءٌ مُحْدَثٌ، وَاللهُ تَعَالى الَّذِى أحْدَثَهُ فَصَارَ خَلْقاً لَهُ. وَإنَّما هُوَ اللهُ عَزَّ وَجَلَّ وَخَلْقُهُ لاَ ثَالِثَ بَيْنَهُمَا وَلاَ ثَالِثَ غَيْرَهُمَا. فَمَا خَلَقَ اللهُ عَزَّ وَجَلَّ لَمْ يَعْدُ أنْ يَكُونَ خَلْقَهُ وَيَكُونَ الخَلْقُ سَاكِناً وَمُتَحَرِّكاً وَمُخْتَلِفاً وَمُؤْتَلِفاً وَمَعْلُوماً وَمُتَشَابِهاً، وَكُلُّ مَا وَقَعَ عَلَيْهِ حَدٌّ فَهُوَ خَلْقُ اللهِ عَزَّ

وَجَلَّ.

وَاعْلَمْ أنَّ كُلَّ مَا أوْجَدَتْكَ الحَوَاسُّ فَهُوَ مَعْنىً مُدْرِكٌ لِلْحَوَاسِّ، وَكُلُّ حَاسَّهٍ تَدُلُّ عَلَى مَا جَعَلَ اللهُ عَزَّ وَجَلَّ لَها فِى إدْرَاكِهَا وَالفَهْمِ مِنَ القَلْبِ بِجَمِيعِ ذَلِكَ كُلِّهِ. وَاعْلَمْ أنَّ الوَاحِدَ الَّذِى هُوَ قَائِمٌ بِغَيْرِ تَقْدِيرٍ وَلاَ تَحْدِيدٍ خَلَقَ خَلْقاً مُقَدَّراً بِتَحْدِيدٍ وَتَقْدِيرٍ، وَكَانَ الَّذِى خَلَقَ خَلْقَيْنِ اثْنَيْنِ: التَّقْدِيرَ وَالمُقَدَّرَ، وَلَيْسَ فِى كُلِّ وَاحِدٍ مِنْهُمَا لَوْنٌ وَلاَ وَزْنٌ وَلاَ ذَوْقٌ، فَجَعَلَ أحَدَهُمَا يُدْرَكُ بِالآخَرِ وَجَعَلَهُمَا مُدْرِكَيْنِ بِنَفْسِهِمَا وَلَمْ يَخْلُقْ شَيْئاً فَرْداً قَائِماً بِنَفْسِهِ دُونَ غَيْرِهِ لِلَّذِى أرَادَ مِنَ الدَّلالَهِ عَلَى نَفْسِهِ وَإثْبَاتِ وُجُودِهِ.

Thus the Blessed the Sublime God is One and Only. There is no second one to support Him in order to enable Him to stand, or to assist Him or protect Him. However, the creatures support one another through the permission and will of the Sublime God. People have differences of opinion over this subject to the extent that they have gone astray, become perplexed, and seek salvation from darkness by means of darkness through describing the Sublime God using their own qualities. In this way, they have become very far away from the truth. Had they described the Honorable the Exalted God using His own Attributes, and described the creatures with the qualities of the creatures, they would have spoken through understanding and certitude and would not have come up with so many differences of opinion over Him. Since they sought that which would perplex them, and get entrapped, they became confused. God ".guides whomever He wills to the straight path

Imran said, “O my Master! I bear

witness that He is just as you have described. However, I still have one more question ".to ask." The Imam (a.s.) said, "Ask whatever you wish to ask

Imran said, "I want to ask you what the All-Wise (God) is contained in. Has anything encompassed Him? Does He change from one state to another state? Is He in need of "?anything

Al-Ridha' (a.s.) said, "O Imran! I will tell you, so understand

Whom you have questioned about. He is the most ambiguous issues which the creatures face. As for those who are deficient in understanding, they do not recognize Him. As for those who are just and can reason, they are not incapable of understanding Him. First of all, if He had created the creatures due to needing them, then it would be proper to say that He changes His Location to the location of what He creates because of His need for them. However, the Honorable the Exalted God has not created anything out of need. He is always stable. Neither is He on something, or something is on Him. However, it is the creatures which hold each other, enter into one another, and leave one another. As for the Great and All-Holy God, He holds all of that by His Might. He does not enter anything and does not leave anything. Its preservation does not tire Him, nor is He incapable of holding it. None of the creatures knows how that is, except for the Honorable the Exalted God and His

Messengers, the People who know His Secrets, those who

فَاللهُ تَبارَکَ وَتَعالی فَرْدٌ وَاحِدٌ لاَ ثَانِیَ مَعَهُ یُقَیِّمُهُ وَلا یَعْضُدُهُ وَلا یُکِنُّهُ، وَالخَلْقُ یُمْسِکُ بَعْضُهُ بَعْضاً بِإذْنِ اللهِ تَعالی وَمَشِیئَتِهِ، وَإنَّمَا اخْتَلَفَ النَّاسُ فِی هَذا البَابِ حَتّی تَاهوا وَتَحَیَّرُوا وَطَلَبُوا الخَلاصَ مِنَ الظُّلْمَهِ بِالظُّلْمَهِ فِی وَصْفِهِمُ اللهَ تَعالی بِصِفَهِ أنْفُسِهِمْ فَازْدادُوا مِنَ الحَقِّ بُعْداً. وَلَوْ وَصَفُوا اللهَ عَزَّ وَجَلَّ بِصِفَاتِهِ وَوَصَفُوا الْمَخْلُوقِینَ بِصِفَاتِهِمْ لَقَالُوا بِالْفَهْمِ وَالْیَقِینِ وَلَمَا اخْتَلَفُوا. فَلَمَّا طَلَبُوا مِنْ ذَلِکَ مَا تَحَیَّرُوا فِیهِ ارْتَکَبُوا. وَاللهُ یَهْدِی مَنْ یَشَاءُ إلی صِرَاطٍ مُسْتَقِیمٍ.

قَالَ عِمْرَانُ: یَا سَیِّدِی، أشْهَدُ أنَّهُ کَمَا وَصَفْتَ، وَلَکِنْ بَقِیَتْ لِی مَسْأَلَهٌ.

قَالَ: سَلْ عَمّا أرَدْتَ.

قَالَ: أسْأَلُکَ عَنِ الحَکِیمِ؛ فِی أیِّ شَیْءٍ هُوَ؟ وَهَلْ یُحِیطُ بِهِ شَیْءٌ؟ وَهَلْ یَتَحَوَّلُ مِنْ شَیءٍ إلی شَیءٍ؟ أوْ بِهِ حَاجَهٌ إلی شَیءٍ؟

قَالَ الرِّضَا عَلَیْهِ السَّلاَمُ: أُخْبِرُکَ یَا عِمْرَانُ فَاعْقِلْ مَا سَأَلْتَ عَنْهُ، فَإنَّهُ مِنْ أغْمَضِ مَا یَرِدُ عَلَی الخَلْقِ فِی مَسَائِلِهِمْ، وَلَیْسَ یَفْهَمُ الْمُتَفَاوِتُ عَقْلُهُ العَازِبُ حِلْمُهُ وَلا یَعْجَزُ عَنْ فَهْمِهِ أولُوا العَقْلِ الْمُنْصِفُونَ. أمَّا تَأوِیلُ ذَلِکَ فَلَوْ کَانَ خَلَقَ مَا خَلَقَ لِحَاجَهٍ مِنْهُ لَجَازَ لِقَائِلٍ أنْ یَقُولَ یَتَحَوَّلُ إلی مَا خَلَقَ لِحَاجَتِهِ إلی ذَلِکَ؛ وَلَکِنَّهُ عَزَّ وَجَلَّ لَمْ یَخْلُقْ شَیْئاً لِحَاجَهٍ وَلَمْ یَزَلْ ثَابِتاً لاَ فی شَیءٍ وَلا عَلَی شَیءٍ.

إنَّ الخَلْقَ یُمْسِکُ بَعْضُهُ بَعْضاً وَیَدْخُلُ بَعْضُهُ فی بَعْضٍ وَیَخْرُجُ مِنْهُ، وَاللهُ جَلَّ وَتَقَدَّسَ بِقُدْرَتِهِ یُمْسِکُ ذَلِکَ کُلِّهِ وَلَیْسَ یَدْخُلُ فی شَیءٍ وَلا یَخْرُجُ مِنْهُ وَلا یَؤُودُهُ حِفْظُهُ وَلا یَعْجَزُ عَنْ إمْسَاکِهِ وَلا یَعْرِفُ أحَدٌ مِنَ الخَلْقِ کَیْفَ ذَلِکَ إلاَّ اللهَ عَزَّ وَجَلَّ وَمَنْ أطْلَعَهُ عَلَیْهِ مِنْ

run the Affairs, and His Guardians who carry out His Laws. God Himself has informed .them about it

In fact, His command is like the twinkling of an eye. If He wills a thing, He only says to it be, 'We but say the word, 'Be', and it is.'(۱) according to His intent and will. Nothing that He has created is closer to Him than any other thing. O Imran! Have you understood?" Imran said, "Yes, my Master. I understood. I bear witness that the Sublime God is as you described Him to be, He is One. I also witness that Muhammad (a.s.) - his servant - is appointed to guide and lead to the right religion." He then faced .the Qibla and fell into prostration

Al-Hassan ibn Muhammad al-Nawfali said, "When the other rhetoricians heard what Imran al-Sabee - who was very hard to defeat in arguments and no one had ever defeated him before in arguments - none of them dared approach Al-Ridha' (a.s.), and they asked him no more questions. Slowly the sun set. Then Al-Ma'mun and Al-Ridha' .(a.s.) stood up, went inside and the people left

I was sitting along with some of my friends when Muhammad ibn Ja'far called me in. I .went to see him

He told me, "O Nawfali! Did you see what your friend (the Imam (a.s.)) did?" Al-Nawfali replied, "By God! No. I did not think that Ali ibn Musa Al-Ridha' (a.s.) could plumb such depths. I did not know that him in this way. He never spoke about theology in Medina and theologians never gathered around him." I said, "The pilgrims

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Qur'an, ۱۶:۴۰ -۱

come to him and ask him about the lawful and the unlawful and he answers them. Sometimes rhetoricians come to him and argue with him, and he plunges into ".theology

Muhammad ibn Ja'far said, "O Aba Muhammad! I fear that this man (i.e. Al-Ma'mun) ".will envy him, poison him or injure him. So advise him to refrain from these things

Al-Nawfali added, "I said, 'He will not listen to me. This man (Al-Ma'mun) only wants to '.(.test him to see whether he possesses any of the knowledge of his forefathers (a.s

He told me, "Tell him that his uncle does not like him to do such things and wishes him to quit doing these things." When we returned to Al-Ridha''s (a.s.) house I related to the Imam (a.s.) the message from his uncle. Then the Imam (a.s.) smiled and said, "May God protect my uncle. I know

رُسُلِهِ وَأَهْلِ سِرِّهِ وَالمُسْتَحْفَظِينَ لأَمْرِهِ وَخُزَّانِهِ القَائِمِينَ بِشَرِيعَتِهِ.

وَإِنَّمَا أَمْرُهُ كَلَمْحِ البَصَرِ أَوْ هُوَ أَقْرَبُ. إِذَا شَاءَ شَيْئاً فَإِنَّمَا يَقُولُ لَهُ (كُنْ فَيَكُونُ) بِمَشِيئَتِهِ وَإِرَادَتِهِ. وَلا شَيْءَ مِنْ خَلْقِهِ أَقْرَبُ إِلَيْهِ مِنْ شَيْءٍ وَلا شَيْءَ أَبْعَدُ مِنْهُ مِنْ شَيْءٍ. أَفَهِمْتَ يَا عِمْرَانُ؟

قَالَ نَعَمْ يَا سَيِّدِي، قَدْ فَهِمْتُ. وَأَشْهَدُ أَنَّ اللَّهَ عَلَى مَا وَصَفْتَ وَوَحَّدْتَ، وَأَنَّ مُحَمَّداً عَبْدُهُ الْمَبْعُوثُ بِالْهُدَى وَدِينِ الْحَقِّ.

ثُمَّ خَرَّ سَاجِداً نَحْوَالْقِبْلَهِ وَأَسْلَمَ.

قَالَ الْحَسَنُ بْنُ مُحَمَّدٍ النَّوْفَلِيُّ: فَلَمَّا نَظَرَ الْمُتَكَلِّمُونَ إِلَى كَلامِ عِمْرَانَ الصَّابِي، وَكَانَ جَدِلاً لَمْ يَقْطَعْهُ عَنْ حُجَّتِهِ أَحَدٌ قَطُّ، لَمْ يَدْنُ مِنَ الرِّضَا عَلَيْهِ السَّلامُ أَحَدٌ مِنْهُمْ وَلَمْ يَسْأَلُوهُ عَنْ شَيْءٍ. وَأَمْسَيْنَا فَنَهَضَ الْمَأْمُونُ وَالرِّضَا عَلَيْهِ السَّلامُ فَدَخَلا وَانْصَرَفَ النَّاسُ.

وَكُنْتُ مَعَ جَمَاعَهٍ مِنْ

أَصْحابِنا إِذْ بَعَثَ إِلَيَّ مُحَمَّدُ بْنُ جعْفَرٍ فَأَتَيْتُهُ فَقالَ لِى: يا نَوْفَلِيُّ أَما رَأَيْتَ ما جاءَ بِهِ صَدِيقُكَ لا وَاللَّهِ ما ظَنَنْتُ أَنَّ عَلِيَّ بْنَ مُوسَى خاضَ فِى شَىْءٍ مِنْ هذا قَطُّ وَلا عَرَفْناهُ بِهِ إِنَّهُ كانَ يَتَكَلَّمُ بِالْمَدِينَه أَوْ يَجْتَمِعُ إِلَيْهِ أَصْحابُ الْكَلامِ قُلْتُ قَدْ كانَ الْحاجُّ يَأْتُونَهُ فَيَسْأَلُونَهُ عَنْ أَشْياءَ مِنْ حَلالِهِمْ وَحَرامِهِمْ فَيُجِيبُهُمْ وَرُبَّما كَلَّمَ مَنْ يَأْتِيهِ يُحاجُّهُ فَقالَ: مُحَمَّدُ بْنُ جعْفَرٍ يا با مُحَمَّدٍ إِنِّى أَخافُ عَلَيْهِ أَنْ يَحْسُدَهُ هذا الرَّجُلُ فَيَسُمَّهُ أَوْ يَفْعَلَ بِهِ بَلِيَّةً فَأَشِرْ عَلَيْهِ بِالإِمْساكِ عَنْ هذِهِ الأَشْياءِ قُلْتُ إِذاً لا يَقْبَلُ مِنِّى وَما أَرادَ الرَّجُلُ إِلا امْتِحانَهُ لِيَعْلَمَ هَلْ عِنْدَهُ شَىْءٌ مِنْ عُلُوم آبائِهِ عَلَيْهِ السَّلامُ فَقالَ لِى: قُلْ لَهُ: إِنَّ عَمَّكَ قَدْ كَرِهَ هذا الْبابَ وَأَحَبَّ أَنْ تُمْسِكَ عَنْ هذِهِ الأَشْياءِ لِخِصالٍ شَتَّى فَلَمَّا انْقَلَبْتُ إِلَى مَنْزِلِ الرِّضا عَلَيْهِ السَّلامُ أَخْبَرْتُهُ بِما كانَ مِنْ عَمِّهِ مُحَمَّدِ بْنِ جعْفَرٍ فَتَبَسَّمَ عَلَيْهِ السَّلامُ ثُمَّ

him well. Why is he upset? O servant! Go to Imran al-Sa'ebi and bring him here."

I said, "May I be your ransom! I know where he is. He is with some of the Shiite brethren." The Imam (a.s.) said, "Don't worry. Take a horse for him to ride on and bring him here." I went and brought Imran. The Imam (a.s.) welcomed him and asked for a robe of honor which he (a.s.) put on Imran. The Imam also gave him a horse and asked for ten-thousand Dinars which he (a.s.) donated to Imran.

Imran said, "May I be your ransom! You have followed in the footsteps of your grandfather

the Commander of the Faithful (a.s.)." The Imam (a.s.) said, "We prefer this." Then - the Imam (a.s.) ordered dinner and had me sit on his right side and had Imran sit on his left side. After eating dinner, the Imam (a.s.) told Imran, "Go now and come back in ".the morning. Then I will give you food from Medina

From then on many people came to Imran to have a debate. He used to respond to their arguments and disprove them until they left. Al-Ma'mun granted him ten thousand Dirhams. Al-Fadhl gave him some money, too. Then he appointed him as .the director over the alms in (the city of) Balkh where he attained much good

Chapter ۱۳: A Session in the Presence of Al-Ma'mun of Al-Ridha''s Debate On Unity With Soleiman Al-Marwazi - The Theologian From Khorasan

۱۳-۱ Abu Ja'far Muhammad ibn Ali ibn Ahmad - the jurisprudent - may God be pleased with him - narrated that Abu Muhammad Al-Hassan ibn Muhammad ibn Ali ibn Sadaqat al-Qumi quoted on the authority of Abu Amr Muhammad ibn Abdul Aziz Al-Ansari al-Kajji, on the authority of Al-Hassan ibn Muhammad al-Nawfali, "Soleiman al-Marwazi - the most prominent religious scholar in Khorasan went to see Al-Ma'mun. Al-Ma'mun honored him, granted him gifts and said, "My cousin Ali ibn Musa Al-Ridha' (a.s.) has come here from Hijaz. He likes theology and theologians. Thus it would not be any trouble if you came to hold a

قَالَ حَفِظَ اللَّهُ عَمِّی مَا أَعْرَفَنِی بِهِ لِمَ کَرِهَ ذَلِکَ یَا غُلامُ صِرْ إِلَی عِمْرَانَ الصَّابِی فَأْتِنِی بِهِ فَقُلْتُ جُعِلْتُ فِدَاکَ أَنَا أَعْرِفُ مَوْضِعَهُ وَهُوَعِنْدَ بَعْضِ إِخْوَانِنَا مِنَ الشِّیعَهِ قَالَ

فَلا بَأْسَ قَرِّبُوا إِلَيْهِ دَابَّةً فَصِرْتُ إِلَى عِمْرَانَ فَأَتَيْتُهُ بِهِ فَرَحَّبَ بِهِ وَدَعَا بِكِسْوَةٍ فَخَلَعَهَا عَلَيْهِ وَحَمَلَهُ وَدَعَا بِعَشَرَةِ آلافِ دِرْهَمٍ فَوَصَلَهُ بِهَا فَقُلْتُ جُعِلْتُ فِدَاكَ حَكَيْتَ فِعْلَ جَدِّكَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ قَالَ هَكَذَا يَجِبُ ثُمَّ دَعَا عَلَيْهِ السَّلامُ بِالْعِشَاءِ فَأَجْلَسَنِي عَنْ يَمِينِهِ وَأَجْلَسَ عِمْرَانَ عَنْ يَسَارِهِ حَتَّى إِذَا فَرَغْنَا قَالَ لِعِمْرَانَ انْصَرِفْ مُصَاحِباً وَبَكِّرْ عَلَيْنَا نُطْعِمْكَ طَعَامَ الْمَدِينَهِ فَكَانَ عِمْرَانُ بَعْدَ ذَلِكَ يَجْتَمِعُ إِلَيْهِ الْمُتَكَلِّمُونَ مِنْ أَصْحَابِ الْمَقَالاتِ فَيُبْطِلُ أَمْرَهُمْ حَتَّى اجْتَنَبُوهُ وَوَصَلَهُ الْمَأْمُونُ بِعَشَرَةِ آلافِ دِرْهَمٍ وَأَعْطَاهُ الْفَضْلُ مَالاً وَحَمَلَهُ وَوَلاهُ الرِّضَا عَلَيْهِ السَّلامُ صَدَقَاتِ بَلْخٍ فَأَصَابَ الرَّغَائِبَ .

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باب فِي ذكر مَجْلِسَ الرِّضا عَلَيْهِ السَّلامُ مَعَ سُلَيْمان المَرْوَزِيُ مُتكَلِّمِ خُراسان عِنْدَ المَأمُون فِي التَّوحيدِ

۱ - حَدَّثَنا أَبُو مُحَمَّد جَعْفَرِ بْنِ عَلِيِّ بْنِ حِمَد الفقيه رَضِيَ اللهُ عَنْهُ قَالَ: حَدَّثَنا أَبُو مُحَمَّد الحَسَن بْنِ عَلِيِّ بن صَدَقَه القُمِّيّ قالَ: حَدَّثَنا أَبُوعمرو مُحَمَّدِ بْنِ عمرو بْنِ عَبْدِ العَزيز الأَنْصارِي الكَجِّيُّ قالَ: حَدَّثَنى من سمع الحَسَن بْنِ مُحَمَّدالنُّوفَلِيِّ يَقُولُ قَدِمَ سُلَيمانُ الْمَرْوَزِيُّ مُتَكَلِّمُ خُرَاسَانَ عَلَى الْمَأْمُونِ فَأَكْرَمَهُ وَوَصَلَهُ ثُمَّ قَالَ لَهُ إِنَّ ابْنَ عَمِّي عَلِيَّ بْنَ مُوسَى قَدِمَ عَلَيَّ مِنَ الْحِجَازِ وَهُوَيُحِبُّ الْكَلامَ وَأَصْحَابَهُ فَلا عَلَيْكَ أَنْ تَصِـيرَ إِلَيْنَـا يَـوْمَ

debate with him on the ۸th of Dhul-Hajja (the Day of Tarwiyah) to have a debate with ".him

Soleiman said, "O Commander of the Faithful! I dislike questioning him in your session and amongst a group of the Hashemites. The people will regard him as incapable ".when he debates with me on theology. Incapabilities are not permissible for him

Al-Ma'mun said, "I have invited you because I know that you are learned (in theology). I

have no intentions except for you to silence him in an argument." Soleiman said, "O Commander of the Faithful! I will do it for you. Just bring us together. Just sit back and ".watch

Then Al-Ma'mun sent someone after Al-Ridha' (a.s.) and said, "A man from Marwaz who is not equal to you in theology has come and asked for you to come to us. Come here if you do not mind." The Imam (a.s.) made ablutions and told us to go ahead. Imran As-Sa'ebee was with us. We went until we arrived at Al-Ma'mun's court. Yasir and Khalid took my hands and led me in. When I got in and greeted (Al-Ma'mun), he asked, "Where is my brother Abul Hassan whom may the Sublime God maintain?" I said, "When we were coming he was putting on his clothes. He ordered us to go ahead." Then I added, "O Commander of the Faithful! Your servant Imran is also with me. He is right outside." He said, "Who is Imran?" I said, "He is the Sabian who became a Muslim because of you." He said, "Let him in." Then Imran came in. Al-Ma'mun welcomed him and then told him, "O Imran! You did not die and join the Hashemites!" Imran said, "O Commander of the Faithful! Praise be to God who honored me by you." Al-Ma'mun said, "O Imran! This is Soleiman al-Marwazi who is the theologian from Khorasan." Imran said, "O Commander of the Faithful! He thinks that he is the

only one in Khorasan versed in theoretical principles and refutes origination (bida’). Al-Ma’mun said, “Why don’t you have a debate with him?” Imran said, “This depends on him.” Then Al-Ridha’ (a.s.) came in and asked, “What were you discussing?” Imran said, “O son of the Prophet of God! This is Soleiman al-Marwazi”.

Soleiman told Imran, “Will you be pleased with Abil Hassan (a.s.) and what he says about origination. Imran said, “Yes, I will if he (a.s.) presents arguments which I can present when I argue with other theologians like myself”.

التَّرْوِيَهِ لِمُنَاظَرَتِهِ، فَقَالَ سُلَيمانُ: يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّی أَكْرَهُ أَنْ أَسْأَلَ مِثْلَهُ فِی مَجْلِسِكَ فِی جَمَاعَهٍ مِنْ بَنِی هَاشِمٍ فَيَنْتَقِصَ عِنْدَ الْقَوْمِ إِذَا كَلَّمَنِی وَلَا يَجُوزُ الاسْتِقْصَاءُ عَلَيْهِ قَالَ الْمَأْمُونُ إِنَّمَا وَجَّهْتُ إِلَيْكَ لِمَعْرِفَتِی بِقُوَّتِكَ وَلَيْسَ مُرَادِی إِلَّا أَنْ تَقْطَعَهُ عَنْ حُجَّهٍ وَاحِدَهٍ فَقَطْ.

فَقَالَ سُلَيمانُ: حَسْبُكَ يَا أَمِيرَ الْمُؤْمِنِينَ اجْمَعْ بَيْنِی وَبَيْنَهُ وَخَلِّنِی وَالذَّمَّ.

فَوَجَّهَ الْمَأْمُونُ إِلَی الرِّضَا عَلَيْهِ السَّلامُ فَقَالَ: إِنَّهُ قَدْ قَدِمَ عَلَيْنَا رَجُلٌ مِنْ أَهْلِ مَرْوَ وَهُوَ وَاحِدُ خُرَاسَانَ مِنْ أَصْحَابِ الْكَلامِ فَإِنْ خَفَّ عَلَيْكَ أَنْ تَتَجَشَّمَ الْمَصِيرَ إِلَيْنَا فَعَلْتَ. فَنَهَضَ عَلَيْهِ السَّلامُ لِلْوُضُوءِ وَقَالَ لَنَا تَقَدَّمُونِی، وَعِمْرَانُ الصَّابِئُ مَعَنَا، فَصِرْنَا إِلَی الْبَابِ، فَأَخَذَ يَاسِرٌ وَخَالِدٌ بِيَدِی فَأَدْخَلانِی عَلَی الْمَأْمُونِ فَلَمَّا سَلَّمْتُ قَالَ: أَيْنَ أَخِی أَبُو الْحَسَنِ أَبْقَاهُ اللَّهُ؟

قُلْتُ: خَلَّفْتُهُ يَلْبَسُ ثِيَابَهُ وَأَمَرَنَا أَنْ نَتَقَدَّمَ. ثُمَّ قُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّ عِمْرَانَ مَوْلاكَ مَعِی وَهُوَ بِالْبَابِ.

فَقَالَ: مَنْ عِمْرَانُ؟ قُلْتُ: الصَّابِئُ الَّذِی أَسْلَمَ عَلَی يَدَيْكَ.

قَالَ فَلْيَدْخُلْ. فَدَخَلَ فَرَحَّبَ بِهِ الْمَأْمُونُ. ثُمَّ قَالَ لَهُ: يَا عِمْرَانُ لَمْ تَمُتْ حَتَّی صِرْتَ مِنْ بَنِی هَاشِمٍ. قَالَ: الْحَمْدُ لِلَّهِ الَّذِی شَرَّفَنِی بِكُمْ يَا أَمِيرَ

الْمُؤْمِنِينَ فَقَالَ لَهُ الْمَأْمُونُ: يَا عِمْرَانُ هَذَا سُلَيمانُ الْمَرْوَزِيُّ مُتَكَلِّمُ خُرَاسَانَ قَالَ عِمْرَانُ يَا أَمِيرَ الْمُؤْمِنِينَ إِنَّهُ يَزْعُمُ أَنَّهُ وَاحِدُ خُرَاسَانَ فِي النَّظَرِ وَيُنْكِرُ الْبَدَاءَ قَالَ فَلِمَ لا تُنَاظِرُهُ قَالَ عِمْرَانُ ذَاكَ إِلَيْهِ فَدَخَلَ الرِّضَا عَلَيْهِ السَّلامُ فَقَالَ: فِي أَيِّ شَيْ ءٍ كُنْتُمْ قَالَ عِمْرَانُ يَا ابْنَ رَسُولِ اللَّهِ هَذَا سُلَيمانُ الْمَرْوَزِيُّ فَقَالَ سُلَيمانُ: أَتَرْضَى بِأَبِي الْحَسَنِ وَبِقَوْلِهِ فِيهِ قَالَ عِمْرَانُ قَدْ رَضِيتُ بِقَوْلِ أَبِي الْحَسَنِ فِي الْبَدَاءِ عَلَى أَنْ يَأْتِيَنِي فِيهِ بِحُجَّةٍ أَحْتَجُّ بِهَا عَلَى نُظَرَائِي مِنْ أَهْلِ النَّظَرِ.

Al-Ma'mun said, "O Abul Hassan! What is your opinion regarding what they argue about?" The Imam (a.s.) said, "O Soleiman! How could you not believe in origination while the Honorable the Exalted God said, 'But does not man call to mind that We created him before out of nothing?'(۱) And the Honorable the Exalted God said, 'It is He Who begins (the process of) Creation; then repeats it...'(۲) And says, 'To Him is due the primal origin of the heavens and the earth...'(۳) Moreover, the Honorable the Exalted God said, 'He adds to Creation as He pleases...'(۴) and says, '...He began the Creation of man with (nothing more than) clay.'(۵) Also the Honorable the Exalted God says, 'There are (yet) others, held in suspense for the command of God, whether He will punish them, or turn in mercy to them...'(۶) And the Honorable the Exalted God says, '...Nor is a man long-lived granted length of days, nor is a part cut off from his (life, but is in a Decree (ordained)...'(۷)

,Soleiman asked

۱- Qur'an, ۱۹:۶۷

۲- Qur'an, ۳۰:۲۷

۳- Qur'an, ۲:۱۱۷

۴- Qur'an, ۳۵:۱

۵- Qur'an, ۳۲:۷

۶- Qur'an, ۹:۱۰۶

۷- Qur'an, ۳۵:۱۱

Has anything been narrated to you on this issue from your forefather?" The Imam"
(a.s.) said, "Yes. It has been narrated by my father on the authority of Abi Abdullah (a.s.) who said, "The Honorable the Exalted God has two bodies of knowledge: a Treasured Knowledge, Hidden Knowledge which no one but Him is informed of. Origination is rooted in that knowledge. And He has a second knowledge which He has taught the angels and His Messengers which the knowledgeable Members of the Holy ".Household are also aware of

Soleiman said, "I would like you to present this from the Book of the Honorable the Exalted God." The Imam (a.s.) said, "The Honorable the Exalted God said, 'So turn away from them: not thine is the blame.'(۱) At first God wanted to destroy them. But then the Sublime God changed His mind and said, 'But teach (thy Message) for (teaching benefits the Believers.'(۲

".Soleiman said, "May I be your ransom! Tell me more

Then Al-Ridha' (a.s.) said, "My father (a.s.) informed me on the authority of his forefathers (a.s.), on the authority of God's Prophet (S) that the Honorable the Exalted God revealed to one of His Prophets to let one of the Kings know that God will take away his life at such and such a time. The Prophet (S) went to see the King and told him that. Then the King

pleaded to God while he was on his bed and fell off of it. He said, "O Lord! Postpone

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۱- Qur'an, ۵۱:۵۴

۲- Qur'an, ۵۱:۵۵

my demise until I see my son grow up to undertake my affairs.” Then the Honorable

قَالَ الْمَأْمُونُ: يَا أَبَا الْحَسَنِ مَا تَقُولُ فِی مَا تَشَاجَرَا فِيهِ؟ قَالَ وَمَا أَنْكَرْتَ مِنَ الْبَدَاءِ يَا سُلَيمانُ وَاللَّهُ عَزَّ وَجَلَّ يَقُولُ «أَوَلا يَذْكُرُ الإِنْسانُ أَنَّا خَلَقْناهُ مِنْ قَبْلُ وَلَمْ يَکُ شَيْئاً» وَيَقُولُ عَزَّ وَجَلَّ «وَهُوَالَّذِی يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ» وَيَقُولُ «بَدِيعُ السَّماواتِ وَالأَرْضِ» وَيَقُولُ عَزَّ وَجَلَّ «يَزِيدُ فِی الْخَلْقِ ما يَشاءُ» وَيَقُولُ «وَبَدَأَ خَلْقَ الإِنْسانِ مِنْ طِينٍ» وَيَقُولُ عَزَّ وَجَلَّ «وَآخَرُونَ مُرْجَوْنَ لامْرِ اللَّهِ إِمَّا يُعَذِّبُهُمْ وَإِمَّا يَتُوبُ عَلَيْهِمْ» وَيَقُولُ عَزَّ وَجَلَّ: «وَما يُعَمَّرُ مِنْ مُعَمَّرٍ وَلا يُنْقَصُ مِنْ عُمُرِهِ إِلا فِی كِتابٍ».

قَالَ سُلَيمانُ هَلْ رُوِّيتَ فِيهِ عَنْ آبَائِکَ شَيْئاً قَالَ نَعَمْ رُوِّيتُ عَنْ أَبِی عَنْ أَبِی عَبْدِ اللَّهِ عَلَيْهِ السَّلامُ أَنَّهُ قَالَ إِنَّ لِلَّهِ عَزَّ وَجَلَّ عِلْمَيْنِ عِلْماً مَخْزُوناً مَكْنُوناً لا يَعْلَمُهُ إِلا هُوَمِنْ ذَلِکَ يَكُونُ الْبَدَاءُ وَعِلْماً عَلَّمَهُ مَلائِكَتَهُ وَرُسُلَهُ فَالْعُلَمَاءُ مِنْ أَهْلِ بَيْتِ نَبِيِّکَ يَعْلَمُونَهُ.

قَالَ سُلَيمانُ أُحِبُّ أَنْ تَنْزِعَهُ لِی مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ قَالَ قَوْلُ اللَّهِ تَعَالَی لِنَبِيِّهِ صَلَّی الله عَلَيْهِ وَآلِهِ فَتَوَلَّ عَنْهُمْ فَما أَنْتَ بِمَلُومٍ أَرَادَ هَلاكَهُمْ ثُمَّ بَدَا لِلَّهِ تَعَالَی فَقَالَ: وَذَكِّرْ فَإِنَّ الذِّكْری تَنْفَعُ الْمُؤْمِنِينَ قَالَ سُلَيمانُ زِدْنِی جُعِلْتُ فِدَاکَ قَالَ الرِّضَا عَلَيْهِ السَّلامُ لَقَدْ أَخْبَرَنِی أَبِی، عَن آبَائِهِ عَلَيْهِ السَّلامُ أَنَّ رَسُولَ اللَّهِ صَلَّی الله عَلَيْهِ وَآلِهِ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَوْحَی إِلَی نَبِيٍّ مِنْ أَنْبِيَائِهِ أَنْ أَخْبِرْ فُلاناً الْمَلِکَ أَنِّی مُتَوَفِّيهِ إِلَی كَذَا وَكَذَا فَأَتَاهُ ذَلِکَ النَّبِیُّ فَأَخْبَرَهُ فَدَعَا اللَّهَ الْمَلِکُ وَهُوَعَلَی سَرِيرِهِ حَتَّی سَقَطَ مِنَ السَّرِيرِ وَقَالَ: يَا رَبِّ أَجِّلْنِی حَتَّی يَشِبَّ طِفْلِی وَأَقْضِیَ أَمْرِی. فَأَوْحَـی اللَّهُ عَزَّ وَجَلَّ إِلَی ذَلِـکَ

النَّبِيِّ أَنِ ائْـتِ

the Exalted God revealed to that Prophet (S), “Go to that King and inform him that I have decided to postpone his death. I have added fifteen years to his life.”

The Prophet (S) said, “O Lord! You well know that I have never lied.” Then the Honorable the Exalted God revealed to him, “You are just an agent. Announce this to him. God is never questioned about what He does.” Then the Imam (a.s.) turned towards Soleiman and said, “I think you have the same opinion as the Jews in this regard.” Soleiman said, “From this I seek refuge in God.” The Imam (a.s.) said, “The Jews say, ‘God's hand is tied up…’(١) They mean that God is finished working and is sitting back and does not Create anything else. But the Honorable the Exalted God has given them the following answer, ‘…Be their hands tied up and be they accursed for the (blasphemy) they utter….’ (٢) I have also heard my father Musa ibn Ja’far (a.s.) say the following when asked about Origination, ‘How could the people refute origination, and that God might procrastinate the affairs of some people for a decision regarding them?’”

Soleiman asked, “Can you tell me for what has the following verse been revealed? ‘We have indeed revealed this (Message) in the Night of Power.’(٣) The Imam (a.s.) said, “O Soleiman! The Honorable the Exalted God will decide the destiny (of an individual) for one year including life or death, good or bad, and sustenance

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١- Qur’an, ۵:۶۴

٢- Ibid.

٣- Qur’an, ۹۷:۱

on the Night of Power. Whatever God destines on that night comes to be." Soleiman ".said, "Now I understand. Please tell me more

The Imam (a.s.) said, "O Soleiman! Some of the affairs are up to the Honorable the Exalted God and what He wills. He can expedite what He wills and procrastinate what He wills. He can destroy what He wills. O Soleiman, Ali (a.s.) said, "Knowledge is of two types: Knowledge which God has taught His angels and His Messengers - that which God has taught His angels and His Messengers will be done, and that which is hidden near Him and He has informed none of His creatures of it. It is by this knowledge which He expedites what He wills to expedite, procrastinates what He wills to procrastinate; destroys what He wills to destroy, and He stabilizes what He wills to ".stabilize

Soleiman told Al-Ma'mun, "O Commander of the Faithful! From today on I will not ,refute Creation or deny it by God's Will." Al-Ma'mun said

فُلاناً الْمَلِکَ فَأَعْلِمْهُ أَنِّی قَدْ أَنْسَیتُ أَجَلَهُ وَزِدْتُ فِی عُمُرِهِ خَمْسَ عَشْرَهَ سَنَهً فَقَالَ: ذَلِکَ النَّبِیُّ یا رَبِّ إِنَّکَ لَتَعْلَمُ أَنِّی لَمْ أَکْذِبْ قَطُّ فَأَوْحَی اللَّهُ عَزَّ وَجَلَّ إِلَیْهِ إِنَّمَا أَنْتَ عَبْدٌ مَأْمُورٌ فَأَبْلِغْهُ ذَلِکَ وَاللَّهُ لا یُسْئَلُ عَمَّا یَفْعَلُ.

ثُمَّ الْتَفَتَ إِلَی سُلَیمانَ فَقَالَ: أَحْسَبُکَ ضَاهَیْتَ الْیَهُودَ فِی هَذَا الْبَابِ قَالَ أَعُوذُ بِاللَّهِ مِنْ ذَلِکَ وَمَا قَالَتِ الْیَهُودُ قَالَ: قالَ تِ الْیَهُودُ یَدُ اللَّهِ مَغْلُولَهٌ یَعْنُونَ أَنَّ اللَّهَ تَعَالَی قَدْ فَرَغَ مِنَ الْأَمْرِ فَلَیْسَ یُحْدِثُ شَیْئاً فَقَالَ اللَّهُ عَزَّ وَجَلَّ: غُلَّتْ أَیْدِیهِمْ وَلُعِنُوا بِما

قالُوا وَلَقَدْ سَمِعْتُ قَوْماً سَأَلُوا أَبِی مُوسَی بْنَ جَعْفَرٍ عَنِ الْبَدَاءِ فَقَالَ: وَمَا یُنْکِرُ النَّاسُ مِنَ الْبَدَاءِ وَأَنْ یَقِفَ اللَّهُ قَوْماً یُرْجِئُهُمْ لِأَمْرِهِ.

قَالَ سُلَیمانُ أَلا تُخْبِرُنِی عَنْ إِنَّا أَنْزَلْناهُ فِی لَیلَهِ الْقَدْرِ فِی أَیِّ شَیْ ءٍ أُنْزِلَتْ قَالَ یَا سُلَیمانُ لَیلَهُ الْقَدْرِ یُقَدِّرُ اللَّهُ عَزَّ وَجَلَّ فِیهَا مَا یَکُونُ مِنَ السَّنَهِ إِلَی السَّنَهِ مِنْ حَیَاهٍ أَوْ مَوْتٍ أَوْ خَیرٍ أَوْ شَرٍّ أَوْ رِزْقٍ فَمَا قَدَّرَهُ فِی تِلْکَ اللَّیلَهِ فَهُوَمِنَ الْمحْتُومِ قَالَ سُلَیمانُ الْآنَ قَدْ فَهِمْتُ جُعِلْتُ فِدَاکَ فَزِدْنِی.

قَالَ یَا سُلَیمانُ إِنَّ مِنَ الْأُمُورِ أُمُوراً مَوْقُوفَهً عِنْدَ اللَّهِ تَبَارَکَ وَتَعَالَی یُقَدِّمُ مِنْهَا مَا یَشَاءُ وَیُؤَخِّرُ مَا یَشَاءُ یَا سُلَیمانُ إِنَّ عَلِیّاً عَلَیْهِ السَّلَامُ کَانَ یَقُولُ الْعِلْمُ عِلْمَانِ فَعِلْمٌ عَلَّمَهُ اللَّهُ مَلائِکَتَهُ وَرُسُلَهُ فَمَا عَلَّمَهُ مَلائِکَتَهُ وَرُسُلَهُ فَإِنَّهُ یَکُونُ وَلا یُکَذِّبُ نَفْسَهُ وَلا مَلائِکَتَهُ وَلا رُسُلَهُ وَعِلْمٌ عِنْدَهُ مَخْزُونٌ لَمْ یُطْلِعْ عَلَیْهِ أَحَداً مِنْ خَلْقِهِ یُقَدِّمُ مِنْهُ مَا یَشَاءُ وَیُؤَخِّرُ مَا یَشَاءُ وَیَمْحُو مَا یَشَاءُ وَیُثْبِتُ مَا یَشَاءُ قَالَ سُلَیمانُ لِلْمَأْمُونِ یَا أَمِیرَ الْمُؤْمِنِینَ لا أُنْکِرُ بَعْدَ یَوْمِی هَذَا الْبَدَاءَ وَلا أُکَذِّبُ بِهِ إِنْ شَاءَ اللَّهُ. فَقَالَ الْمَأْمُونُ: یَا سُلَیمانُ سَلْ أَبَا الْحَسَنِ عَمَّا

O Soleiman! Ask Abul Hassan whatever you wish. Just listen carefully and be fair."" Soleiman said, "O my Master! May I ask?" Al-Ridha' (a.s.) said, "Ask whatever you ".wish

Soleiman said, "What is your view about someone who considers will to be a name - "?'an attribute similar to ' living', 'hearing', 'seeing', and 'powerful

Al-Ridha' (a.s.) said, "You say that things were originated and became different because He so desired and willed. But you do not say that things were originated

and became different because He is All-Hearing and All-Seeing. This is a proof that they (i.e. will and desire) are not similar to All-Hearing, All-Seeing, and All-Powerful."

Soleiman said, "He has always been willing." The Imam answered him, "O Soleiman! Is His will something other than Him?"

He replied, "Yes." The Imam (a.s.) said, "Then you have proved that there has always been something along with Him forever." Soleiman said, "No, I have not." Al-Ridha' (a.s.) said, "Is will originated?" Soleiman said, "No. It is not." Then Al-Ma'mun shouted at him and said, "O Soleiman! Are you showing obstinacy and giving vague answers to such a person as him. You must be fair. Don't you see that people of intellect are sitting around you?" Then Al-Ma'mun said, "O Abul Hassan! Continue your debate on theology with him since he is the theologian of Khorasan."

Then the Imam asked him, "O Soleiman! Is it (the will) originated? Whatever is not Eternal is certainly originated. And if it is not originated it is Eternal."

Soleiman said, "His (Allah's) will is (part) of Him just as His Hearing, His Sight and His Knowledge are (parts) of Him." Al-Ridha' (a.s.) said, "Did He will Himself?" Soleiman answered, "No." The Imam (a.s.) said, "Therefore, willing is not like the hearing and the seeing." Soleiman said, "Surely, He willed Himself just as He heard Himself, saw Himself, and recognized Himself."

Al-Ridha' (a.s.) said, "What is the meaning of 'He willed Himself'? Did He will to be a thing? Did He will

"?to be All-Living, All-Hearing, All-Seeing or All-Powerful

Soleiman said, "Yes." Al-Ridha' (a.s.) said, "Did that occur through His will?" Soleiman answered, 'Yes.' Al-Ridha' (a.s.) said, "Then your statement, 'He

بَدَا لَکَ وَعَلَيْکَ بِحُسْنِ الاسْتِمَاعِ وَالإِنْصَافِ. قَالَ سُلَيمانُ: يَا سَيِّدِی أَسْأَلُکَ.

قَالَ الرِّضَا: سَلْ عَمَّا بَدَا لَکَ. قَالَ: مَا تَقُولُ فِيمَنْ جَعَلَ الإِرَادَهَ اسْماً وَصِفَهً مِثْلَ حَیٍّ وَسَمِيعٍ وَبَصِيرٍ وَقَدِيرٍ؟

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: إِنَّمَا قُلْتُمْ حَدَثَتِ الأَشْيَاءُ وَاخْتَلَفَتْ لانَّهُ شَاءَ وَأَرَادَ وَلَمْ تَقُولُوا حَدَثَتْ وَاخْتَلَفَتْ لانَّهُ سَمِيعٌ بَصِيرٌ، فَهَذَا دَلِيلٌ عَلَى أَنَّهَا لَيْسَتْ مِثْلَ سَمِيعٍ وَلا بَصِيرٍ وَلا قَدِيرٍ. قَالَ سُلَيمانُ: فَإِنَّهُ لَمْ يَزَلْ مُرِيداً.

قَالَ: يَا سُلَيمانُ فَإِرَادَتُهُ غَيْرُهُ؟ قَالَ: نَعَمْ. قَالَ: فَقَدْ أَثْبَتَّ مَعَهُ شَيْئاً غَيْرَهُ لَمْ يَزَلْ.

قَالَ سُلَيمانُ: مَا أَثْبَتُّ. قَالَ الرِّضَا عَلَيْهِ السَّلامُ: أَهِیَ مُحْدَثَهٌ.

قَالَ سُلَيمانُ: لا، مَا هِیَ مُحْدَثَهٌ.

فَصَاحَ بِهِ الْمَأْمُونُ وَقَالَ: يَا سُلَيمانُ مِثْلُهُ يُعَايَا أَوْ يُكَابَرُ؟! عَلَيْکَ بِالإِنْصَافِ. أَمَا تَرَى مَنْ حَوْلَکَ مِنْ أَهْلِ النَّظَرِ؟ ثُمَّ قَالَ: كَلِّمْهُ يَا أَبَا الْحَسَنِ، فَإِنَّهُ مُتَكَلِّمُ خُرَاسَانَ.

فَأَعَادَ عَلَيْهِ الْمَسْأَلَهَ فَقَالَ: هِیَ مُحْدَثَهٌ يَا سُلَيمانُ، فَإِنَّ الشَّیْ ءَ إِذَا لَمْ يَكُنْ أَزَلِيّاً كَانَ مُحْدَثاً، وَإِذَا لَمْ يَكُنْ مُحْدَثاً كَانَ أَزَلِيّاً.

قَالَ سُلَيمانُ: إِرَادَتُهُ مِنْهُ كَمَا أَنَّ سَمْعَهُ مِنْهُ وَبَصَرَهُ مِنْهُ وَعِلْمَهُ مِنْهُ.

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: فَإِرَادَتُهُ نَفْسُهُ؟ قَالَ: لا. قَالَ: فَلَيْسَ الْمُرِيدُ مِثْلَ السَّمِيعِ وَالْبَصِيرِ.

قَالَ سُلَيمانُ: إِنَّمَا أَرَادَ نَفْسُهُ كَمَا سَمِعَ نَفْسُهُ وَأَبْصَرَ نَفْسُهُ وَعَلِمَ نَفْسُهُ.

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: مَا مَعْنَى أَرَادَ نَفْسُهُ؟ أَرَادَ أَنْ يَكُونَ شَيْئاً أَوْ أَرَادَ أَنْ يَكُونَ حَيّاً أَوْ سَمِيعاً أَوْ بَصِيراً أَوْ قَدِيراً؟ قَالَ: نَعَمْ.

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: أَفَبِإِرَادَتِهِ كَانَ ذَلِکَ؟ قَالَ سُلَيمانُ: نَعَمْ. قَالَ الرِّضَا عَلَيْهِ السَّـلامُ:

willed to be All-Living, All-Hearing, and All-Seeing,' does not make any sense

since they were not done through His Will." Soleiman said, "Yes. That was through His ".Will

Then Al-Ma'mun and the people around him burst into laughter. Al-Ridha' (a.s.) laughed too and said, "Do not be too hard on the theologian from Khorasan. O Soleiman! "Do you think that He (i.e. Allah, the Exalted) has altered from state to state and changed due to it? This is something by which the Honorable the Exalted God .cannot be described." Soleiman remained silent

"?Al-Ridha' (a.s.) said, "O Soleiman! May I ask you a question

".Soleiman said, "May I be your ransom! Ask

The Imam (a.s.) said, "Tell me about you and your companions: Do you debate with the people on theology according to what you understand and know or according to what you do not understand and do not know?" Soleiman said, "Yes! (We debate) ".according to what we understand and know

Al-Ridha' (a.s.) said, "The thing which the people know is that the willing is different from the will. The willing exists before the will. The subject is before the object. This (a.s.tatement) disproves your statement, 'The willing and the willed are the same thing.'" Soleiman said, "May I be your ransom! This is not what the people know about and understand." Al-Ridha' (a.s.) said, "I think that you have claimed to have the knowledge without having a true recognition of it and said, 'Willing is like hearing and seeing' while this view is not based on knowledge or the intellect." Soleiman could not .answer

(.Then Al-Ridha' (a.s

said, “O Soleiman! Does God have knowledge of all those who are in Paradise and the ”.Fire?” Soleiman said, “Yes

The Imam (a.s.) said, “Will what the Sublime God knows would be created in the ”.future, actually be created?” Soleiman answered, “Yes

The Imam (a.s.) said, “If it is done to the extent that nothing else remains, can God ”?add more to them or will He stop doing so

Soleiman said, “He will add to them.” The Imam (a.s.) said, “Then based on what you have said, God adds to them what He did not know would be created.” Then he added, “May I be your ransom! There is no limit for

فَلَيْسَ لِقَوْلِكَ أَرَادَ أَنْ يَكُونَ حَيّاً سَمِيعاً بَصِيراً مَعْنًى إِذَا لَمْ يَكُنْ ذَلِكَ بِإِرَادَتِهِ.

قَالَ سُلَيمانُ: بَلَى، قَدْ كَانَ ذَلِكَ بِإِرَادَتِهِ.

فَضَحِكَ الْمَأْمُونُ وَمَنْ حَوْلَهُ وَضَحِكَ الرِّضَا عَلَيْهِ السَّلامُ. ثُمَّ قَالَ لَهُمْ: ارْفُقُوا بِمُتَكَلِّمِ خُرَاسَانَ. فَقَالَ: يَا سُلَيمانُ فَقَدْ حَالَ عِنْدَكُمْ عَنْ حَالِهِ وَتَغَيَّرَ عَنْهَا وَهَذَا مَا لا يُوصَفُ اللَّهُ عَزَّ وَجَلَّ بِهِ فَانْقَطَعَ. ثُمَّ قَالَ الرِّضَا عَلَيْهِ السَّلامُ: يَا سُلَيمانُ، أَسْأَلُكَ مَسْأَلَةً.

قَالَ: سَلْ جُعِلْتُ فِدَاكَ. قَالَ: أَخْبِرْنِي عَنْكَ وَعَنْ أَصْحَابِكَ؛ تُكَلِّمُونَ النَّاسَ بِمَا تَفْقَهُونَ وَتَعْرِفُونَ أَوْ بِمَا لا تَفْقَهُونَ وَلا تَعْرِفُونَ؟ قَالَ: بِمَا نَفْقَهُ وَنَعْلَمُ.

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: فَالَّذِي يَعْلَمُ النَّاسُ أَنَّ الْمُرِيدَ غَيْرُ الإِرَادَةِ وَأَنَّ الْمُرِيدَ قَبْلَ الإِرَادَةِ وَأَنَّ الْفَاعِلَ قَبْلَ الْمَفْعُولِ، وَهَذَا يُبْطِلُ قَوْلَكُمْ إِنَّ الإِرَادَةَ وَالْمُرِيدَ شَيْ ءٌ وَاحِدٌ.

قَالَ: جُعِلْتُ فِدَاكَ، لَيْسَ ذَاكَ مِنْهُ عَلَى مَا يَعْرِفُ النَّاسُ وَلا عَلَى مَا يَفْقَهُونَ.

قَالَ: فَأَرَاكُمُ ادَّعَيْتُمْ عِلْمَ ذَلِكَ بِلا مَعْرِفَةٍ وَقُلْتُمُ الإِرَادَةُ كَالسَّمْعِ وَالْبَصَرِ، وَإِذاً كَانَ ذَلِكَ عِنْدَكُمْ عَلَى مَا لا يُعْرَفُ وَلا

يُعْقَلُ. فَلَمْ يُحِرْ جَوَاباً.

ثُمَّ قَالَ الرِّضَا عَلَيْهِ السَّلامُ: يَا سُلَيمانُ، هَلْ يَعْلَمُ اللَّهُ جَمِيعَ مَا فِى الْجَنَّهِ وَالنَّارِ؟

قَالَ سُلَيمانُ: نَعَمْ.

قَالَ: فَيَكُونُ مَا عَلِمَ اللَّهُ عَزَّ وَجَلَّ أَنَّهُ يَكُونُ مِنْ ذَلِكَ؟

قَالَ: نَعَمْ.

قَالَ: فَإِذَا كَانَ حَتَّى لا يَبْقَى مِنْهُ شَىْ ءٌ إِلّا كَانَ، أَيَزِيدُهُمْ أَوْ يَطْوِيهِ عَنْهُمْ؟

قَالَ سُلَيمانُ: بَلْ يَزِيدُهُمْ.

قَالَ: فَأَرَاهُ فِى قَوْلِكَ قَدْ زَادَهُمْ مَا لَمْ يَكُنْ فِى عِلْمِهِ أَنَّهُ يَكُونُ. قَالَ: جُعِلْتُ فِدَاكَ فَالْمَزِيدُ

adding." The Imam (a.s.) said, "Then in your opinion His Knowledge does not encompass what is therein (in Paradise), since He does not know the limit of that which will be in Paradise. If His Knowledge does not encompass what is therein, then He would not know what will be there before they existed. The Honorable the Exalted God is Exalted High above that!"

Soleiman said, "When I said God does not know about them it was because they have no limit and the Honorable the Exalted God Himself has described them as eternal. Therefore we do not want to assume an end for them."

Al-Ridha' (a.s.) said, "God's Knowledge of them will not limit them. There are many instances of which He has knowledge, then He adds to them and does not take away what He has added to them. These are supported by the Words of the Honorable the Exalted God in His Book, '…as often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty…'(۱) And He told the residents of Paradise, '…a gift without break.'(۲) And the

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۱- Qur'an, ۴:۵۶

Qur’an, ١١:١٠٨ -٢

(Honorable the Exalted said, ‘Whose season is not limited, nor (a.s.upply) forbidden?’(١)

Therefore the Honorable the Exalted God knows about these and does not block them from accessing to what is added. Will He not replace what the residents of ".Paradise eat and drink?" Soleiman said, "Yes

The Imam (a.s.) said, "Has He stopped His Granting now that He has replaced the ".consumed foods and drinks?" Soleiman said, "No

The Imam (a.s.) said, "Therefore when whatever in Paradise is consumed, God will replace them with other things which will not be blocked from the residents thereof for access and use." Soleiman said, "Well. He will block what is added from them and will not give them anything else." Al-Ridha’ (a.s.) said, "Then whatever is in Paradise and Hell will end. O Soleiman! This is against eternity and the Book since the Honorable the Exalted God said, ‘...a gift without break.’(٢) And the Honorable the Exalted God said, ‘...nor shall they (ever) be asked to leave.’(٣) And the Honorable the Exalted God said, ‘...they will dwell therein forever...’(۴) And the Honorable the Exalted God said, ‘Whose season is not limited, nor (a.s.upply) forbidden.’(۵) Soleiman .remained silent

لا۔ غَایَهَ لَهُ. قَالَ: فَلَیْسَ یُحِیطُ عِلْمُهُ عِنْدَکُمْ بِمَا یَکُونُ فِیهِمَا إِذَا لَمْ یَعْرِفْ غَایَهَ ذَلِکَ، وَإِذَا لَمْ یُحِطْ عِلْمُهُ بِمَا یَکُونُ فِیهِمَا لَمْ یَعْلَمْ مَا یَکُونُ فِیهِمَا أَنْ یَکُونَ. تَعَالَی اللَّهُ عَنْ ذَلِکَ عُلُوّاً کَبِیراً.

قَالَ سُلَیمانُ: إِنَّمَا قُلْتُ لا یَعْلَمُهُ لانَّهُ لا غَایَهَ لِهَذَا، لانَّ اللَّهَ عَزَّ وَجَلَّ وَصَفَهُمَا بِالْخُلُودِ وَکَرِهْنَا أَنْ نَجْعَلَ لَهُمَا انْقِطَاعاً.

قَالَ الرِّضَا عَلَیْهِ السَّلامُ:

١- Qur’an, ۵۶:۳۳

٢- Qur’an, ١١:١٠٨

٣- Qur’an, ١۵:۴٨

۴- Qur’an, ٩٨:٨

۵- Qur’an, ۵۶:۳۳

لَيْسَ عِلْمُهُ بِذَلِكَ بِمُوجِبٍ لانْقِطَاعِهِ عَنْهُمْ، لانَّهُ قَدْ يَعْلَمُ ذَلِكَ ثُمَّ يَزِيدُهُمْ ثُمَّ لا يَقْطَعُهُ عَنْهُمْ. وَكَذَلِكَ قَالَ عَزَّ وَجَلَّ فِي كِتَابِهِ: (كُلَّما نَضِجَتْ جُلُودُهُمْ بَدَّلْناهُمْ جُلُوداً غَيْرَها لِيَذُوقُوا الْعَذابَ) وَقَالَ لأَهْلِ الْجَنَّهِ: (عَطاءً غَيْرَ مَجْذُوذٍ.) وَقَالَ عَزَّ وَجَلَّ: (وَفاكِهَهٍ كَثِيرَهٍ لا مَقْطُوعَهٍ وَلا مَمْنُوعَهٍ). فَهُوَ جَلَّ وَعَزَّ يَعْلَمُ ذَلِكَ وَلا يَقْطَعُ عَنْهُمُ الزِّيَادَهَ. أَرَأَيْتَ مَا أَكَلَ أَهْلُ الْجَنَّهِ وَمَا شَرِبُوا، أَلَيْسَ يُخْلِفُ مَكَانَهُ؟

قَالَ بَلَى. قَالَ: أَفَيَكُونُ يَقْطَعُ ذَلِكَ عَنْهُمْ وَقَدْ أَخْلَفَ مَكَانَهُ؟

قَالَ سُلَيمانُ: لا.

قَالَ: فَكَذَلِكَ، كُلُّ مَا يَكُونُ فِيهَا إِذَا أَخْلَفَ مَكَانَهُ فَلَيْسَ بِمَقْطُوعٍ عَنْهُمْ.

قَالَ سُلَيمانُ: بَلْ يَقْطَعُهُ عَنْهُمْ وَلا يَزِيدُهُمْ.

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: إِذاً يَبِيدُ مَا فِيهِمَا. وَهَذَا يَا سُلَيمانُ إِبْطَالُ الْخُلُودِ وَخِلافُ الْكِتَابِ، لانَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: (لَهُمْ ما يَشاؤُنَ فِيها وَلَدَيْنا مَزِيدٌ) وَيَقُولُ عَزَّ وَجَلَّ: (عَطاءً غَيْرَ مَجْذُوذٍ). وَيَقُولُ عَزَّ وَجَلَّ: (وَما هُمْ مِنْها بِمُخْرَجِينَ) وَيَقُولُ عَزَّ وَجَلَّ: (خالِدِينَ فِيها أَبَداً) وَيَقُولُ عَزَّ وَجَلَّ: (وَفاكِهَهٍ كَثِيرَهٍ لا مَقْطُوعَهٍ وَلا مَمْنُوعَهٍ).

فَلَمْ يُحِرْ جَوَاباً.

”?Then Al-Ridha’ (a.s.) said, “O Soleiman! Tell me about Will: Is it an action or not

”.Soleiman said, “It is an action

The Imam (a.s.) said, “Therefore it is originated, for all actions are originated.” ”.Soleiman said, “It is not an action

The Imam (a.s.) said, “Has there then been something else with Him who is eternal?” ”.Soleiman said, “The Will is the same as bringing forth

The Imam (a.s.) said, “O Soleiman! This is exactly what you criticized Dirar(1) and his companions of, saying that everything that the Honorable the Exalted God has ,created in the heavens, the Earth, the oceans or on land such as dogs

.Dirar ibn Amr al-Qadhi had corrupt ideas as stated in Lisan al-Mizan -۱

pigs, monkeys, humans or animals are God's Will, and that God's Will lives, dies, goes away, eats, drinks, marries, feels pleasure, oppresses, commits immoral acts, disbelieves, becomes a polytheist. We denounce this and oppose it. This is its limit."

Soleiman said, "It (i.e. will) is like hearing, seeing and knowledge."

Al-Ridha' (a.s.) said, "You just returned to what you said before. Tell me: Are hearing, seeing and knowledge made?"

Soleiman said, "No." Al-Ridha' (a.s.) said, "How do you then refute Will? You sometimes say that He did not will and sometimes you say that He willed, and that it (i.e. will) was not one of His actions."

Soleiman said,"Surely, that is like saying, He sometimes knows and sometimes does not know!"

Al-Ridha' (a.s.) said, "That is not the same, for negating the known is not like negating knowledge; negating what is willed is (not like) negating the will, for if the thing is not willed, there will be no will. However, sometimes there is knowledge, but there may be no known thing. This is like seeing. Man may be able to see, but there may be nothing there for him to see. Likewise, there may be knowledge, but there is no known thing." Soleiman said, "It (i.e. will) is made." The Imam (a.s.) said, "Therefore, it (will) is originated and is not like hearing and seeing, for hearing and seeing are not made, and it (will) is made."

Soleiman said, "It (will) is one of His eternal attributes." The Imam (a.s.) answered, "Therefore, man must be

".eternal, for his quality is eternal

ثُمَّ قَالَ الرِّضَا عَلَيْهِ السَّلامُ: يَا سُلَيمانُ، أَلا تُخْبِرُنِی عَنِ الإِرَادَهِ فِعْلٌ هِیَ أَمْ غَيْرُ فِعْلٍ؟

قَالَ: بَلَی، هِیَ فِعْلٌ. قَالَ: فَهِیَ مُحْدَثَهٌ، لانَّ الْفِعْلَ كُلَّهُ مُحْدَثٌ.

قَالَ: لَيْسَتْ بِفِعْلٍ. قَالَ: فَمَعَهُ غَيْرُهُ لَمْ يَزَلْ. قَالَ سُلَيمانُ: الإِرَادَهُ هِیَ الإِنْشَاءُ.

قَالَ: يَا سُلَيمانُ، هَذَا الَّذِی عِبْتُمُوهُ عَلَی ضِرَارٍ وَأَصْحَابِهِ مِنْ قَوْلِهِمْ إِنَّ كُلَّ مَا خَلَقَ اللَّهُ عَزَّ وَجَلَّ فِی سَمَاءٍ أَوْ أَرْضٍ أَوْ بَحْرٍ أَوْ بَرٍّ مِنْ كَلْبٍ أَوْ خِنْزِيرٍ أَوْ قِرْدٍ أَوْ إِنْسَانٍ أَوْ دَابَّهٍ إِرَادَهُ اللَّهِ وَإِنَّ إِرَادَهَ اللَّهِ تَحْيَا وَتَمُوتُ وَتَذْهَبُ وَتَأْكُلُ وَتَشْرَبُ وَتَنْكِحُ وَتَلِدُ وَتَظْلِمُ وَتَفْعَلُ الْفَوَاحِشَ وَتَكْفُرُ وَتُشْرِكُ فَنَبْرَأُ مِنْهَا وَنُعَادِيهَا وَهَذَا حَدُّهَا.

قَالَ سُلَيمانُ: إِنَّهَا كَالسَّمْعِ وَالْبَصَرِ وَالْعِلْمِ. قَالَ الرِّضَا عَلَيْهِ السَّلامُ: قَدْ رَجَعْتَ إِلَی هَذَا ثَانِيَهً، فَأَخْبِرْنِی عَنِ السَّمْعِ وَالْبَصَرِ وَالْعِلْمِ أَمَصْنُوعٌ؟ قَالَ سُلَيمانُ: لا.

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: فَكَيْفَ نَفَيْتُمُوهُ؟ فَمَرَّهً قُلْتُمْ لَمْ يُرِدْ وَمَرَّهً قُلْتُمْ أَرَادَ وَلَيْسَتْ بِمَفْعُولٍ لَهُ؟ قَالَ سُلَيمانُ: إِنَّمَا ذَلِكَ كَقَوْلِنَا مَرَّهً عَلِمَ وَمَرَّهً لَمْ يَعْلَمْ.

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: لَيْسَ ذَلِكَ سَوَاءً، لانَّ نَفْیَ الْمَعْلُومِ لَيْسَ بِنَفْیِ الْعِلْمِ، وَنَفْیُ الْمُرَادِ نَفْیُ الإِرَادَهِ أَنْ تَكُونَ، لانَّ الشَّیْ ءَ إِذَا لَمْ يُرَدْ لَمْ يَكُنْ إِرَادَهٌ وَقَدْ يَكُونُ الْعِلْمُ ثَابِتاً وَإِنْ لَمْ يَكُنِ الْمَعْلُومُ بِمَنْزِلَهِ الْبَصَرِ فَقَدْ يَكُونُ الإِنْسَانُ بَصِيراً وَإِنْ لَمْ يَكُنِ الْمُبْصَرُ وَيَكُونُ الْعِلْمُ ثَابِتاً وَإِنْ لَمْ يَكُنِ الْمَعْلُومُ.

قَالَ سُلَيمانُ: إِنَّهَا مَصْنُوعَهٌ.

قَالَ: فَهِیَ مُحْدَثَهٌ لَيْسَتْ كَالسَّمْعِ وَالْبَصَرِ لانَّ السَّمْعَ وَالْبَصَرَ لَيْسَا بِمَصْنُوعَيْنِ وَهَذِهِ مَصْنُوعَهٌ.

قَالَ سُلَيمانُ: إِنَّهَا صِفَهٌ مِنْ صِفَاتِهِ لَمْ تَزَلْ قَالَ فَيَنْبَغِی أَنْ يَكُونَ الإِنْسَانُ لَمْ يَزَلْ لانَّ صِفَتَهُ لَمْ تَزَلْ.

Soleiman said, "No, because He did not do it (will)". Al-Ridha' (a.s.) said, "O Khorasani! How often

you make mistakes! Are things not made according to His Will and Words?" Soleiman said, "No." The Imam (a.s.) said, "If things are not made according to His Will or Volition, His Command or His Practice, then how are they made? God is High Exalted above that!" Soleiman could not respond.

Then Al-Ridha' (a.s.) asked, "Will you not tell me about these Words of the Honorable the Exalted God: 'When We decide to destroy a population, We (first) send a definite order to those among them who are given the good things of this life and yet transgress...'(١)

By 'We decide' does God mean that He creates His own Will?" Soleiman said, "Yes."

The Imam (a.s.) answered him, "If He creates His own Will, then your statement that 'Will is He Himself or is a part of him' is futile, for it is not (possible) for Him to create Himself and God does not change His State. God is High Exalted above that."

Soleiman told him, "Yes." The Imam (a.s.) said, "Then if He originates the Will, what you said, "Will is the same as God Himself or a part thereof" is wrong since God does not originate Himself or change from His current state. God is High Exalted above that."

Soleiman asked, "By that He does not mean that He creates His own will?"

The Imam (a.s.) asked, "So what does He mean?"

Soleiman said, "He means doing something."

Al-Ridha' (a.s.) said, "Woe unto you! How many times have you repeated this issue? I told you that

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١- Qur'an, ١٧:١٦

will is originated, since the action and the Creation of a thing is originated.”

Soleiman said, “Then this has no meaning.”

Al-Ridha’ (a.s.) said, “Do you then think that He describes Himself with will which has no meaning? If will has no eternal or originated meaning, then that will nullify your statement, “The Honorable the Exalted God has always been willing.” Soleiman said, “I mean to say that willing has been one of the eternal actions of the Sublime God.”

قَالَ سُلَيمانُ: لا، لأنَّهُ لَمْ يَفْعَلْهَا.

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: يَا خُرَاسَانِيُّ، مَا أَكْثَرَ غَلَطَكَ! أَفَلَيْسَ بِإِرَادَتِهِ وَقَوْلِهِ تَكُونُ الأَشْيَاءُ؟

قَالَ سُلَيمانُ: لا.

قَالَ: فَإِذَا لَمْ تَكُنْ بِإِرَادَتِهِ وَلا مَشِيَّتِهِ وَلا أَمْرِهِ وَلا بِالْمُبَاشَرَةِ، فَكَيْفَ يَكُونُ ذَلِكَ؟ تَعَالَى اللَّهُ عَنْ ذَلِكَ.

فَلَمْ يُحِرْ جَوَاباً.

ثُمَّ قَالَ الرِّضَا عَلَيْهِ السَّلامُ: أَلا تُخْبِرُنِی عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ (وَإِذا أَرَدْنا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنا مُتْرَفِيها فَفَسَقُوا فِيها) يَعْنِی بِذَلِكَ أَنَّهُ يُحْدِثُ إِرَادَةً؟

قَالَ لَهُ: نَعَمْ.

قَالَ: فَإِذَا أَحْدَثَ إِرَادَةً كَانَ قَوْلُكَ إِنَّ الإِرَادَةَ هِیَ هُوَ أَوْ شَیْ ءٌ مِنْهُ بَاطِلاً، لأنَّهُ لا يَكُونُ أَنْ يُحْدِثَ نَفْسَهُ وَلا يَتَغَيَّرُ عَنْ حَالِهِ. تَعَالَى اللَّهُ عَنْ ذَلِكَ.

قَالَ سُلَيمانُ: إِنَّهُ لَمْ يَكُنْ عَنَى بِذَلِكَ أَنَّهُ يُحْدِثُ إِرَادَةً.

قَالَ: فَمَا عَنَى بِهِ؟ قَالَ: عَنَى بِهِ فِعْلَ الشَّیْ ءِ.

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: وَيْلَكَ! كَمْ تُرَدِّدُ هَذِهِ الْمَسْأَلَةَ، وَقَدْ أَخْبَرْتُكَ أَنَّ الإِرَادَةَ مُحْدَثَةٌ، لأنَّ فِعْلَ الشَّیْ ءِ مُحْدَثٌ. قَالَ: فَلَيْسَ لَهَا مَعْنًى.

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: قَدْ وَصَفَ نَفْسَهُ عِنْدَكُمْ حَتَّى وَصَفَهَا بِالإِرَادَةِ بِمَا لا مَعْنَى لَهُ، فَإِذَا لَمْ يَكُنْ لَهَا مَعْنًى قَدِيمٌ وَلا حَدِيثٌ بَطَلَ قَوْلُكُمْ إِنَّ اللَّهَ لَمْ يَزَلْ مُرِيداً.

قَالَ سُلَيمانُ: إِنَّمَا عَنَيْتُ أَنَّهَا فِعْلٌ مِنَ اللَّهِ لَمْ يَزَلْ.

,The Imam (a.s.) said

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Don’t you know that what is eternal cannot be made, originated and eternal at the“ ”?same time

Soleiman could not answer. Al-Ridha’ (a.s.) said, “Never mind! Complete your ”?questions.” Soleiman said, “Did you say that Will is one of His Attributes

The Imam (a.s.) said, “Why do you repeat this so many times? Are His Attributes ”.originated or eternal?” Soleiman said, “Originated

Al-Ridha’ (a.s.) said, “God is the Greatest! You are telling me that the Will is originated, even though it is one of His Eternal Attributes. Therefore God has not willed anything!” ”.The Imam (a.s.) added, “Whatever is eternal is not created

”.Soleiman said, “Things are not the same as the will, and He did not will anything

Al-Ridha’ (a.s.) said, “O Soleiman! You are whispering. Has God created what He has not willed to create? This is an attribute of someone who does not know what he is ”!doing. God is High Exalted above that

Soleiman said, “O my Master! I have already informed you that it is like hearing, ”.seeing and knowing

Al-Ma’mun said, “O Soleiman! Woe unto you! How often have you erred and how often have you have repeated yourself? Stop it and take up another issue since you seem to ”.be unable to provide any better answer than that

Al-Ridha’ (a.s.) said, “O Commander of the Faithful! Leave him alone! Do not interrupt his questions, since then he will regard it as an argument (against me). O Soleiman! ”.Speak

Soleiman said, “I have already informed you that it is like hearing, seeing and

".knowing

Al-Ridha' (a.s.) said, "Never mind! Tell me whether will has one meaning or several ".meanings." Soleiman said, "One meaning

Al-Ridha' (a.s.) said, "Is the meaning of all the wills then the same?" Soleiman said, ".“Yes

Al-Ridha' (a.s.) said, "If its meanings are the same, then it must be that the will to stand up is the same as the will to sit down, or the will to live is

قَالَ: أَلا تَعْلَمُ أَنَّ مَا لَمْ يَزَلْ لا يَكُونُ مَفْعُولاً وَقَدِيماً حَدِيثاً فِى حَالَهٍ وَاحِدَهٍ؟

فَلَمْ يُحِرْ جَوَاباً.

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: لا بَأْسَ! أَتْمِمْ مَسْأَلَتَكَ.

قَالَ سُلَيمانُ: قُلْتُ إِنَّ الإِرَادَهَ صِفَهٌ مِنْ صِفَاتِهِ.

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: كَمْ تُرَدِّدُ عَلَيَّ أَنَّهَا صِفَهٌ مِنْ صِفَاتِهِ، فَصِفَتُهُ مُحْدَثَهٌ أَوْ لَمْ تَزَلْ؟

قَالَ سُلَيمانُ: مُحْدَثَهٌ. قَالَ الرِّضَا: اللَّهُ أَكْبَرُ! فَالإِرَادَهُ مُحْدَثَهٌ وَإِنْ كَانَتْ صِفَهً مِنْ صِفَاتِهِ لَمْ تَزَلْ! فَلَمْ يُرِدْ شَيْئاً. قَالَ الرِّضَا عَلَيْهِ السَّلامُ: إِنَّ مَا لَمْ يَزَلْ لا يَكُونُ مَفْعُولاً.

قَالَ سُلَيمانُ: لَيْسَ الأَشْيَاءُ إِرَادَهَ وَلَمْ يُرِدْ شَيْئاً.

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: وُسْوِسْتَ يَا سُلَيمانُ! فَقَدْ فَعَلَ وَخَلَقَ مَا لَمْ يَزَلْ خَلْقَهُ وَفِعْلَهُ، وَهَذِهِ صِفَهُ مَنْ لا يَدْرِى مَا فَعَلَ تَعَالَى اللَّهُ عَنْ ذَلِكَ.

قَالَ سُلَيمانُ: يَا سَيِّدِى، فَقَدْ أَخْبَرْتُكَ أَنَّهَا كَالسَّمْعِ وَالْبَصَرِ وَالْعِلْمِ.

قَالَ الْمَأْمُونُ: وَيْلَكَ يَا سُلَيمانُ! كَمْ هَذَا الْغَلَطُ وَالتَّرْدَادُ؟ اقْطَعْ هَذَا وَخُذْ فِى غَيْرِهِ إِذْ لَسْتَ تَقْوَى عَلَى غَيْرِ هَذَا الرَّدِّ.

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: دَعْهُ يَا أَمِيرَ الْمُؤْمِنِينَ! لا تَقْطَعْ عَلَيْهِ مَسْأَلَتَهُ فَيَجْعَلَهَا حُجَّهً. تَكَلَّمْ يَا سُلَيمانُ. قَالَ: قَدْ أَخْبَرْتُكَ أَنَّهَا كَالسَّمْعِ وَالْبَصَرِ وَالْعِلْمِ.

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: لا بَأْسَ! أَخْبِرْنِى عَنْ مَعْنَى هَذِهِ أَمَعْنًى وَاحِدٌ أَوْ مَعَانٍ مُخْتَلِفَهٌ؟

قَالَ سُلَيمانُ: مَعْنًى وَاحِدٌ. قَالَ الرِّضَا عَلَيْهِ السَّلامُ: فَمَعْنَى الإِرَادَاتِ كُلِّهَا مَعْنًى

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وَاحِدٌ؟ قَالَ سُلَيمانُ: نَعَمْ. قَالَ الرِّضَا عَلَيْهِ السَّلامُ: فَإِنْ كَانَ مَعْنَاهَا مَعْنًى وَاحِداً كَانَتْ إِرَادَةُ الْقِيَامِ إِرَادَة الْقُعُودِ، وَإِرَادَةُ الْحَيَاهِ إِرَادَة الْمَوْتِ، إِذْ كَانَتْ إِرَادَتُهُ وَاحِدَةً لَمْ يَتَقَدَّمْ بَعْضُهَا بَعْضاً،

the same as the will to die. If His Will is all one thing, then none of God's desires will take precedence over any others. None will be any different from any others. They will all be one thing."

Soleiman replied, "Surely, the meanings are different."

The Imam (a.s.) said, "Then, tell me about the willed. Is it the same as the will or is it something else?" Soleiman said, "Yes. It is the same as the will."

Al-Ridha' (a.s.) said, "Then according to you the willed is something else since it is the same as the will." Soleiman said, "O my Master! Will is not the same as the willed."

Al-Ridha' (a.s.) said, "Then will is originated. Otherwise it must be that something else existed along with God. Understand this well. Continue on with your questions."

Soleiman said, "It is one of His Names."

Al-Ridha' (a.s.) said, "Did He name Himself that?"

Soleimam replied, "No. He did not name Himself that."

Al-Ridha' (a.s.) said, "Therefore, you have no right to name Him with what He did not name Himself." Soleiman said, "But He described Himself to be willed."

Al-Ridha' (a.s.) said, "The fact that He has described Himself as willed does not mean that He wanted to inform us that He is the Will, or that Will is one of His Names." Soleiman said, "That is because His Will

".is the same as His Knowledge

Al-Ridha' (a.s.) said, "O Ignorant one! If He knows something, does that not mean that He has willed it." Soleiman said, "Yes." The Imam (a.s.) asked, "But if He does not will ".something, does that mean that He does not know it?" Soleiman said, "Yes

The Imam (a.s.) said, "What is your source for that statement? What is the evidence that His Will is the same as His Knowledge? He may know something but never Will it. This is supported by what the Honorable the Exalted God said, 'If it were Our Will, We (could take away that which We have sent thee by inspiration...'(١

وَلَمْ يُخَالِفْ بَعْضُهَا بَعْضاً، وَكَانَ شَيْئاً وَاحِداً.

قَالَ سُلَيمانُ: إِنَّ مَعْنَاهَا مُخْتَلِفٌ.

قَالَ: فَأَخْبِرْنِى عَنِ الْمُرِيدِ، أَهُوَ الإِرَادَةُ أَوْ غَيْرُهَا؟

قَالَ سُلَيمانُ: بَلْ هُوَالإِرَادَةُ.

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: فَالْمُرِيدُ عِنْدَكُمْ مُخْتَلِفٌ إِذْ كَانَ هُوَ الإِرَادَةَ.

قَالَ: يَا سَيِّدِى، لَيْسَ الإِرَادَةُ الْمُرِيدَ.

قَالَ: فَالإِرَادَةُ مُحْدَثَةٌ وَإِلاّ فَمَعَهُ غَيْرُهُ! إفْهَمْ وَزِدْ فِى مَسْأَلَتِكَ.

قَالَ سُلَيمانُ: فَإِنَّهَا اسْمٌ مِنْ أَسْمَائِهِ.

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: هَلْ سَمَّى نَفْسَهُ بِذَلِكَ؟ قَالَ سُلَيمانُ: لا، لَمْ يُسَمِّ نَفْسَهُ بِذَلِكَ.

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: فَلَيْسَ لَكَ أَنْ تُسَمِّيَهُ بِمَا لَمْ يُسَمِّ بِهِ نَفْسَهُ. قَالَ: قَدْ وَصَفَ نَفْسَهُ بِأَنَّهُ مُرِيدٌ. قَالَ الرِّضَا عَلَيْهِ السَّلامُ: لَيْسَ صِفَتُهُ نَفْسَهُ، أَنَّهُ مُرِيدٌ إِخْبَاراً عَن أَنَّهُ إِرَادَةٌ وَلا إِخْبَاراً عَنْ أَنَّ الإِرَادَةَ اسْمٌ مِنْ أَسْمَائِهِ. قَالَ سُلَيمانُ: لأَنَّ إِرَادَتَهُ عِلْمُهُ.

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: يَا جاهِلُ! فَإِذَا عَلِمَ الشَّىْ ءَ فَقَدْ أَرَادَهُ؟

قَالَ سُلَيمانُ: أَجَلْ.

قَالَ: فَإِذَا لَمْ يُرِدْهُ لَمْ يَعْلَمْهُ؟

قَالَ سُلَيمانُ: أَجَلْ.

قَالَ: مِنْ أَيْنَ قُلْتَ ذَاكَ؟ وَمَا الدَّلِيلُ عَلَى أَنَّ إِرَادَتَهُ عِلْمُهُ؟ وَقَدْ يَعْلَمُ مَا لا يُرِيدُهُ

Qur’an, ۱۷:۸۶ -۱

أَبداً، وَذلِکَ قَوْلُهُ عَزَّ وَجلَّ (وَلَئِنْ شِئْنا لَنَذْهَبَنَّ بِالَّذِی أَوْحَیْنا إِلَیْکَ).

And God knows how to take it away, but He never will." Soleiman said, "That is because He has finished running the affairs and will not add anything to what He has ".destined

Al-Ridha' (a.s.) said, "This is what the Jews say. The Sublime God said, '…Call on Me; I (will answer your (Prayer)…'(١)

Soleiman said, "By this He means that He is able to do that." The Imam (a.s.) said, "Does He then make a promise which He will not fulfill?" Then how come He said, '… He adds to Creation as He pleases…'(٢) And the Honorable the Exalted God said, 'Allah doth blot out or confirm what He pleaseth: with Him is the Mother of the Book.'(٣) Has .He finished running the affairs?" Soleiman could not answer

Al-Ridha' (a.s.) said, "O Soleiman! Does He know that a human being would be created while He did not will to create a human being by no means? That a human being will ".die today while He has not willed to make him die today?" Soleiman said, "Yes

Al-Ridha' (a.s.) asked, "Does He know that what He wills exists or does He know about what He has not willed does not exist?" Soleiman said, "He knows that both of them exist." Al-Ridha' (a.s.) said, "Therefore, He knows that man is simultaneously alive and dead, is standing and sitting, is blind and seeing at the same time. This is impossible." !Soleiman said, "May I be your ransom

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Qur'an, ۴۰:۶۰ -۱

Qur'an, ۳۵:۱ -۲

Qur'an, ۱۳:۳۹ -۳

".He knows that one of them will exist

The Imam (a.s.) said, "Do not worry. Which one will exist? The one which He willed, or the one which He did not will?" Soleiman said, "What He has willed to be!"

.Al-Ridha' (a.s.), Al-Ma'mun and the scholars started to laugh

Al-Ridha' (a.s.) said, "You have erred and departed from your initial statements, "He knows that some people will die today while He has not willed to make them die today, that He creates creatures while He does not will to create them." If your hold that knowledge does not apply to what He has not willed, then He alone knows what .He has willed

"!Soleiman said, "My statement is that Will is neither He nor something other than Him

Al-Ridha' (a.s.) said, "O Ignorant one! If you say that will is not He, then you have regarded it as (a.s.omething) other than him. If you say that will

فَهُوَ يَعْلَمُ كَيْفَ يَذْهَبُ بِهِ وَلا يَذْهَبُ بِهِ أَبَداً. قَالَ سُلَيمانُ: لانَّهُ قَدْ فَرَغَ مِنَ الأَمْرِ، فَلَيْسَ يَزِيدُ فِيهِ شَيْئاً. قَالَ الرِّضَا عَلَيْهِ السَّلامُ: هَذَا قَوْلُ الْيَهُودِ! فَكَيْفَ قَالَ (أدْعُونِى أَسْتَجِبْ لَكُمْ)؟ قَالَ سُلَيمانُ: إِنَّمَا عَنَى بِذَلِكَ أَنَّهُ قَادِرٌ عَلَيْهِ.

قَالَ: أَفَيَعِدُ مَا لا يَفِى بِهِ؟ فَكَيْفَ قَالَ: (يَزِيدُ فِى الْخَلْقِ ما يَشاءُ)؟ وَقَالَ عَزَّ وَجَلَّ: (يَمْحُو اللَّهُ ما يَشاءُ وَيُثْبِتُ وَعِنْدَهُ أُمُّ الْكِتابِ) وَقَدْ فَرَغَ مِنَ الأَمْرِ؟ فَلَمْ يُحِرْ جَوَاباً.

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: يَا سُلَيمانُ، هَلْ يَعْلَمُ أَنَّ إِنْسَاناً يَكُونُ وَلا يُرِيدُ أَنْ يَخْلُقَ إِنْسَاناً أَبَداً؟ أَوْ أَنَّ إِنْسَاناً يَمُوتُ وَلا يُرِيدُ أَنْ يَمُوتَ الْيَوْمَ؟ قَالَ سُلَيمانُ: نَعَمْ.

قَالَ الرِّضَا

عَلَيْهِ السَّلامُ: فَيَعْلَمُ أَنَّهُ يَكونُ ما يُرِيدُ أَنْ يَكونَ أَوْ يَعْلَمُ أَنَّهُ يَكونُ ما لا يُرِيدُ أَنْ يَكونَ؟ قالَ: يَعْلَمُ أَنَّهُما يَكونانِ جَمِيعاً.

قالَ الرِّضا عَلَيْهِ السَّلامُ: إِذاً يَعْلَمُ أَنَّ إِنْساناً حَيٌّ مَيِّتٌ، قائِمٌ قاعِدٌ، أَعْمَى بَصِيرٌ، فِى حالَةٍ واحِدَهٍ. وَهَذا هُوَالْمحالُ.

قالَ: جُعِلْتُ فِداکَ، فَإِنَّهُ يَعْلَمُ أَنْ يَكُونَ أَحَدُهُما دُونَ الْآخَرِ.

قالَ: لا بَأْسَ! فَأَيُّهُما يَكُونُ الَّذِى أَرادَ أَنْ يَكُونَ أَوِ الَّذِى لَمْ يُرِدْ أَنْ يَكُونَ؟

قالَ سُلَيمانُ: الَّذِى أَرادَ أَنْ يَكُونَ.

فَضَحِكَ الرِّضا عَلَيْهِ السَّلامُ وَالْمَأْمُونُ وَأَصْحابُ الْمَقالاتِ. قالَ الرِّضا عَلَيْهِ السَّلامُ: غَلِطْتَ وَتَرَكْتَ قَوْلَکَ إِنَّهُ يَعْلَمُ أَنَّ إِنْساناً يَمُوتُ الْيَوْمَ وَهُوَ لا يُرِيدُ أَنْ يَمُوتَ الْيَوْمَ، وَإِنَّهُ يَخْلُقُ خَلْقاً وَإِنَّهُ لا يُرِيدُ أَنْ يَخْلُقَهُمْ، وَإِذا لَمْ يَجُزِ الْعِلْمُ عِنْدَكُمْ بِما لَمْ يُرِدْ أَنْ يَكُونَ، فَإِنَّما يَعْلَمُ أَنْ يَكُونَ ما أَرادَ أَنْ يَكُونَ. قالَ سُلَيمانُ: فَإِنَّما قَوْلِى إِنَّ الإِرادَهَ لَيْسَتْ هُوَ وَلا غَيْرَهُ. قالَ الرِّضا عَلَيْهِ السَّلامُ: يا جاهِلُ! إِذا قُلْتَ لَيْسَتْ هُوَ فَقَدْ جَعَلْتَها غَيْرَهُ، فَإِذا قُلْتَ

is not (a.s.omething) other than Him, then you have regarded it as Him." Soleiman ”?asked, “Does God know how He creates things

Al-Ridha' (a.s.) said, “Yes.” Soleiman said, “Surely, this establishes something.” Al-Ridha' (a.s.) said, “You have said something impossible. That is because man may know how to build a wall, even though he does not build one; may know how to sew, even though he does not sew anything; or may know how to make something well, ”.even though he does not make it

Then Al-Ridha' (a.s.) said, “O Soleiman! Does God know that He is One without ”.anything with Him?” Soleiman replied, “Yes

Al-Ridha' (a.s.) said, “Does

this establish that there is something along with Him?” Soleiman said, “He does not ”.know that He is One without anything with Him

”?Al-Ridha’ (a.s.) asked, “Do you know that

”.Soleiman replied, “Yes

O Soleiman! Therefore you are more knowledgeable than Him!” Soleiman said, “This“ ”.is impossible

The Imam (a.s.) said, “Is it impossible in your view that He is One without anything with Him, that He is All-Hearing, All-Seeing, All-Wise, and All-Powerful?” He replied, “Yes.” The Imam (a.s.) said, “Then how did the Honorable the Exalted God say that He was One, All-Living, All-Hearing, All-Seeing, All-Wise, All-Powerful, All-Knowing, All-Aware, while He did not know that? This refutes what you say. God is High Exalted ”.above that

Then Al-Ridha’ (a.s.) asked him, “How does He will to create that which He does not know how to create and what it is? If a creator does not know how to create something before he creates it, then he is perplexed. The Sublime God is Exalted High ”!above that

Soleiman said, “Will is the same as Power.” Al-Ridha’ (a.s.) said, “He - the Honorable the Exalted always has power over what He wills. There is no escape from that, for He - the Blessed the Sublime said, ‘If it were Our Will, We could take away that which We have sent thee by inspiration...’(۱) If will is the same as power, God had Willed to take .it away because of His Power.” Then Soleiman remained silent

لَیسَتْ هِیَ غَیْرَهُ فَقَدْ جَعَلْتَهَا هُوَ.

قَالَ سُلَیمانُ: فَهُوَ یَعْلَمُ کَیْفَ یَصْنَعُ الشَّیْءَ؟ قَالَ:

Qur’an, ۱۷:۷۶ -۱

نَعَمْ.

قَالَ سُلَيمانُ: فَإنَّ ذَلِكَ إثْبَاتٌ لِلشَّىْ ءِ. قَالَ الرِّضَا عَلَيْهِ السَّلامُ: أَحَلْتَ، لأنَّ الرَّجُلَ قَدْ يُحْسِنُ الْبِنَاءَ وَإنْ لَمْ يَبْنِ، وَيُحْسِنُ الْخِيَاطَهَ وَإنْ لَمْ يَخِطْ، وَيُحْسِنُ صَنْعَهَ الشَّىْ ءِ وَإنْ لَمْ يَصْنَعْهُ أَبَداً. ثُمَّ قَالَ لَهُ: يَا سُلَيمانُ، هَلْ يَعْلَمُ أَنَّهُ وَاحِدٌ لا شَىْ ءَ مَعَهُ؟ قَالَ: نَعَمْ.

قَالَ: أَفَيَكُونُ ذَلِكَ إثْبَاتاً لِلشَّىْ ءِ؟

قَالَ سُلَيمانُ: لَيْسَ يَعْلَمُ أَنَّهُ وَاحِدٌ لا شَىْ ءَ مَعَهُ.

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: أَفَتَعْلَمُ أَنْتَ ذَاكَ؟ قَالَ: نَعَمْ.

قَالَ: فَأَنْتَ يَا سُلَيمانُ أَعْلَمُ مِنْهُ إذاً! قَالَ سُلَيمانُ: الْمَسْأَلَهُ مُحَالٌ.

قَالَ: مُحَالٌ عِنْدَكَ أَنَّهُ وَاحِدٌ لا شَىْ ءَ مَعَهُ وَأَنَّهُ سَمِيعٌ بَصِيرٌ حَكِيمٌ قَادِرٌ؟ قَالَ: نَعَمْ.

قَالَ: فَكَيْفَ أَخْبَرَ عَزَّ وَجَلَّ أَنَّهُ وَاحِدٌ حَيٌّ سَمِيعٌ بَصِيرٌ حكِيمٌ قَادِرٌ عَلِيمٌ خَبِيرٌ، وَهُوَ لا يَعْلَمُ ذَلِكَ؟ وَهَذَا رَدُّ مَا قَالَ وَتَكْذِيبُهُ. تَعَالَى اللَّهُ عَنْ ذَلِكَ.

ثُمَّ قَالَ لَهُ الرِّضَا عَلَيْهِ السَّلامُ: فَكَيْفَ يُرِيدُ صُنْعَ مَا لا يَدْرِى صُنْعَهُ وَلا مَا هُوَ، وَإذَا كَانَ الصَّانِعُ لا يَدْرِى، كَيْفَ يَصْنَعُ الشَّىْ ءَ قَبْلَ أَنْ يَصْنَعَهُ؟ فَإنَّمَا هُوَ مُتَحَيِّرٌ. تَعَالَى اللَّهُ عَنْ ذَلِكَ عُلُوّاً كَبِيراً.

قَالَ سُلَيمانُ: فَإنَّ الإرَادَهَ الْقُدْرَهُ.

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: وَهُوَ عَزَّ وَجَلَّ يَقْدِرُ عَلَى مَا لا يُرِيدُهُ أَبَداً، وَلا بُدَّ مِنْ ذَلِكَ لأَنَّهُ قَالَ تَبَارَكَ وَتَعَالَى: (وَلَئِنْ شِئْنا لَنَذْهَبَنَّ بِالَّذِى أَوْحَيْنا إلَيْكَ)، فَلَوْ كَانَتِ الإرَادَهُ هِىَ الْقُدْرَهَ كَانَ قَدْ أَرَادَ أَنْ يَذْهَبَ بِهِ لِقُدْرَتِهِ. فَانْقَطَعَ سُلَيمانُ.

At this time Al-Ma’mun said, “O Soleiman! This is the most learned of the Hashemites!” .Then the people dispersed

The author of this book (a.s.heikh Sadooq) - may God be pleased with him - said, “Al-Ma’mun was jealous of (the scholarly position of) Al-Ridha’ (a.s.). Therefore, he invited the scholars of the various sects and religions who had

deviated from the straight path and anyone he knew or had heard of around the globe to have debates with Al-Ridha' (a.s.) and defeat the Imam (a.s.) in his (a.s.) proofs, so that Al-Ma'mun's feelings of jealousy be somewhat relieved and the Imam's (a.s.) scientific position be discredited. However, whoever held a debate with the Imam (a.s.) acknowledged his (a.s.) nobility and was convinced by the proofs presented by the Imam (a.s.). This was because God - High be His Remembrance - did not like anyone to defeat Al-Ridha' (a.s.). God perfects His Light and assists His Proof. This is what the Blessed the Sublime God has promised in His Book, 'We will, without doubt, help our apostles and those who believe, (both) in this world's life...'(۱) By 'those who believe', God means the Immaculate Imams, their knowledgeable followers and those who have adopted the Imams' proof against their enemies for as long as they are in this world. God will treat them likewise in the Hereafter. The .Honorable the Exalted God will never act against His Promise

Chapter ۱۴: Another Session of Al-Ridha' (a.s.) and Al-Ma'mun

Chapter ۱۴: Another Session of Al-Ridha' (a.s.) and Al-Ma'mun Along With People From Different Nations, and The Rhetoricians, as well as Imam Al-Ridha''s Answers To Muhammad Ibn Al-Jahm Regarding The Immaculateness Of The Prophets

۱۴-۱ Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with him, Al-Husayn ibn Ibrahim ibn Ahmad ibn Hisham al-Mokattib and Ali ibn Abdullahb al-Warraq -may God be pleased with them- narrated that Ali ibn Ibrahim

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۱- Qur'an, ۴۰:۵۱

ibn Hashem quoted on the authority of Al-Qasim ibn Muhammad al-Barmaki on the authority of Abul Salt al-

قَالَ الْمَأْمُونُ عِنْدَ ذَلِكَ: يَا سُلَيمانُ، هَذَا أَعْلَمُ هَاشِمِيٍّ. ثُمَّ تَفَرَّقَ الْقَوْمُ.

قالَ مُصَنِّفُ هذا الْكِتاب رَضِيَ اللهُ عَنْهُ: كانَ الْمَأمُون يَجلِبُ عَلَى الرِّضا عَلَيْهِ السَّلامُ مِن مُتَكَلِّمی الفِرَق وَالأَهْواء المُضِلَّه كُلَّ مَن سَمِعَ بِهِ، حِرصاً عَلَى انقِطاعِ الرِّضا عَلَيْهِ السَّلامُ عَنْ الحُجَّه مَعَ واحِدٍ مِنْهُمْ وَذلِک حَسَداً مِنْهُ لَهُ و لِمَنزِلتِهِ مِنَ العِلْمِ فَكانَ لا يُكَلِّمُهُ أَحَدٌ إلَّا أَقَرَّ لَهُ بِالفَضلِ وَالتَزَمَ الحُجَّه لَهُ عَلَيْهِ، لانَّ اللَّه تَعالی ذِكرُهُ - يَأْبی إلاّ أَنْ يُعلِیَ كَلِمَتَهُ وَيُتِمَّ نُورَهُ وَيَنصُرَ حُجَّته، وَهكَذا وَعَدَ تَبارَكَ وَتَعالی فِی كِتابِهِ فَقالَ: (إنَّا لَنَنْصُرُ رُسُلَنا وَالَّذِينَ آمَنُوا فِی الْحَياهِ الدُّنْيا) يَعْنِی بِالَّذينَ آمَنُوا الأَئِمَّهِ الهُداهَ و أتباعَهُمُ العارِفِينَ بِهِمْ وَالآخِذينَ عَنْهُمْ بِنَصرِهِم بِالْحُجَّهِ عَلَى مُخالِفِيهِم ما دامُوا فِی الدُّنْيا، وَكَذلِک يَفْعَلُ بِهِمْ فِی الآخِرَه، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ لا يُخلِف المِيعادَ.

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بابُ ذِكرِ مَجْلِس آخَرَ لِلرِّضا عَلَيْهِ السَّلامُ عِنْدَ الْمَأمُونِ مَعَ أَهْلِ المِلَلِ وَالمَقالات وَما أَجابَ بِهِ مُحَمَّدِ بْنِ الجَهْمِ فِی عِصمَهِ الأَنْبِياءِ عَلَيْهِمُ السَّلَامُ

۱ - حَدَّثَنا أَحْمَدِ بْنِ زِيادِ بْنِ جَعْفَر الْهَمَدانیّ رَضِیَ اللهُ عَنْهُ وَالحُسَيْنِ بْنِ إِبْراهيم بْنِ أَحْمَدِ بْنِ هِشام المكتب وَعَلِیِّ بْن عَبْدِاللَّه الوَرَّاقُ رَضِیَ اللَّهُ عَنْهُمْ قالُوا حَدَّثَنا عَلِیِّ بْنِ إِبراهِيم بْنِ هاشِم حَدَّثَنا القاسِمِ بْنِ مُحَمَّد البرمكی قالَ: حَدَّثَنا أَبُو الصَّلْتِ الهَرَوِیِّ قالَ

Harawi, “When Al-Ma’mun gathered together the rhetoricians and men of religions from the Jews, the Christians, the Magi, the Sabians(۱), and other scholars around Ali ibn Musa Al-Ridha’ (a.s.), each person stood up to ask a question, got a firm answer, and

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۱- Sabians, Mandaeans or Mandeans, a small religious sect in Iran and S Iraq, who maintain an ancient belief resembling that of Gnosticism and that of the Parsis. They are also known as Christians of St. John, Nasoraeans, Sabians, and Subbi. A few Mandaeans survive, some near the Tigris and Euphrates rivers, others in the area of Shushtar, Iran, and in cities of Asia Minor. Their customs and writings indicate early Christian, perhaps pre-Christian, origin. Their system of astrology resembles those of

ancient Babylonia and the cults of the Magi in the last centuries B.C. Their emanation system and their dualism suggest a Gnostic origin, but unlike the Gnostics, they abhor asceticism and emphasize fertility. Although some of their practices were influenced by Christianity, Judaism, and Islam, they reject all three. The Mandaeans respect St. John the Baptist because of his baptizing, since their principal concern is ritual cleanliness and their chief rite is frequent baptism. The custom, which antedated the baptisms of St. John, stems from the belief that living water is the principle of life. They have a communion sacrament, which is offered for the remembrance of the dead and resembles Parsi ritual meals. The origin of the Mandaeans is not known; it is conjectured that they came from a mountainous region N of Babylonia and Persia, where they settled in ancient times; however, more recent scholarship places their origin in Palestine or Syria. Their chief holy book, the Ginza Rba, like their other books, is a compendium of cosmology, cosmogony, prayers, legends, and rituals, written at various times and often contradictory. The sect is diminishing because younger members tend to apostatize.

received such an answer that he got quiet as if they had put a stone in his mouth. Then Ali ibn Muhammad ibn Al-Jahm stood up and asked, “O son of the Prophet of ”?God! Do you believe in the Immaculateness of the Prophets

Yes,” replied the Imam (a.s.). He said, “Then what do you have to say about the“ following verses? what do you have to say about what the Honorable the Exalted God said, ‘… Thus did Adam disobey his Lord, and allow himself to be seduced’(۱), and about what the Honorable the Exalted God said, ’And remember Thun-nun (Yunus-Jonah), when he departed in wrath: He imagined that We had no power over him! …’(۲), and about what the Honorable the Exalted God told Joseph (a.s.), ‘And (with passion) did she desire him, and he would have desired her…’ (۳), and about what the Honorable the Exalted God told David (a.s.), ‘…and David gathered that We had tried him…’(۴), and about what the Sublime (God) told His Prophet Muhammad (S), ’…But (thou didst hide in thy heart that which Allah was about to make manifest…’(۵

Al-Ridha’ (a.s.) said, “O Ali! Woe be to you! Fear God. Do not ascribe transgressions to the Prophets, and do not interpret God's Book according to your own opinion. Indeed the Honorable the Exalted God said, ‘…but no one knows its hidden meanings except Allah. And those who are firmly grounded in knowledge…’(۶) And regarding His Words about Adam, ‘…Thus did Adam disobey his Lord, and allow

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۱- Qur’an, ۲۰:۱۲۱

۲- Qur’an, ۲۱:۸۷

۳- Qur’an, ۱۲:۲۴

۴- " David) said, "He has undoubtedly wronged thee in demanding thy (a.s.ingle) ewe) to be added to his (flock of) ewes: truly many are the partners (in business) who wrong each other: Not so do those who believe and work deeds of righteousness, and how few are they?"...and David gathered that We had tried him: he asked forgiveness of his Lord, fell down, bowing (in prostration), and turned (to Allah in repentance)." Qur’an, Sa’d ۳۸:۲۴

۵- Qur’an, ۳۳:۳۷

Qur’an, ۳:۷ -۶

himself to be seduced'(١) it must be noted that the Honorable the Exalted God created Adam as His Proof on Earth, and as His Successor in the towns. However, God had not created Adam for Paradise and Adam's act of disobedience occurred in Paradise, not on the Earth. Adam's being Immaculate was a must for him to fully implement the Decrees of God. Once he was sent down to the Earth as God's Proof and Successor, he was Immaculate according to what the Honorable the Exalted God said, "God did choose Adam and Noah, the family of Abraham, and the family of Imran above all people."(٢) And regarding the Honorable the Exalted God's words, 'And remember Thun-noon (Jonah), when he departed in wrath: He imagined that We had no power (over him)...'(٣)

لَمَّا جَمَعَ الْمَـأْمُونُ لِعَلِيِّ بْنِ مُوسَـى الرِّضَا عَلَيْهِ السَّلامُ أَهْلَ الْمَقَالاتِ مِنْ أَهْلِ الإِسْـلامِ وَالـدِّيَانَاتِ مِنَ الْيَهُودِ وَالنَّصَارَى وَالْمجُوسِ وَالصَّابِئِينَ وَسَائِرِ أَهْلِ الْمَقَالاتِ فَلَمْ يَقُمْ أَحَدٌ إِلاّ وَقَدْ أُلْزِمَ حُجَّتَهُ كَأَنَّهُ قَدْ أُلْقِمَ حَجَراً.

فَقَامَ إِلَيْهِ عَلِيُّ بْنُ مُحَمَّدِ بْنِ الْجَهْمِ فَقَالَ لَهُ: يَا بْنَ رَسُولِ اللَّهِ، أَتَقُولُ بِعِصْمَهِ الأَنْبِيَاءِ؟

قَالَ: بَلَی.

قَالَ: فَمَا تَعْمَلُ فِی قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَعَصی آدَمُ رَبَّهُ فَغَوی)؟

وَقَوْلِهِ عَزَّ وَجَلَّ: (وَذَا النُّونِ إِذْ ذَهَبَ مُغاضِباً فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ)؟

وَقَوْلِهِ فِی يُوسُفَ: (وَلَقَدْ هَمَّتْ بِهِ، وَهَمَّ بِها)؟

وَقَوْلِهِ عَزَّ وَجَلَّ فِی دَاوُدَ: (وَظَنَّ داوُدُ أَنَّما فَتَنَّاهُ)

وَقَوْلِهِ فِی نَبِيِّهِ مُحَمَّدٍ صَلَّی اللهُ عَلَيْهِ وَآلِهِ: (وَتُخْفِی فِی نَفْسِکَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَی النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشاهُ)؟

فَقَالَ مَوْلانَا الرِّضَا: وَيْحَکَ يَا عَلِيُّ! إِتَّقِ اللَّهَ وَلا تَنْسُبْ إِلَی أَنْبِيَاءِ اللَّهِ

١- Qur'an, ٢٠:١٢١

٢- Qur'an,, ٣:٣٣

٣- Qur'an, ٢١:٨٧

الْفَوَاحِشَ، وَلا تَتَأَوَّلْ كِتَابَ اللَّهِ بِرَأْيِكَ. فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ (وَما يَعْلَمُ تَأْوِيلَهُ إِلا اللَّهُ وَالرَّاسِخُونَ).

أَمَّا قَوْلُهُ عَزَّ وَجَلَّ فِي آدَمَ: (وَعَصى آدَمُ رَبَّهُ فَغَوى) فَإِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ آدَمَ حُجَّةً فِي أَرْضِهِ وَخَلِيفَتَهُ فِي بِلادِهِ لَمْ يَخْلُقْهُ لِلْجَنَّهِ.

وَكَانَتِ الْمَعْصِيَهُ مِنْ آدَمَ فِي الْجَنَّهِ لا فِي الأَرْضِ لِتَتِمَّ مَقَادِيرُ أَمْرِ اللَّهِ عَزَّ وَجَلَّ فَلَمَّا أُهْبِطَ إِلَى الأَرْضِ وَجُعِلَ حُجَّهً وَخَلِيفَهً عُصِمَ بِقَوْلِهِ عَزَّ وَجَلَّ (إِنَّ اللَّهَ اصْطَفى آدَمَ وَنُوحاً وَآلَ إِبْراهِيمَ وَآلَ عِمْرانَ عَلَى الْعالَمِينَ).

وَأَمَّا قَوْلُهُ عَزَّ وَجَلَّ (وَذَا النُّونِ إِذْ ذَهَبَ مُغاضِباً فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ) إِنَّمَا ظَنَّ أَنَّ اللَّهَ عَزَّ

Here what is meant by 'imagine' is 'to be sure.' That means "We will not restrict his sustenance." Have you not heard the Honorable the Exalted God's words, 'But when He trieth him, restricting his subsistence for him...'(۱) This means God will restrict his sustenance. Had Yunus thought that God had no power over him, he would certainly have turned into an atheist.

And regarding what the Honorable the Exalted God said about Joseph, 'And (with passion) did she desire him, and he would have desired her...' This means that he (a.s.) got upset and decided that if she tries to force him to commit sin, he would try to kill her. Then God changed his mind and turned him away from killing her and all shameful deeds. This is what is meant by the Honorable the Exalted God's words, '... thus (did We order) that We might turn away from him (all) evil and shameful deeds...'(۲) meaning

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۱- Qur'an, ۸۹:۱۶

۲- Qur'an, ۱۲:۲۴

.killing and adultery

The Imam (a.s.) said, “And regarding David (a.s.), what do the people on your side say about him? Ali ibn Muhammad ibn Al-Jahm said, “They say that David (a.s.) was in his praying niche when Satan appeared in front of him in the form of a very beautiful bird. David (a.s.) stopped praying and stood up to go catch the bird. The bird left the room and went into the courtyard. Then it flew up to the top of the house. David climbed up to the roof looking for it. Then the bird flew into the house of Uryah ibn Hannan. David followed the bird with his eyes, and suddenly saw Uryah's wife who was making major ritual ablutions. Once he looked at her, he fell in love with her. As for Uryah, he had been sent to a battle. David wrote to his commander, “Place Uryah in front of the coffin.” Thus he was placed in front of it. Uryah defeated the pagans. That was hard on David, so he wrote to his commander again and ordered him to place Uryah ahead of the coffin. Then Uryah was placed ahead of it and was killed. Then David married ”.his wife

The narrator added, “Al-Ridha’ (a.s.) hit himself on the forehead and said, ‘From God we are, and unto Him is our return! You have ascribed neglecting prayers and going out and looking for the bird’s tracks, fornication and killing to one of the Prophet’s of God.’” Ali ibn

"?Al-Jahm said, "O son of the Prophet of God! Then what was his sin

The Imam(a.s.) said, "Woe be to you! David thought that the Honorable the Exalted .God had not created anyone more learned than himself

وَجَلَّ لا يُضَيِّقُ عَلَيْهِ رِزْقَهُ أَلا تَسْمَعُ قَوْلَ اللَّهِ عَزَّ وَجَلَّ (وَأَمَّا إِذا ما ابْتَلاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ) أَیْ ضَيَّقَ عَلَيْهِ وَلَوْ ظَنَّ أَنَّ اللَّهَ لا يَقْدِرُ عَلَيْهِ لَكَانَ قَدْ كَفَرَ.

وَأَمَّا قَوْلُهُ عَزَّ وَجَلَّ فِی يُوسُفَ (وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِها) فَإِنَّهَا هَمَّتْ بِالْمَعْصِيَهِ وَهَمَّ يُوسُفُ بِقَتْلِهَا إِنْ أَجْبَرَتْهُ لِعِظَمِ مَا دَاخَلَهُ فَصَرَفَ اللَّهُ عَنْهُ قَتْلَهَا وَالْفَاحِشَهَ وَهُوَقَوْلُهُ (كَذلِكَ لِنَصْرِفَ عَنْهُ السُّوءَ) يَعْنِی الْقَتْلَ وَالْفَحْشاءَ (وَالزِّنَا).

وَأَمَّا دَاوُدُ فَمَا يَقُولُ مَنْ قِبَلَكُمْ فِيهِ؟

فَقَالَ عَلِیُّ بْنُ الْجَهْمِ: يَقُولُونَ إِنَّ دَاوُدَ كَانَ فِی مِحْرَابِهِ يُصَلِّی إِذْ تَصَوَّرَ لَهُ إِبْلِيسُ عَلَی صُورَهِ طَيْرٍ أَحْسَنَ مَا يَكُونُ مِنَ الطُّيُورِ فَقَطَعَ صَلاتَهُ وَقَامَ لِيَأْخُذَ الطَّيْرَ فَخَرَجَ إِلَی الدَّارِ فَخَرَجَ فِی أَثَرِهِ فَطَارَ الطَّيْرُ إِلَی السَّطْحِ فَصَعِدَ فِی طَلَبِهِ فَسَقَطَ الطَّيْرُ فِی دَارِ أُورِيَا بْنِ حَنَانٍ فَأَطْلَعَ دَاوُدُ فِی أَثَرِ الطَّيْرِ فَإِذَا بِامْرَأَهِ أُورِيَا تَغْتَسِلُ فَلَمَّا نَظَرَ إِلَيْهَا هَوَاهَا وَكَانَ أُورِيَا قَدْ أَخْرَجَهُ فِی بَعْضِ غَزَوَاتِهِ فَكَتَبَ إِلَی صَاحِبِهِ أَنْ قَدِّمْ أُورِيَا أَمَامَ الْحَرْبِ فَقَدَّمَ فَظَفِرَ أُورِيَا بِالْمُشْرِكِينَ فَصَعُبَ ذَلِكَ عَلَی دَاوُدَ فَكَتَبَ الثَّانِيَهَ أَنْ قَدِّمْهُ أَمَامَ التَّابُوتِ فَقُتِلَ أُورِيَا رَحِمَهُ اللَّهُ وَتَزَوَّجَ دَاوُدُ بِامْرَأَتِهِ.

قالَ: فَضَرَبَ الرِّضَا عَلَيْهِ السَّلامُ بِيَدِهِ عَلَی جَبْهَتِهِ وَقَالَ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ راجِعُونَ. لَقَدْ نَسَبْتُمْ نَبِيّاً مِنْ أَنْبِيَاءِ اللَّهِ إِلَی التَّهَاوُنِ بِصَلاتِهِ حَتَّی خَرَجَ فِی أَثَرِ الطَّيْرِ ثُمَّ بِالْفَاحِشَهِ ثُمَّ بِالْقَتْلِ.

فَقَالَ: يَا بْنَ رَسُولِ اللَّهِ، فَمَا كَانَتْ خَطِيئَتُهُ؟

فَقَالَ: وَيْحَكَ! إِنَّ دَاوُدَ إِنَّمَا ظَنَّ أَنْ مَا خَلَقَ اللَّهُ

عَزَّ وَجَلَّ خَلْقاً هُوَ أَعْلَمُ مِنْهُ. فَبَعَثَ اللَّهُ

Therefore, the Honorable the Exalted God sent two angels towards him who climbed up the walls of the prayer niche and said, '...Fear not: we are two disputants, one of whom has wronged the other: Decide now between us with truth, and treat us not with injustice, but guide us to the even Path. This man is my brother: He has nine and ninety ewes, and I have (but) one: Yet he says, 'commit her to my care,' and is ((moreover) harsh to me in speech.'(١)

Then David turned to the one against whom a claim was made and said, 'He has undoubtedly wronged thee in demanding thy (a.s.ingle) ewe to be added to his (flock of) ewes...'(٢) He did not turn to the claimant to ask him for any evidence. Thus, this was just a fault in the way he judged, not a fault in the way you think about it. Have you ever heard that the Honorable the Exalted God said, 'O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice): Nor follow thou the lusts (of thy heart), for they will mislead thee from the Path of Allah. for those who wander astray from the Path of Allah, is a Penalty Grievous, for (that they forget the Day of Account.'(٣)

"?He said, "O son of the Prophet of God! What was behind the story of Uryah

Al-Ridha' (a.s.) said, "When a woman's husband

١- Qur'an, ٣٨:٢٢-٢٣

٢- Qur'an, ٣٨:٢٤

٣- Qur'an, ٣٨:٢۶

died or got killed during the time of David (a.s.), she never married again. The first man who was permitted to marry a widow whose husband was killed was David (a.s.). He married Uryah's wife when after Uryah's wife got killed and after her waiting period was over. This was what was hard on the people regarding Uryah."

And regarding Muhammad (a.s.) and the Honorable the Exalted God's words, 'But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah…'(1)

The Honorable the Exalted God had already informed His Prophet (S) about the names of his wives in this world, and the names of his wives in the Hereafter, and that they will be the mothers of the believers. One of them was called Zaynab - the daughter of Jahsh who was married to Zayd ibn Haritha at that time. The Prophet (S) kept her name a secret to himself and did not say anything fearing that the hypocrites might say that Muhammad considers a married woman to be his own wife and one

عَزَّ وَجَلَّ إِلَيْهِ الْمَلَكَيْنِ فَتَسَوَّرَا الْمِحْرَابَ فَقَالا: (خَصْمانِ بَغى بَعْضُنا عَلى بَعْضٍ فَاحْكُمْ بَيْنَنا بِالْحَقِّ وَلا تُشْطِطْ وَاهْدِنا إِلى سَواءِ الصِّراطِ. إِنَّ هذا أَخِی لَهُ تِسْعٌ وَتِسْعُونَ نَعْجَةً وَلِیَ نَعْجَةٌ واحِدَةٌ فَقالَ أَكْفِلْنِيها وَعَزَّنِی فِی الْخِطابِ). فَعَجَّلَ دَاوُدُ عَلَيْهِ السَّلامُ عَلَى الْمُدَّعَى عَلَيْهِ فَقَالَ: (لَقَدْ ظَلَمَكَ بِسُؤالِ نَعْجَتِكَ إِلى نِعاجِهِ) فَلَمْ يَسْأَلِ الْمُدَّعِیَ الْبَيِّنَهَ عَلَى ذَلِكَ وَلَمْ يُقْبِلْ عَلَى الْمُدَّعَى

1- Qur'an, ۳۳:۳۷

عَلَيْهِ فَيَقُولَ مَا تَقُولُ فَكَانَ هَـذَا خَطِيئَهَ حُكْمِهِ لا مَا ذَهَبْتُمْ إِلَيْهِ. أَلا تَسْـمَعُ قَوْلَ اللَّهِ عَزَّ وَجَلَّ يَقُولُ: (يَا دَاوُودُ إِنَّا جَعَلْنَاکَ خَلِيفَهً فِی الْأَرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَلَا تَتَّبِعْ الْهَوَى فَيُضِلَّکَ عَنْ سَبِيلِ اللَّهِ إِنَّ الَّذِينَ يَضِلُّونَ عَنْ سَبِيلِ اللَّهِ لَهُمْ عَذَابٌ شَدِيدٌ بِمَا نَسُوا يَوْمَ الْحِسَابِ.)

فَقُلْتُ: يَا بْنَ رَسُولِ اللَّهِ، فَمَا قِصَّتُهُ مَعَ أُورِيَا.

فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ: إِنَّ الْمَرْأَهَ فِی أَيَّامِ دَاوُدَ كَانَتْ إِذَا مَاتَ بَعْلُهَا أَوْ قُتِلَ لا تَتَزَوَّجُ بَعْـدَهُ أَبَـداً، وَأَوَّلُ مَنْ أَبَاحَ اللَّهُ عَزَّ وَجَلَّ لَهُ أَنْ يَتَزَوَّجَ بِامْرَأَهٍ قُتِلَ بَعْلُهَا دَاوُدُ، فَذَلِکَ الَّذِی شَقَّ عَلَى أُورِيَا.

وَأَمَّا مُحَمَّدٌ نَبِيُّهُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ لَهُ (وَتُخْفِی فِی نَفْسِکَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشاهُ)، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ عَرَّفَ نَبِيَّهُ أَسْمَاءَ أَزْوَاجِهِ فِی دَارِ الدُّنْيَا وَأَسْمَاءَ أَزْوَاجِهِ فِی الْآخِرَهِ، وَأَنَّهُنَّ أُمَّهَاتُ الْمُؤْمِنِينَ، وَأَحَدُ مَنْ سَمَّى لَهُ زَيْنَبُ بِنْتُ جَحْشٍ، وَهِیَ يَوْمَئِذٍ تَحْتَ زَيْدِ بْنِ حَارِثَهَ، فَأَخْفَى صَلَّى اللهُ عَلَيْهِ وَآلِهِ اسْمَهَا فِی نَفْسِهِ وَلَمْ يُبْدِ لَهُ، لِكَيْلا يَقُولَ أَحَدٌ مِنَ الْمُنَافِقِينَ إِنَّهُ قَالَ فِی امْرَأَهٍ فِی بَيْتِ رَجُلٍ إِنَّهَا أَحَدُ

of the mothers of the believers. He (a.s.) feared what the hypocrites might say. The Honorable the Exalted God said, “But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah…”(1) meaning in himself. And the Honorable the Exalted God has not taken charge of marrying off any of His creatures Himself except for the marriage of Eve with

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۱- Qur’an, ۳۳:۳۷

Adam, and Zaynab with God's Prophet (S) as He said, '...Then when Zayd had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to thee.'(١) So did We join (the Blessed Lady) Fatima (a.s.) in marriage to Ali (a.s.). The narrator added, "Then Ali ibn Muhammad ibn Al-Jahm cried and said, 'O son of the Prophet of God! I turn to the Honorable the Exalted God in repentance and from now on will never say anything about the Prophets of God (a.s.) other that what you have mentioned.'"

Chapter ١۵: Another Session with Al-Ridha' (a.s.) and Al-Ma'mun on the Infallibility of the Prophets

١۵-١ - Tamim ibn Abdullah ibn Tamim al-Qurashi - may God be pleased with him - narrated that his father quoted on the authority of Hamdan ibn Soleiman al-Neishaboori, on the authority of Ali ibn Muhammad ibn Al-Jahm that he entered a session held by Al-Ma'mun. Ali ibn Musa Al-Ridha' (a.s.) was also there. Al-Ma'mun asked him, "O Son of the Prophet! Don't you say that the Prophets (a.s.) are innocent?"

Imam Al-Ridha' (a.s.) replied, "Yes."

Al-Ma'mun asked, "Then what is meant by the following Quranic verse, '... Thus did Adam disobey his Lord, and allow himself to be seduced.'(٢)"

Imam Al-Ridha' (a.s.) said, "The Almighty God told Adam, 'Dwell thou and thy wife in the Garden. And eat of the beautiful things therein as (where and when) ye will, but approach not this tree.'(٣) He pointed to the wheat tree.(۴) God added, 'Or ye run into harm and transgression.'(۵) God did not tell them, 'Do not eat of this

p: ۴۶٨

١- Ibid.

٢- Qur'an, ٢٠:١٢١

٣- Qur'an, ٢:٣۵

۴- It may have mistakenly been referred to as a wheat tree. We know that there is no wheat tree. However, the Quran clearly stated 'tree'.

Qur’an, ۲:۳۵ -۵

’.tree and other trees of the same type

أَزْوَاجِهِ مِنْ أُمَّهَاتِ الْمُؤْمِنِينَ، وَخَشِيَ قَوْلَ الْمُنَافِقِينَ. قَالَ اللَّهُ عَزَّ وَجَلَّ: (وَاللَّهُ أَحَقُّ أَنْ تَخْشاهُ) فِی نَفْسِکَ.

وَإِنَّ اللَّهَ عَزَّ وَجَلَّ مَا تَوَلَّی تَزْوِیجَ أَحَدٍ مِنْ خَلْقِهِ إِلا تَزْوِیجَ حَوَّاءَ مِنْ آدَمَ وَزَیْنَبَ مِنْ رَسُولِ اللَّهِ صَلَّی الله عَلَیْهِ وَآلِهِ وَفَاطِمَهَ مِنْ عَلِیٍ عَلَیْهِ السَّلامُ.

قَالَ: فَبَکَی عَلِیُّ بْنُ الْجَهْمِ وَقَالَ: یَا بْنَ رَسُولِ اللَّهِ، أَنَا تَائِبٌ إِلَی اللَّهِ عَزَّ وَجَلَّ أَنْ أَنْطِقَ فِی أَنْبِیَاءِ اللَّهِ عَزَّ وَجَلَّ بَعْدَ یَوْمِی هَذَا إِلا بِمَا ذَکَرْتَهُ.

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بابُ ذِکرِ مَجْلِسَ آخَرَ لِلرِّضا عَلَیْهِ السَّلامُ عِنْدَ الْمَأمُونَ فِی عِصمَهِ الأَنْبِیاءِ عَلَیْهِمُ السَّلاَمُ

۱ - حَدَّثَنا تَمِیمُ بْنِ عَبْدِ اللَّه بْنِ تَمِیمُ الْقُرَشِی رَضِیَ الله عَنْهُ قالَ: حَدَّثَنی أَبی عَنْ حَمْدانَ بْنِ سُلَیْمان النِیسابُوریُّ، عَن عَلِیٍّ بْنِ مُحَمَّدِ بْنِ الجَهْمِ قالَ حَضَرْتُ مَجْلِسَ الْمَأْمُونِ وَعِنْدَهُ الرِّضَا عَلِیُّ بْنُ مُوسَی عَلَیْهِ السَّلامُ، فَقَالَ لَهُ الْمَأْمُونُ: یَا بْنَ رَسُولِ اللَّهِ، أَلَیْسَ مِنْ قَوْلِکَ أَنَّ الأَنْبِیَاءَ مَعْصُومُونَ؟

قَالَ: بَلَی.

قَالَ: فَمَا مَعْنَی قَوْلِ اللَّهِ عَزَّ وَجَلَّ (وَعَصی آدَمُ رَبَّهُ فَغَوی)؟

فَقَالَ عَلَیْهِ السَّلامُ: إِنَّ اللَّهَ تَبَارَکَ وَتَعَالَی قَالَ لآِدَمَ: (اسْکُنْ أَنْتَ وَزَوْجُکَ الْجَنَّهَ وَکُلا مِنْها رَغَداً حَیْثُ شِئْتُما وَلا تَقْرَبا هذِهِ الشَّجَرَهَ) وَأَشَارَ لَهُمَا إِلَی شَجَرَهِ الْحِنْطَهِ (فَتَکُونا مِنَ الظَّالِمِینَ) وَلَمْ یَقُلْ لَهُمَا: لا تَأْکُلا مِنْ هَذِهِ الشَّجَرَهِ وَلا مِمَّا کَانَ مِنْ جِنْسِهَا.

The two of them did not approach that tree, nor did they eat from it. However, after being tempted by Satan they ate from another tree.(۱) Satan told them, ‘... Your Lord only forbade you this tree, lest you should become angels or such beings as live forever.’(۲) Satan swore to them that he was their

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۱- The verses of the Quran seem to refer to the same tree in both instances. See, for example, verses ۱۹-۲۲ of the Chapter A’raf.

۲- Qur’an, ۷:۲۰

sincere advisor. Adam and Eve had never seen anyone falsely swear to God before. ‘So by deceit he brought about their fall...’(۱) Thus trusting his oath they ate from the tree. This happened before Adam's Prophethood. It was not a major sin to make him deserve to enter the Fire. But it was a minor sin which God forgives.(۲) Such sins are also permitted for the Prophets before their appointment. Once God appointed Muhammad (a.s.) to Prophethood, he became innocent and did not commit any minor or major sins. God says, ‘... Thus did Adam disobey his Lord, and allowed himself to be seduced. But his Lord chose him (for His Grace): He turned to him, and gave him guidance.’(۳) God also says, ‘God did choose Adam and Noah, the family of Abraham, and the family of Imran above all people.’”(۴)

Al-Ma’mun asked, “What is then meant by the saying of the Almighty God, ‘But when He giveth them a goodly child, they ascribe to others a share in the gift they have received...’”(۵)

Then Imam Al-Ridha’ (a.s.) said, “Then Eve delivered five hundred times for Adam - each time a boy and a girl. Adam (a.s.) and Eve made a covenant with the Almighty God that they would be grateful if God gave them a healthy child. ‘... If Thou givest us a goodly child, we vow we shall (ever) be grateful.’(۶) But when God granted them a healthy generation lacking any illnesses, that generation set up others that God had

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۱- Qur’an, ۷:۲۲

۲- This tradition has been narrated by Tamim ibn Abdullah ibn Tamim al-Qurashi. It was previously stated that Alameh - may God bless him - said that this makes this a weak tradition. We should also note that this tradition has been quoted on the authority of Ali ibn Muhammad ibn al-Jahm. He was one of the Nasebites as stated by Abul Faraj Isfahani. Therefore, his statements are not credible. Therefore, we will only accept the parts of this tradition that are in agreement with correct traditions, and reject what is only in this tradition but is not seen in any other places. If this Ali ibn Muhammad ibn al-Jahm is someone other than that who is mentioned by Abul Faraj Isfahani, then his identity is not recognizable, hence this traditions lacks credibility.

Qur’an, ۲۰:۱۲۱-۱۲۲ -۳

Qur’an, Imran ۳:۳۳ -۴

Qur’an, ۷:۱۹۰ -۵

Qur’an, ۷:۱۸۹ -۶

given them as partners to God. They did not thank God the Almighty as their parents had. The Almighty God said, '... But God is Exalted High above the partners they ascribe to Him.'"(1)

Then Al-Ma'mun said, "I testify that you are truly the son of God's Prophet. Then tell me about the meaning of the Almighty God's words about Abraham (a.s.), 'When the night covered him over, he saw a star. He said, 'This is my Lord'...'"(2)

Then Imam Al-Ridha' (a.s.) said, "In fact, Abraham (a.s.) had to deal with three groups (of people). One group worshipped Venus (a planet). Another group worshipped the moon, and the third group worshipped the sun. This happened when he left his underground hiding - the place that

فَلَمْ يَقْرَبَا تِلْكَ الشَّجَرَة، وَإِنَّمَا أَكَلا مِنْ غَيْرِهَا لَمَّا أَنْ وَسْوَسَ الشَّيْطَانُ إِلَيْهِمَا وَقالَ: ما نَهاكُما رَبُّكُما عَنْ هذِهِ الشَّجَرَة، وَإِنَّمَا نَهَاكُمَا أَنْ تَقْرَبَا غَيْرَهَا وَلَمْ يَنْهَكُمَا عَنِ الأَكْلِ مِنْهَا (إِلاَّ أَنْ تَكُونَا مَلَكَيْنِ أَوْ تَكُونَا مِنَ الْخَالِدِينَ وَقاسَمَهُما إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ). وَلَمْ يَكُنْ آدَمُ وَحَوَّاءُ شَاهَدَا قَبْلَ ذَلِكَ مَنْ يَحْلِفُ بِاللَّهِ كَاذِباً، فَدَلاهُما بِغُرُورٍ فَأَكَلا مِنْهَا ثِقَةً بِيَمِينِهِ بِاللَّهِ وَكَانَ ذَلِكَ مِنْ آدَمَ قَبْلَ النُّبُوَّةِ وَلَمْ يَكُنْ ذَلِكَ بِذَنْبٍ كَبِيرٍ اسْتَحَقَّ بِهِ دُخُولَ النَّارِ، وَإِنَّمَا كَانَ مِنَ الصَّغَائِرِ الْمَوْهُوبَةِ الَّتِي تَجُوزُ عَلَى الأَنْبِيَاءِ قَبْلَ نُزُولِ الْوَحْيِ عَلَيْهِمْ. فَلَمَّا اجْتَبَاهُ اللَّهُ وَجَعَلَهُ نَبِيّاً كَانَ مَعْصُوماً لا يُذْنِبُ صَغِيرَةً وَلا كَبِيرَةً. قَالَ اللَّهُ عَزَّ وَجَلَّ: (وَعَصى آدَمُ رَبَّهُ فَغَوى. ثُمَّ اجْتَبَاهُ رَبُّهُ فَتابَ عَلَيْهِ وَهَدى) وَقَالَ عَزَّ وَجَلَّ (إِنَّ اللَّهَ اصْطَفى آدَمَ وَنُوحاً وَآلَ إِبْراهِيمَ وَآلَ عِمْرانَ عَلَى

1- Qur'an, ٧:١٩٠

2- Qur'an, ٦:٧٦

الْعالَمِينَ).

فَقَالَ لَهُ الْمَأْمُونُ: فَمَا مَعْنَى قَوْلِ اللَّهِ عَزَّ وَجَلَّ (فَلَمّا آتاهُما صالِحاً جَعَلا لَهُ شُرَكاءَ فِيما آتاهُما)؟

فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ: إِنَّ حَوَّاءَ وَلَدَتْ لِآدَمَ خَمْسَمِائَهِ بَطْنٍ فِی کُلِّ بَطْنٍ ذَکَراً وَأُنْثَی وَإِنَّ آدَمَ وَحَوَّاءَ عَاهَدَا اللَّهَ عَزَّ وَجَلَّ وَدَعَوَاهُ وَقَالا (لَئِنْ آتَيْتَنا صالِحاً لَنَكُونَنَّ مِنَ الشّاكِرِينَ فَلَمَّا آتَاهُمَا صَالِحاً) مِنَ النَّسْلِ خَلْقاً سَوِيّاً بَرِيئاً مِنَ الزَّمَانَهِ وَالْعَاهَهِ کَانَ مَا آتَاهُمَا صِنْفَيْنِ صِنْفاً ذُکْرَاناً وَصِنْفاً إِنَاثاً، فَجَعَلَ الصِّنْفَانِ لِلَّهِ تَعَالَی ذِکْرُهُ شُرَکَاءَ فِيمَا آتَاهُمَا وَلَمْ يَشْکُرَاهُ کَشُکْرِ أَبَوَيْهِمَا لَهُ عَزَّ وَجَلَّ. قَالَ اللَّهُ عَزَّ وَجَلَّ: (فَتَعالَى اللّهُ عَمّا يُشْرِكُونَ)

فَقَالَ الْمَأْمُونُ: أَشْهَدُ أَنَّکَ ابْنُ رَسُولِ اللَّهِ حَقّاً. فَأَخْبِرْنِی عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ فِی إِبْرَاهِيمَ عَلَيْهِ السَّلامُ: (فَلَمّا جَنَّ عَلَيْهِ اللَّيْلُ رَأى کَوْکَباً قالَ هذا رَبِّی).

فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ: إِنَّ إِبْرَاهِيمَ عَلَيْهِ السَّلامُ وَقَعَ إِلَی ثَلاثَهِ أَصْنَافٍ؛ صِنْفٍ يَعْبُدُ الزُّهْرَهَ وَصِنْفٍ يَعْبُدُ الْقَمَرَ وَصِنْفٍ يَعْبُدُ الشَّمْسَ، وَذَلِکَ حِينَ خَرَجَ مِنَ السَّرَبِ الَّذِی أُخْفِیَ

When the night covered him over, he saw a star. He asked, 'Is this my Lord?' He saw' Venus. He asked 'Is this my Lord?' in the form of questioning and denying. 'But when it set, he said, 'I love not those that set.''(۱) He said this since setting is one of the characteristics of the created, not one of the characteristics of the Eternal. 'When he saw the moon rising in splendour, he said, 'This is my Lord.''(۲) He asked 'Is this my Lord?' in the form of questioning and denying. 'But when the moon set, he said, 'Unless my Lord guide me, I shall surely be among those

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۱- Qur'an, ۶:۷۶

۲- Qur'an, ۶:۷۷

who go astray.”(1) He meant that he would have gone astray, if his Lord had not guided him. On the next morning, ‘When he saw the sun rising in splendour, he said (in a questioning and denying manner,) ‘This is my Lord. This is the greatest (of all). But when the sun set’(2), he faced the three groups of people and said, ‘O my people! I am indeed free from your (guilt) of setting partners for God. For me I have set my face, firmly and truly, towards Him Who created the heavens and the Earth, and never shall I set partners for God.’(3) Abraham (a.s.) said this to clarify for them the wrongness of their beliefs. He wanted to prove to them that it is not right to worship things like Venus, the moon or the sun, but their (Venus, the moon and the sun) Creator - the Creator of the heavens and the Earth deserves to be worshipped. The reasons which he presented to his people were God the Almighty's revelations. God had revealed them to Abraham (a.s.) as the Almighty God says, ‘That was the reasoning about us, (which We gave to Abraham (to use) against his people.”(4)

Then Al-Ma’mun said, “O son of the Prophet of God! How excellent! Let me know about the meaning of what Abraham said, ‘... ‘My Lord! Show me how Thou givest life to the dead.’ He said, ‘Dost thou not then believe?’ He said, ‘Yea! But to satisfy my (own understanding.’”(5)

Imam

1- Ibid.

2- Qur’an, ۶:۷۸

3- Qur’an, ۶:۷۸-۷۹

4- Qur’an, ۶:۸۳

5- Qur’an, ۲:۲۶۰

Al-Ridha' (a.s.) replied, "The Almighty God revealed to Abraham, 'I will choose a friend for Me from among My servants such that I will even revive the dead for him if he asks Me to do so.' Then Abraham (a.s.) thought that he was that friend. Thus he said, 'My Lord! Show me how Thou givest life to the dead?' He said, 'Dost thou not then believe?' He said, 'Yea! But to satisfy my own understanding.' Here Abraham (a.s.) meant that he wanted to satisfy himself as to his being God's friend. Then God said, 'Take four birds. Tame them to turn to thee. Put a portion of them on every hill and call out to them. They will come to thee (flying) with speed. Then know that God is Exalted (in Power, Wise.'(1)

فِيهِ. فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ فَرَأَى الزُّهْرَهَ فَقَالَ: هَذَا رَبِّى، عَلَى الإِنْكَارِ وَالاسْتِخْبَارِ، فَلَمَّا أَفَلَ الْكَوْكَبُ قالَ: لا أُحِبُّ الآْفِلِينَ، لأَنَّ الأُفُولَ مِنْ صِفَاتِ الْحَدَثِ لا مِنْ صِفَاتِ الْقِدَمِ.

فَلَمَّا رَأَى الْقَمَرَ بازِغاً قالَ: هـذا رَبِّى، عَلَى الإِنْكَارِ وَالاسْتِخْبَارِ، فَلَمَّا أَفَلَ قالَ: لَئِنْ لَمْ يَهْدِنِى رَبِّى لأكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ. يَقُولُ لَوْ لَمْ يَهْدِنِى رَبِّى لَكُنْتُ مِنَ الْقَوْمِ الضَّالِّينَ.

فَلَمَّا أَصْبَحَ وَرَأَى الشَّمْسَ بازِغَهً قالَ: هذا رَبِّى، هذا أَكْبَرُ مِنَ الزُّهْرَهِ وَالْقَمَرِ، عَلَى الإِنْكَارِ وَالاسْتِخْبَارِ لا عَلَى الإِخْبَارِ وَالإِقْرَارِ، فَلَمَّا أَفَلَتْ قالَ لِلأَصْنَافِ الثَّلاثَهِ مِنْ عَبَدَهِ الزُّهْرَهِ وَالْقَمَرِ وَالشَّمْسِ: (يا قَوْمِ إِنِّى بَرِى ءٌ مِمَّا تُشْرِكُونَ إِنِّى وَجَّهْتُ وَجْهِىَ لِلَّذِى فَطَرَ السَّماواتِ وَالأَرْضَ حَنِيفاً وَما أَنَا مِنَ الْمُشْرِكِينَ) وَإِنَّمَا أَرَادَ إِبْرَاهِيمُ بِمَا قَالَ أَنْ يُبَيِّنَ لَهُمْ بُطْلانَ دِينِهِمْ وَيُثْبِتَ عِنْدَهُمْ

p: ۴۷۴

1- Ibid

أَنَّ الْعِبَادَهَ لا تَحِقُّ لِمَا كَانَ بِصِفَهِ الزُّهْرَهِ وَالْقَمَرِ وَالشَّمْسِ وَإِنَّمَا تَحِقُّ الْعِبَادَهُ لِخَالِقِهَا وَخَالِقِ السَّمَاوَاتِ وَالْأَرْضِ وَكَانَ مَا احْتَجَّ بِهِ عَلَى قَوْمِهِ بِمَا أَلْهَمَهُ اللَّهُ عَزَّ وَجَلَّ وَآتَاهُ كَمَا قَالَ عَزَّ وَجَلَّ: (وَتِلْكَ حُجَّتُنا آتَيْناها إِبْراهِيمَ عَلى قَوْمِهِ).

فَقَالَ الْمَأْمُونُ لِلَّهِ دَرُّكَ يَا بْنَ رَسُولِ اللَّهِ! فَأَخْبِرْنِی عَنْ قَوْلِ إِبْرَاهِيمَ (رَبِّ أَرِنِی كَيْفَ تُحْيِ الْمَوْتى قالَ أَوَلَمْ تُؤْمِنْ قالَ بَلى وَلكِنْ لِيَطْمَئِنَّ قَلْبِی).

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى كَانَ أَوْحَى إِلَى إِبْرَاهِيمَ عَلَيْهِ السَّلامُ أَنِّی مُتَّخِذٌ مِنْ عِبَادِی خَلِيلًا إِنْ سَأَلَنِی إِحْيَاءَ الْمَوْتَى أَجَبْتُهُ، فَوَقَعَ فِی نَفْسِ إِبْرَاهِيمَ عَلَيْهِ السَّلامُ أَنَّهُ ذَلِكَ الْخَلِيلُ، فَقَالَ: (رَبِّ أَرِنِی كَيْفَ تُحْيِ الْمَوْتى قالَ أَوَلَمْ تُؤْمِنْ قالَ بَلى وَلكِنْ لِيَطْمَئِنَّ قَلْبِی) عَلَى الْخَلَّهِ (قالَ فَخُذْ أَرْبَعَهً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلى كُلِّ جَبَلٍ مِنْهُنَّ جُزْءاً ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْياً وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ.)

Then Abraham (a.s.) took an eagle, a peacock, a duck and a rooster. He chopped them into pieces and mixed them up. He then placed a part of their mixed flesh on top of (each of) the ten hills around there. He held each bird’s beak in his hand. He placed some seeds and water near himself and called out to them. The various parts of each bird started to fly towards each other and formed a perfect body. Each body went towards its own head and joined it to become a live bird. Then Abraham (a.s.) let their beaks go. The birds flew and then landed. They drank the water and ate some seeds ,and said

O Prophet of God! You have revived us. May God revive you.' Abraham (a.s.) said, 'It is' ".'God who revives and takes away life. He has power over all things

Then Al-Ma'mun said, "Excellent! O Abul Hassan! Then tell me about the Almighty God's saying, '... And Moses struck him with his fist and made an end of him. He said, "(This is a work of Evil (a.s.atan).'(۱)

Imam Al-Ridha' (a.s.) said, "Moses entered one of the towns of Pharaoh without them knowing about his coming there. This happened between the evening and the night. '... And he found there two men fighting, one of his own religion appealed to him against his foe.'(۲) Then according to the decree of God, Moses (a.s.) ruled against the enemy and hit him with his fist causing the foe to die. Then Moses said, 'This is the work of Satan.' He was referring to the fighting between the two men. He was not referring to the killing of that man. That is, '... For he is an enemy that manifestly "(misleads!'(۳)

Then Al-Ma'mun asked, "Then what do the following words of Moses (a.s.) mean?, 'O (My Lord! I have indeed wronged my soul!'"(۴)

Then the Imam (a.s.) said, "He meant by entering that town that he had placed himself in a condition which he should not have. Then when he said 'Faghfirly(۵) he meant hide me from my enemies so that they do not find me and kill me. ('Faghfirly' in the Quranic verse ('So (God) forgave

p: ۴۷۶

۱- Qur'an, ۲۸:۱۵

۲- Ibid

۳- Ibid

۴- Qur'an, ۲۸:۱۶

۵- That is translated by Yusuf Ali as "then forgive me." The real meaning of 'Qufran in Arabic is hiding. It seems that it must have been that he said 'Aqfirny.

him(١) for He is the Oft-Forgiving, Most Merciful.'(٢)) has been translated by Yusuf Ali as "then forgive me." The real meaning of 'Ghufran in Arabic is hiding. It seems that it must have been that he said 'Aqfirny.) Then Moses (a.s.) said, 'O My Lord! For that Thou hath bestowed Thy Grace on me ...'(٣) with a power such that I can kill a man with a blow of my fist, 'never shall I be a help to those who sin!'(۴) But I will strive in your way with this power so as to please You. 'So he saw the

فَأَخَذَ إِبْرَاهِيمُ عَلَيْهِ السَّلامُ نَسْراً وَبَطّاً وَطَاوُساً وَدِيكاً، فَقَطَّعَهُنَّ وَخَلَطَهُنَ ثُمَّ جَعَلَ عَلَى كُلِّ جَبَلٍ مِنَ الْجِبَالِ الَّتِى حَوْلَهُ، وَكَانَتْ عَشَرَةً مِنْهُنَّ جُزْءاً، وَجَعَلَ مَنَاقِيرَهُنَّ بَيْنَ أَصَابِعِهِ، ثُمَّ دَعَاهُنَّ بِأَسْمَائِهِنَّ، وَوَضَعَ عِنْدَهُ حَبّاً وَمَاءً، فَتَطَايَرَتْ تِلْكَ الأَجْزَاءُ بَعْضُهَا إِلَى بَعْضٍ حَتَّى اسْتَوَتِ الأَبْدَانُ، وَجَاءَ كُلُّ بَدَنٍ حَتَّى انْضَمَّ إِلَى رَقَبَتِهِ وَرَأْسِهِ، فَخَلَّى إِبْرَاهِيمُ عَلَيْهِ السَّلامُ عَنْ مَنَاقِيرِهِنَّ، فَطِرْنَ ثُمَّ وَقَعْنَ، فَشَرِبْنَ مِنْ ذَلِكَ الْمَاءِ وَالْتَقَطْنَ مِنْ ذَلِكَ الْحَبِّ وَقُلْنَ: يَا نَبِيَّ اللَّهِ، أَحْيَيْتَنَا أَحْيَاكَ اللَّهُ.

فَقَالَ إِبْرَاهِيمُ عَلَيْهِ السَّلامُ: بَلِ اللَّهُ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْ ءٍ قَدِيرٌ.

قَالَ الْمَأْمُونُ: بَارَكَ اللَّهُ فِيكَ يَا أَبَا الْحَسَنِ. فَأَخْبِرْنِى عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ (فَوَكَزَهُ مُوسَى فَقَضَى عَلَيْهِ قَالَ هَذَا مِنْ عَمَلِ الشَّيْطَانِ).

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: إِنَّ مُوسَى عَلَيْهِ السَّلامُ دَخَلَ مَدِينَةً مِنْ مَدَائِنِ فِرْعَوْنَ عَلَى حِينِ غَفْلَةٍ مِنْ أَهْلِهَا وَذَلِكَ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ (فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلانِ هذا مِنْ شِيعَتِهِ وَهذا مِنْ عَدُوِّهِ فَاسْتَغَاثَهُ الَّذِى مِنْ شِيعَتِهِ عَلَى الَّذِى مِنْ عَدُوِّهِ) فَقَضَى مُوسَى عَلَيْهِ

١- Or hid him according to what was said above.

٢- Qur'an, ٢٨:١۶

٣- Qur'an, ٢٨:١٧

۴- Ibid

السَّلامُ عَلَى الْعَـدُوِّ بِحُكْمِ اللَّهِ تَعَالَى ذِكْرُهُ فَوَكَزَهُ فَمَاتَ (قالَ هـذا مِنْ عَمَلِ الشَّيْطانِ) يَعْنِى الاقْتِتَالَ الَّذِى كَانَ وَقَعَ بَيْنَ الرَّجُلَيْنِ لا مَا فَعَلَهُ مُوسَى عَلَيْهِ السَّلامُ مِنْ قَتْلِهِ (إِنَّهُ) يَعْنِى الشَّيْطَانَ (عَدُوٌّ مُضِلٌّ مُبِينٌ).

قَالَ الْمَأْمُونُ: فَمَا مَعْنَى قَوْلِ مُوسَى (رَبِّ إِنِّى ظَلَمْتُ نَفْسِى فَاغْفِرْ لِى)؟

قَالَ: يَقُولُ إِنِّى وَضَعْتُ نَفْسِى غَيْرَ مَوْضِعِهَا بِدُخُولِى هَذِهِ الْمَدِينَهَ فَاغْفِرْ لِى أَيِ اسْتُرْنِى مِنْ أَعْدَائِکَ لِئَلا يَظْفَرُوا بِى فَيَقْتُلُونِى (فَغَفَرَ لَهُ إِنَّهُ هُوَالْغَفُورُ الرَّحِيمُ) قالَ مُوسَى (رَبِّ بِما أَنْعَمْتَ عَلَيَّ) مِنَ الْقُوَّهِ حَتَّى قَتَلْتُ رَجُلاً بِوَكْزَهٍ (فَلَنْ أَكُونَ ظَهِيراً لِلْمُجْرِمِينَ) بَلْ أُجَاهِدُ فِى سَبِيلِکَ

morning...'(۱) and Moses (a.s.) was in the town, 'looking about, in a state of fear, when behold, the man who had, the day before, sought his help called aloud for his help (again). Moses said to him, 'Thou art truly, it is clear a quarrelsome fellow."(۲) You were fighting with a man yesterday and you are fighting with someone else today. I will discipline you. He decided to hit him. 'Then, when he decided to lay hold of the man who was an enemy to both of them, that man' - the one who was his follower - said, 'O Moses! Is it thy intention to slay me as thou slewest a man yesterday? Thy intention is none other than to become a powerful violent man in the land, and not to be one who sets things right!'"(۳)

Al-Ma'mun said, "O Abul Hassan! May God grant you good through His Prophets. What is the meaning of what Moses told Pharaoh, 'I did

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۱- Qur'an, ۲۸:۱۸

۲- Ibid.

۳- Qur'an, ۲۸:۱۹

"'(it then, when I was in error.(۱)

Imam Al-Ridha' (a.s.) said, "When Moses (a.s.) returned to Pharaoh, Pharaoh told him, 'And thou didst a deed of thine which (thou knowest) thou didst, and thou art an ungrateful (wretch)!(۲)' However, Moses (a.s.) replied to Pharaoh, 'That happened when I feared you and fled. However, my Lord granted me Wisdom and appointed me "'.as one of His Messengers

Al-Ridha' added, "(One can cite similar instances. For example) When the Honorable the Exalted God asked his Prophet Muhammad (S), 'Did He not find thee an orphan and give thee shelter (and care)?'(۳) it means, 'Did not God find you alone and guide the people towards you?' Moreover, 'And He found thee wandering...'(۴) means you were lost while being near your own tribe. Also '...and He gave thee guidance'(۵) means He guided them towards recognizing you. 'And He found thee in need, and made thee independent'(۶) means He fulfilled your prayers, thus He made you ".independent

Al-Ma'mun said, "O son of the Prophet of God! How excellent! Let me know about the meaning of what the Honorable the Exalted God said, 'When Moses came to the place appointed by Us, and his Lord addressed him, he said, 'O my Lord! show (Thyself) to me, that I may look upon thee."'(۷) How could it be the case that Moses, the son of Imran (a.s.), who is the interlocutor of God did not know that the Blessed the Sublime "?God is not visible and ask such a question

بِهَذِهِ الْقُوَّهِ

Qur'an, ۲۶:۲۰ -۱

Qur'an, ۲۶:۱۹ -۲

Qur'an, ۹۳:۶ -۳

Qur'an, ۹۳:۷ -۴

.Ibid -۵

Qur'an, ۹۳:۸ -۶

Qur’an, ۷:۱۴۳ -۷

حَتَّى تَرْضَى. فَأَصْبَحَ مُوسَى فِي الْمَدِينَهِ (خائِفاً يَتَرَقَّبُ فَإِذَا الَّذِي اسْتَنْصَرَهُ بِالأَمْسِ يَسْتَصْرِخُهُ) عَلَى آخَرَ قالَ لَهُ مُوسى (إِنَّكَ لَغَوِيٌّ مُبِينٌ) قَاتَلْتَ رَجُلاً بِالأَمْسِ وَتُقَاتِلُ هَذَا الْيَوْمَ، لأُؤَدِّبَنَّكَ. وَأَرَادَ أَنْ يَبْطِشَ بِهِ فَلَمَّا أَنْ أَرادَ أَنْ يَبْطِشَ بِالَّذِي هُوَعَدُوٌّ لَهُما وَهُوَمِنْ شِيعَتِهِ (قالَ يا مُوسى أَتُرِيدُ أَنْ تَقْتُلَنِي كَما قَتَلْتَ نَفْساً بِالأَمْسِ إِنْ تُرِيدُ إِلا أَنْ تَكُونَ جَبَّاراً فِي الأَرْضِ وَما تُرِيدُ أَنْ تَكُونَ مِنَ الْمُصْلِحِينَ).

قَالَ الْمَأْمُونُ: جَزَاكَ اللَّهُ خَيْراً يَا أَبَا الْحَسَنِ. فَمَا مَعْنَى قَوْلِ مُوسَى لِفِرْعَوْنَ (فَعَلْتُها إِذاً وَأَنَا مِنَ الضَّالِّينَ)

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: إِنَّ فِرْعَوْنَ قَالَ لِمُوسَى لَمَّا أَتَاهُ (وَفَعَلْتَ فَعْلَتَكَ الَّتِي فَعَلتَ وَأَنتَ مِنَ الكافِرِينَ) بي قالَ مُوسَى (فَعَلْتُها إِذاً وَأَنَا مِنَ الضَّالِّينَ) عَنِ الطَّرِيقِ بِوُقُوعِي إِلَى مَدِينَهٍ مِنْ مَدَائِنِكَ (فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِي رَبِّي حُكْماً وَجَعَلَنِي مِنَ الْمُرْسَلِينَ) وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ لِنَبِيِّهِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: (أَلَمْ يَجِدْكَ يَتِيماً فَآوى) يَقُولُ أَلَمْ يَجِدْكَ وَحِيداً فَآوَى إِلَيْكَ النَّاسَ (وَوَجَدَكَ ضَالّاً) يَعْنِي عِنْدَ قَوْمِكَ فَهَدى أَيْ هَدَاهُمْ إِلَى مَعْرِفَتِكَ (وَوَجَدَكَ عائِلاً فَأَغْنى) يَقُولُ أَغْنَاكَ بِأَنْ جَعَلَ دُعَاءَكَ مُسْتَجَاباً.

قَالَ الْمَأْمُونُ: بَارَكَ اللَّهُ فِيكَ يَا بْنَ رَسُولِ اللَّهِ. فَمَا مَعْنَى قَوْلِ اللَّهِ عَزَّ وَجَلَّ (وَلَمَّا جاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قَالَ لَنْ تَرَانِي وَلَكِنْ انظُرْ إِلَى الْجَبَلِ فَإِنْ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا وَخَرَّ مُوسَى صَعِقًا فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَأَنَا أَوَّلُ الْمُؤْمِنِينَ)، كَيْفَ يَجُوزُ أَنْ يَكُونَ كَلِيمُ اللَّهِ مُوسَى بْنُ عِمْرَانَ لا يَعْلَمُ أَنَّ اللَّهَ تَعَالَى ذِكْرُهُ لا تَجُوزُ عَلَيْهِ الرُّؤْيَهُ حَتَّى يَسْأَلَهُ هَذَا السُّؤَالَ؟

Al-Ridha’ (a.s.) said, “The fact is that

Moses, the son of Imran (a.s.), who is the interlocutor of God knows that the Sublime God is more majestic than to be seen by the human eyes. The Honorable the Exalted God spoke to him (a.s.), 'and made him draw near to Himself for mystic (converse).'(۱) However, when Moses (a.s.) returned to his people and informed them that the Honorable the Exalted God had spoken to him, 'and made him draw near to Himself for mystic (converse)', they told him, '...We shall never believe in thee...'(۲) until we hear His Words just as you did. There were seven-hundred thousand people in his nation. Moses (a.s.) chose seventy-thousand of them. He then chose seven-thousand people from this seventy-thousand chosen ones. Finally, Moses (a.s.) chose seventy of them to take along with him to meet His Lord. He went to Mount Sinai with them. He made them stay at the foot of the mountain. Moses climbed the mountain and asked the Sublime God to speak to him and make them hear His Words. Then the Sublime God spoke to him, and they heard His Words from the top, the bottom, the left, the right, from the back, and from the front. That was because the Honorable the Exalted God created His Words in the Tree and made the sound come out of the Tree to the extent that they heard it from all directions. '...We shall never believe in thee...' that what we heard are God's words 'until we see Allah

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۱- And we called him from the right side of Mount (a.s.inai), and made him draw near to Us, for mystic (converse).[Qur'an, ۱۹:۵۲]

۲- Qur'an, ۲:۵۵

manifestly…’(۱) When they said this haughty statement and became arrogant and tyrannical, God sent down upon them a thunderbolt which overtook them because of their transgression. They died. Then Moses (a.s.) said, ‘O My Lord! How shall I answer the Children of Israel when I return to them and they say, ‘You took them along and killed them, for you were not truthful when you claimed that the Honorable the Exalted God had invited you to Himself for mystic (converse).” Then God brought them back to life and sent them along with Moses. They said, ‘If you ask God to let you see him, He will fulfill your request. Then you can tell us how He looks so that we get to know him well.’ Moses (a.s.) said, ‘O my people! The Sublime God cannot be perceived by the eyes. He has no quality (of being). Rather, He is recognized through His signs and is known through symbols. ‘When Moses came to the place appointed by Us, and his Lord addressed him, He said, ‘O my Lord! show (Thyself) to me, that I may look upon thee.’ Allah said, ‘By no means canst thou see Me (direct); But look upon the mount; if it abide in its place, then shalt thou see Me.” However, they said, ‘…We shall never believe in thee…’(۲) until you ask Him. Then Moses (a.s.) said, ‘O Lord!

فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ: إِنَّ كَلِيمَ اللَّهِ مُوسَى بْنَ عِمْرَانَ عَلَيْهِ السَّلامُ عَلِمَ أَنَّ اللَّهَ تَعَالَى أَعَزُّ مِنْ أَنْ

۱- Ibid.

۲- Qur’an, ۲:۵۵

يُرَى بِالأَبْصارِ، وَلَكِنَّهُ لَمَّا كَلَّمَهُ اللَّهُ عَزَّ وَجَلَّ وَقَرَّبَهُ نَجِيّاً رَجَعَ إِلَى قَوْمِهِ فَأَخْبَرَهُمْ أَنَّ اللَّهَ عَزَّ وَجَلَّ كَلَّمَهُ وَقَرَّبَهُ وَنَاجَاهُ، فَقَالُوا (لَنْ نُؤْمِنَ لَکَ) حَتَّى نَسْمَعَ كَلامَهُ كَمَا سَمِعْتَ.

وَكَانَ الْقَوْمُ سَبْعَمِائَةِ أَلْفِ رَجُلٍ فَاخْتَارَ مِنْهُمْ سَبْعِينَ أَلْفاً ثُمَّ اخْتَارَ مِنْهُمْ سَبْعَةَ آلافٍ ثُمَّ اخْتَارَ مِنْهُمْ سَبْعَمِائَةٍ ثُمَّ اخْتَارَ مِنْهُمْ سَبْعِينَ رَجُلاً لِمِيقَاتِ رَبِّهِ، فَخَرَجَ بِهِمْ إِلَى طُورِ سَيْنَاءَ فَأَقَامَهُمْ فِي سَفْحِ الْجَبَلِ. وَصَعِدَ مُوسَى عَلَيْهِ السَّلامُ إِلَى الطُّورِ وَسَأَلَ اللَّهَ تَبَارَكَ وَتَعَالَى أَنْ يُكَلِّمَهُ وَيُسْمِعَهُمْ كَلامَهُ، فَكَلَّمَهُ اللَّهُ تَعَالَى ذِكْرُهُ وَسَمِعُوا كَلامَهُ مِنْ فَوْقٍ وَأَسْفَلٍ وَيَمِينٍ وَشِمَالٍ وَوَرَاءٍ وَأَمَامٍ، لأَنَّ اللَّهَ عَزَّ وَجَلَّ أَحْدَثَهُ فِي الشَّجَرَةِ وَجَعَلَهُ مُنْبَعِثاً مِنْهَا حَتَّى سَمِعُوهُ مِنْ جَمِيعِ الْوُجُوهِ، فَقَالُوا (لَنْ نُؤْمِنَ لَکَ) بِأَنَّ هذا الّذی سَمِعناهُ كَلامَ اللَّه (حَتَّى نَرَى اللَّهَ جَهْرَةً) فَلَمَّا قَالُوا هَذَا الْقَوْلَ الْعَظِيمَ وَاسْتَكْبَرُوا وَعَتَوْا، بَعَثَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِمْ صَاعِقَةً فَأَخَذَتْهُمْ بِظُلْمِهِمْ فَمَاتُوا.

فَقَالَ مُوسَى: يَا رَبِّ مَا أَقُولُ لِبَنِي إِسْرَائِيلَ إِذَا رَجَعْتُ إِلَيْهِمْ وَقَالُوا إِنَّکَ ذَهَبْتَ بِهِمْ فَقَتَلْتَهُمْ لأَنَّکَ لَمْ تَكُنْ صَادِقاً فِيمَا ادَّعَيْتَ مِنْ مُنَاجَاةِ اللَّهِ إِيَّاکَ؟

فَأَحْيَاهُمُ اللَّهُ وَبَعَثَهُمْ مَعَهُ، فَقَالُوا إِنَّکَ لَوْ سَأَلْتَ اللَّهَ أَنْ يُرِيَکَ تَنْظُرُ إِلَيْهِ لأَجَابَکَ وَكُنْتَ تُخْبِرُنَا كَيْفَ هُوَ نَعْرِفُهُ حَقَّ مَعْرِفَتِهِ. فَقَالَ مُوسَى عَلَيْهِ السَّلامُ: يَا قَوْمِ إِنَّ اللَّهَ لا يُرَى بِالأَبْصَارِ، وَلا كَيْفِيَّةَ لَهُ، وَإِنَّمَا يُعْرَفُ بِآيَاتِهِ وَيُعْلَمُ بِأَعْلامِهِ. فَقَالُوا (لَنْ نُؤْمِنَ لَکَ) حَتَّى تَسْأَلَهُ.

فَقَالَ مُوسَى عَلَيْهِ السَّلامُ: يَا رَبِّ، إِنَّکَ قَدْ سَمِعْتَ مَقَالَةَ بَنِي إِسْرَائِيلَ، وَأَنْتَ أَعْلَمُ

You heard what the Children of Israel say. You know best what is good for them.' Then God – the Exalted the Magnificent – revealed to him, 'O Moses! Ask Me what they

have asked you, for I will not hold you responsible for their ignorance. It was then that Moses (a.s.) said, '...O my Lord! show (Thyself) to me, that I may look upon thee.' Allah said, 'By no means canst thou see Me (direct); But look upon the mount; if it abide in its place,'(۱) (Moses (a.s.) had by then climbed down the mountain), 'then shalt thou see Me.'(۲) Using one of His many Signs, 'when his Lord manifested His Glory on the Mount, He made it as dust. And Moses fell down in a swoon. When he recovered his senses he said, 'Glory be to Thee! to Thee I turn in repentance...'(۳) Moses (a.s.) meant 'I will return from my state of ignorance of my people to the state of Your recognition, and I am the first to believe'(۴) that You cannot be seen."

Al-Ma'mun said, "O son of the Prophet of God! How excellent! Let me know about the meaning of what the Honorable the Exalted God said, 'And (with passion) did she desire him, and he would have desired her, but that he saw the evidence of his Lord...'(۵)"

Al-Ridha' (a.s.) said, "She tried to seduce Joseph (a.s.). Were it not that he had seen the manifest evidence of his Lord, he would have done to her just as what she had done to him. However, Joseph (a.s.) was Immaculate, and the Immaculate neither commit sins nor think of committing them. Indeed my father As-Sadiq (a.s.) told me that she

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۱- Qur'an, ۷:۱۴۳

۲- Ibid.

۳- Ibid.

۴- Ibid.

۵- Qur'an, ۱۲:۲۴

".intended to do it, but he decided not to

Al-Ma'mun said, "O son of the Prophet of God! How excellent! Let me know about the meaning of what the Honorable the Exalted God said, 'And remember Thun-nun, (when he departed in wrath: He imagined that We had no power over him!...'(١)

Al-Ridha' (a.s.) said, "This refers to Yunus ibn Matta (Jonah). He departed from his nation in anger. "He imagined," means "he was sure", and 'He imagined that We had no power over him!...'(٢) means "We would not restrict his daily sustenance". There is a similar meaning in what the Honorable the Exalted God said in the following verse, 'But when He trieth him, restricting his subsistence for him...'(٣) So he called out among the shadows, namely the shadows of the sea and of the stomach of the whale. There is no god but You! Glory belongs to You; I was indeed wrong in my leaving this worship by which You have given me free time

بِصَلاحِهِمْ. فَأَوْحَى اللَّهُ جَلَّ جَلالُهُ إِلَيْهِ: يَا مُوسَى سَلْنِي مَا سَأَلُوكَ، فَلَنْ أُؤَاخِذَكَ بِجَهْلِهِمْ. فَعِنْدَ ذَلِكَ قَالَ مُوسَى: (رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ قالَ لَنْ تَرانِي وَلكِنِ انْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكانَهُ) وَهُوَ يَهْوِي (فَسَوْفَ تَرانِي فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ) بِآيَةٍ مِنْ آيَاتِهِ (جَعَلَهُ دَكّاً وَخَرَّ مُوسى صَعِقاً فَلَمَّا أَفاقَ قالَ سُبْحانَكَ تُبْتُ إِلَيْكَ)، يَقُولُ رَجَعْتُ إِلَى مَعْرِفَتِي بِكَ عَنْ جَهْلِ قَوْمِي (وَأَنَا أَوَّلُ الْمُؤْمِنِينَ) مِنْهُمْ بِأَنَّكَ لا تُرَى.

فَقَالَ الْمَأْمُونُ: لِلَّهِ دَرُّكَ يَا أَبَا الْحَسَنِ. فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ (وَلَقَدْ هَمَّتْ بِهِ وَهَمَّ بِها لَوْ

p: ۴۸۵

١- Qur'an, ٢١:٨٧

٢- Ibid.

٣- Qur'an, ٨٩:١۶

لا أَنْ رَأى بُرْهانَ رَبِّهِ).

فَقالَ الرِّضا عَلَيْهِ السَّلامُ: لَقَدْ هَمَّتْ بِهِ وَلَوْ لا أَنْ رَأى بُرْهَانَ رَبِّهِ لَهَمَّ بِهَا كَمَا هَمَّتْ، لَكِنَّهُ كَانَ مَعْصُوماً وَالْمَعْصُومُ لا يَهُمُّ بِذَنْبٍ وَلا يَأْتِيهِ.

وَلَقَدْ حَدَّثَنِي أَبِي عَن أَبِيهِ الصَّادِقِ عَلَيْهِ السَّلامُ أَنَّهُ قَالَ هَمَّتْ بِأَنْ تَفْعَلَ وَهَمَّ بِأَنْ لا يَفْعَلَ.

فَقالَ الْمَأْمُونُ: لِلَّهِ دَرُّكَ يَا أَبَا الْحَسَنِ. فَأَخْبِرْنِي عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ (وَذَا النُّونِ إِذْ ذَهَبَ مُغاضِباً فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ)؟

قَالَ الرِّضَا عَلَيْهِ السَّلامُ: ذَاكَ يُونُسُ بْنُ مَتَّى عَلَيْهِ السَّلامُ؛ ذَهَبَ مُغاضِباً لِقَوْمِهِ فَظَنَّ بِمَعْنَى اسْتَيْقَنَ أَنْ لَنْ نَقْدِرَ عَلَيْهِ: أَنْ لَنْ نُضَيِّقَ عَلَيْهِ رِزْقَهُ. وَمِنْهُ قَوْلُ اللَّهِ عَزَّ وَجَلَّ (وَأَمَّا إِذا مَا ابْتَلاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ) أَيْ ضَيَّقَ وَقَتَرَ (فَنادى فِي الظُّلُماتِ) ظُلْمَهِ اللَّيْلِ وَظُلْمَهِ الْبَحْرِ وَظُلْمَهِ

in the stomach of the whale. So Allah answered him, and He, the Great and Almighty, said, 'But had it not been that he was of those who glorify (Us), he would certainly have tarried in its stomach to the day when they are raised.' ٢

'...But he cried through the depths of darkness'(١). That is he called out among the shadows, namely the shadows of the sea and of the whale's stomach, that There is no god but Thou: glory be to Thee: I was indeed wrong!'(٢) for abandoning such acts of worship whose means of performing You have provided for me here in the stomach of the whale. Then God accepted his prayers and the Honorable the Exalted God said, 'Had it not been that he (repented and) glorified Allah, he would certainly have remained

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١- Qur'an, ٢١:٨٧

٢- Ibid

inside the fish till the Day of Resurrection.'[1]

Al-Ma'mun said, "O son of the Prophet of God! How excellent! Let me know about the meaning of what the Honorable the Exalted God said, '(Respite will be granted) until, when the apostles give up hope (of their people) and (come to) think that they were treated as liars, there reaches them Our help...'"[2]

Al-Ridha' (a.s.) said that the Honorable the Exalted God said, "Our help will come when the apostles give up hope (of their people)... and the people consider the Prophets to be liars..."[3]

Al-Ma'mun said, 'O son of the Prophet of God! How excellent! Let me know about the meaning of what the Honorable the Exalted God said, 'That Allah may forgive thee thy faults of the past and those to follow...'"[4]

Al-Ridha' (a.s.) said, "In the eyes of the Meccan atheists, no one was more sinful than God's Prophet (S)[5], since they used to worship three-hundred and sixty idols before the Prophet's appointment to the Prophethood when Muhammad (a.s.) began to invite them to say, 'There is no god but God.' This was hard for them to bear and they said, 'Has he made the gods (all) into one Allah? Truly this is a wonderful thing! And the leader among them went away (impatiently), (a.s.aying), 'Walk ye away, and remain constant to your gods! For this is truly a thing designed (against you)! We never heard (the like) of this among the people of these latter days: this is nothing but a

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۱- Qur'an, ۳۷:۱۴۳-۱۴۴

۲- Qur'an, ۱۲:۱۱۰

۳- Ibid.

۴- Qur'an, ۴۸:۲

۵- Because Muhammad (a.s.) did not worship what they worshipped.

made-up tale!”(۱) But when the Honorable the Exalted God conquered Mecca for His Prophet (S), God told him (a.s.), ‘O Muhammad! Verily We have granted thee a

بَطْنِ الْحُوتِ (أَنْ لا إِلهَ إِلا أَنْتَ سُبْحانَكَ إِنِّی كُنْتُ مِنَ الظَّالِمِینَ) بِتَرْكِی مِثْلَ هَذِهِ الْعِبَادَهِ الَّتِی قَدْ فَرَّغْتَنِی لَهَا فِی بَطْنِ الْحُوتِ، فَاسْتَجَابَ اللَّهُ لَهُ وَقَالَ عَزَّ وَجَلَّ (فَلَوْ لا أَنَّهُ كانَ مِنَ الْمُسَبِّحِینَ

لَلَبِثَ فِی بَطْنِهِ إِلی یَوْمِ یُبْعَثُونَ).

فَقَالَ الْمَأْمُونُ: لِلَّهِ دَرُّكَ یَا أَبَا الْحَسَنِ. فَأَخْبِرْنِی عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ (حَتَّی إِذَا اسْتَیْأَسَ الرُّسُلُ وَظَنُّوا أَنَّهُمْ قَدْ كُذِبُوا جاءَهُمْ نَصْرُنا).

قَالَ الرِّضَا عَلَیْهِ السَّلامُ: یَقُولُ عَزَّ وَجَلَّ (حَتَّی إِذَا اسْتَیْأَسَ الرُّسُلُ) مِنْ قَوْمِهِمْ وَظَنَّ قَوْمُهُمْ أَنَّ الرُّسُلَ قَدْ كُذِبُوا جَاءَ الرُّسُلَ نَصْرُنَا.

فَقَالَ الْمَأْمُونُ: لِلَّهِ دَرُّكَ یَا أَبَا الْحَسَنِ. فَأَخْبِرْنِی عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ (لِیَغْفِرَ لَكَ اللَّهُ ما تَقَدَّمَ مِنْ ذَنْبِكَ وَما تَأَخَّرَ).

قَالَ الرِّضَا عَلَیْهِ السَّلامُ: لَمْ یَكُنْ أَحَدٌ عِنْدَ مُشْرِكِی أَهْلِ مَكَّهَ أَعْظَمَ ذَنْباً مِنْ رَسُولِ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ، لِأَنَّهُمْ كَانُوا یَعْبُدُونَ مِنْ دُونِ اللَّهِ ثَلاثَمِائَهٍ وَسِتِّینَ صَنَماً، فَلَمَّا جَاءَهُمْ صَلَّی اللهُ عَلَیْهِ وَآلِهِ بِالدَّعْوَهِ إِلَی كَلِمَهِ الْإِخْلاصِ كَبُرَ ذَلِكَ عَلَیْهِمْ وَعَظُمَ، وَقَالُوا (أَجَعَلَ الْآلِهَهَ إِلهاً واحِداً إِنَّ هذا لَشَیْ ءٌ عُجابٌ وَانْطَلَقَ الْمَلَأُ مِنْهُمْ أَنِ امْشُوا وَاصْبِرُوا عَلی آلِهَتِكُمْ إِنَّ هذا لَشَیْ ءٌ یُرادُ ما سَمِعْنا بِهذا فِی الْمِلَّهِ الْآخِرَهِ إِنْ هذا إِلا اخْتِلاقٌ).

فَلَمَّا فَتَحَ اللَّهُ عَزَّ وَجَلَّ عَلَی نَبِیِّهِ مَكَّهَ قَالَ لَهُ یَا مُحَمَّدُ (إِنَّا فَتَحْنا لَكَ) مَكَّهَ (فَتْحاً مُبِیناً لِیَغْفِرَ

manifest Victory that Allah may forgive thee thy faults of the past and those to follow; fulfill His favour to thee; and guide thee on the Straight Way.’(۲) That

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۱- Qur’an, ۳۸:۵-۷

۲- Qur’an, ۴۸:۱-۲

was the same thing that was considered to be a sin (a.s.aying There is no god but God) by the Meccans before, and even then. Only some of the atheists in Mecca accepted Islam while others left Mecca. Those who remained in Mecca were not able to object to the Prophet of God (a.s.) about the principle of Unity when he (a.s.) invited the people to declare the Unity of God, since once the Prophet (S) overcame the atheists by conquering Mecca what they previously considered to be a sin (a.s.aying There is no god but God) was longer considered to be a sin.

Al-Ma'mun said, "O son of the Prophet of God! How excellent! Let me know about the meaning of what the Honorable the Exalted God said, 'Allah give thee grace! Why didst thou grant them until...'"(١)

Al-Ridha' (a.s.) said, 'This is a case of addressing someone in speaking while actually intending to have someone else hear what you are saying. In this verse, God seems to be addressing His Prophet (S), but the real intention is for the nation of Islam to hear. That is similar to the following two verses in which the Sublime God says, '...If thou wert to join (gods with Allah, truly fruitless will be thy work (in life), and thou wilt surely be in the ranks of those who lose (all spiritual good).'(٢) and what the Honorable the Exalted (God) said, 'And had We not given thee strength, thou wouldst nearly have inclined to

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١- Qur'an, ۹:۴۳

٢- Qur'an, ۳۹:۶۵

(them a little.'"(١)

Al-Ma'mun said, "O son of the Prophet of God! You are right. Please tell me what is meant by what the Honorable the Exalted God said, 'Behold! Thou didst say to one who had received the grace of Allah and thy favour: 'Retain thou (in wedlock) thy wife, and fear Allah.' But thou didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear (Allah...'"(٢)

Al-Ridha' (a.s.) said, "God's Prophet (S) went to the house of Zayd ibn Haritha ibn Sharahil al-Kalbi for some reason. He saw his wife making ablutions and told her, 'Glory belongs to Him who has created you!' By that he meant to make it clear that the claim of those who think that the angels are the daughters of God does not apply to the Creator, the Honorable the Exalted. The Honorable the Exalted God said, 'Has then your Lord (O Pagans!) preferred for you sons, and taken for Himself

لَکَ اللَّهُ ما تَقَدَّمَ مِنْ ذَنْبِکَ وَما تَأَخَّرَ) عِنْدَ مُشْرِکِی أَهْلِ مَکَّهَ بِدُعَائِکَ إِلَی تَوْحِیدِ اللَّهِ فِیما تَقَدَّمَ وَمَا تَأَخَّرَ لأَنَّ مُشْرِکِی مَکَّهَ أَسْلَمَ بَعْضُهُمْ وَخَرَجَ بَعْضُهُمْ عَنْ مَکَّهَ، وَمَنْ بَقِیَ مِنْهُمْ لَمْ یَقْدِرْ عَلَی إِنْکَارِ التَّوْحِیدِ عَلَیْهِ إِذَا دَعَا النَّاسَ إِلَیْهِ، فَصَارَ ذَنْبُهُ عِنْدَهُمْ فِی ذَلِکَ مَغْفُوراً بِظُهُورِهِ عَلَیْهِمْ.

فَقَالَ الْمَأْمُونُ: لِلَّهِ دَرُّکَ یَا أَبَا الْحَسَنِ. فَأَخْبِرْنِی عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ (عَفَا اللَّهُ عَنْکَ لِمَ أَذِنْتَ لَهُمْ).

قَالَ الرِّضَا عَلَیْهِ السَّلامُ: هَذَا مِمَّا نَزَلَ (إِیَّاکِ أَعْنِی وَاسْمَعِی یَا جَارَهِ)

Qur'an, ۱۷:۷۴ -۱

Qur'an, ۳۳:۳۷ -۲

خاطَبَ اللَّهُ عَزَّ وَجلَّ بِذلِکَ نَبِیَّهُ صَلَّی الله عَلَیْهِ وَآلِهِ وَأَرادَ بِهِ أَمَّتَهُ فَکَذلِکَ قَوْلُهُ عَزَّ وَجلَّ (لَئِنْ أَشْرَکْتَ لَیَحْبَطَنَّ عَمَلُکَ وَلَتَکُونَنَّ مِنَ الْخاسِرِینَ) وَقَوْلُهُ عَزَّ وَجلَّ (وَلَوْ لا أَنْ ثَبَّتْناکَ لَقَدْ کِدْتَ تَرْکَنُ إِلَیْهِمْ شَیْئاً قَلِیلًا).

قالَ: صَدَقْتَ یَا بْنَ رَسُولِ اللَّهِ، فَأَخْبِرْنِی عَنْ قَوْلِ اللَّهِ عَزَّ وَجلَّ (وَإِذْ تَقُولُ لِلَّذِی أَنْعَمَ اللَّهُ عَلَیْهِ وَأَنْعَمْتَ عَلَیْهِ أَمْسِکْ عَلَیْکَ زَوْجَکَ وَاتَّقِ اللَّهَ وَتُخْفِی فِی نَفْسِکَ مَا اللَّهُ مُبْدِیهِ وَتَخْشَی النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشاهُ).

قَالَ الرِّضَا عَلَیْهِ السَّلامُ: إِنَّ رَسُولَ اللَّهِ صَلَّی الله عَلَیْهِ وَآلِهِ قَصَدَ دارَ زَیْدِ بْنِ حارِثَهَ بْنِ شَرَاحِیلَ الْکَلْبِیِّ فِی أَمْرٍ أَرادَهُ، فَرَأَی امْرَأَتَهُ تَغْتَسِلُ، فَقَالَ لَهَا: سُبْحانَ الَّذِی خَلَقَکِ، وَإِنَّمَا أَرَادَ بِذَلِکَ تَنْزِیهَ اللَّهِ تَبارَکَ وَتَعالَی عَنْ قَوْلِ مَنْ زَعَمَ أَنَّ الْمَلائِکَهَ بَناتُ اللَّهِ. فَقالَ اللَّهُ عَزَّ وَجلَّ (أَفَأَصْفاکُمْ رَبُّکُمْ بِالْبَنِینَ وَاتَّخَذَ مِنَ الْمَلائِکَهِ إِناثاً إِنَّکُمْ لَتَقُولُونَ قَوْلاً عَظِیماً). فَقَالَ النَّبِیُّ صَلَّی

(daughters among the angels? Truly ye utter a most dreadful saying!’(۱)

God’s Prophet (S) had seen her making ablutions and told her, ‘Glory belongs to Him who has created you!’ Muhammad (a.s.) meant that God is not one to have children who are in need of purification as she was. When Zayd came home, she told him about the Prophet (S) coming there and saying to her 'Glory belongs to Him who created you.’” Zayd did not understand what the Prophet (S) meant by that. He thought that the Prophet (S) had said that because he (a.s.) admired her beauty. So he went to the Prophet (S) and told him (a.s.), ‘O Prophet of God! My wife

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۱- Qur’an, ۱۷:۴۰

has a bad temper, and I want to divorce her.' Then the Prophet (S) told him, '...Retain thou (in wedlock) thy wife, and fear Allah...'(١)

The Honorable the Exalted God had already informed Muhammad (a.s.) about the number of his wives, and that this woman was to be one of them. The Prophet (S) kept this to himself and did not say anything to Zayd fearing that the people might say that Muhammad orders the slave which he himself has freed, 'your wife will be mine!', and thus blame the Prophet (S). Thus the Honorable the Exalted God revealed, 'Behold! Thou didst say to one who had received the grace of Allah...' that means by Islam, 'and thy favour' that means by freeing him, '...Retain thou (in wedlock) thy wife, and fear Allah.' But thou (Muhammad) didst hide in thy heart that which Allah was about to make manifest: thou didst fear the people, but it is more fitting that thou shouldst fear Allah...'(٢)

Then Zayd ibn Ha'ritha divorced her and she completed her waiting period. Then the Honorable the Exalted God married her off to His Prophet Muhammad (S), and revealed (the following verse in) the Qur'an in this regard. The Honorable the Exalted (God) said, '...Then when Zayd had dissolved (his marriage) with her, with the necessary (formality), We joined her in marriage to thee: in order that (in future) there may be no difficulty to the Believers in (the matter of) marriage with the wives of their adopted sons,

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١- Qur'an, ٣٣:٣٧

٢- Ibid.

when the latter have dissolved with the necessary (formality) (their marriage) with them. And Allah's command must be fulfilled.'(1)

The Honorable the Exalted God knew that the hypocrites would criticize the Prophet for marrying her, so the Sublime God revealed, 'There can be no difficulty to the Prophet in what Allah has indicated to him as a duty...'(2)

اللهُ عَلَيْهِ وَآلِهِ لَمَّا رَآهَا تَغْتَسِلُ: سُبْحَانَ الَّذِى خَلَقَكِ أَنْ يَتَّخِذْ وَلَداً يَحْتَاجُ إِلَى هَذَا التَّطْهِيرِ وَالاغْتِسَالِ.

فَلَمَّا عَادَ زَيْدٌ إِلَى مَنْزِلِهِ أَخْبَرَتْهُ امْرَأَتُهُ بِمَجِىءِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَقَوْلِهِ لَهَا (سُبْحَانَ الَّذِى خَلَقَكِ)، فَلَمْ يَعْلَمْ زَيْدٌ مَا أَرَادَ بِذَلِكَ وَظَنَّ أَنَّهُ قَالَ ذَلِكَ لِمَا أَعْجَبَهُ مِنْ حُسْنِهَا، فَجَاءَ إِلَى النَّبِى فَقَالَ لَهُ: يَا رَسُولَ اللَّهِ، إِنَّ امْرَأَتِى فِى خُلُقِهَا سُوءٌ وَإِنِّى أُرِيدُ طَلاقَهَا. فَقَالَ لَهُ النَّبِىُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: (أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ) وَقَدْ كَانَ اللَّهُ عَزَّ وَجَلَّ عَرَّفَهُ عَدَدَ أَزْوَاجِهِ وَأَنَّ تِلْكَ الْمَرْأَةَ مِنْهُنَّ، فَأَخْفَى ذَلِكَ فِى نَفْسِهِ وَلَمْ يُبْدِهِ لِزَيْدٍ وَخَشِىَ النَّاسَ أَنْ يَقُولُوا إِنَّ مُحَمَّداً يَقُولُ لِمَوْلاهُ إِنَّ امْرَأَتَكَ سَتَكُونُ لِى زَوْجَةً فَيَعِيبُونَهُ بِذَلِكَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ وَ(إِذْ تَقُولُ لِلَّذِى أَنْعَمَ اللَّهُ عَلَيْهِ) يَعْنِى بِالإِسْلام (وَأَنْعَمْتَ عَلَيْهِ) يَعْنِى بِالْعِتْقِ (أَمْسِكْ عَلَيْكَ زَوْجَكَ وَاتَّقِ اللَّهَ وَتُخْفِى فِى نَفْسِكَ مَا اللَّهُ مُبْدِيهِ وَتَخْشَى النَّاسَ وَاللَّهُ أَحَقُّ أَنْ تَخْشَاهُ).

ثُمَّ إِنَّ زَيْدَ بْنَ حَارِثَهَ طَلَّقَهَا وَاعْتَدَّتْ مِنْهُ، فَزَوَّجَهَا اللَّهُ عَزَّ وَجَلَّ مِنْ نَبِيِّهِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَأَنْزَلَ بِذَلِكَ قُرْآناً فَقَالَ عَزَّ وَجَلَّ: (فَلَمَّا قَضى زَيْدٌ مِنْها وَطَراً زَوَّجْناكَها لِكَىْ لا يَكُونَ عَلَى الْمُؤْمِنِينَ حَرَجٌ فِى أَزْواجِ أَدْعِيائِهِمْ إِذا قَضَوْا مِنْهُنَّ وَطَراً وَكانَ أَمْرُ اللَّهِ مَفْعُولاً). ثُمَّ عَلِمَ عَزَّ وَجَلَّ

1- Ibid.

2- Qur'an, ۳۳:۳۸

أَنْ الْمُنَافِقِينَ سَيَعِيبُونَهُ بِتَزْوِيجِهَا فَأَنْزَلَ (ما كانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيما فَرَضَ اللَّهُ لَهُ).

Al-Ma'mun said, "O son of the Messenger of God! You have calmed me down and clarified what I had doubts about. May God reward you well on behalf of His Prophets '.and Islam

Ali ibn Muhammad ibn Al-Jahm added, "Then Al-Ma'mun stood for the prayer. He took Muhammad ibn Ja'far ibn Muhammad's hand who was also present in that meeting, and took him out along with him. Al-Ma'mun asked him, 'How did you find your nephew?' Muhammad (ibn Ja'far ibn Muhammad) said, 'He is a scholar. I have never "'.seen him associate with any of the men of knowledge before

Al-Ma'mun said, "Surely, your nephew is from among the Household of the Prophet (S) about whom the Prophet (S) has said, 'Verily, the pious ones of my family and the good ones of my offspring are the most forbearing of the people when they are young and the most knowledgeable of the people when they are old; therefore, do not teach them, for they are more learned than you are. They do not bring you out of guidance; "'.nor do they make you enter a door to loss

Then Al-Ridha' (a.s.) went home. The following morning I went to his house and told him (a.s.) about what Al-Ma'mun had said and the answers of his uncle Muhammad ibn Ja'far. Then Al-Ridha' (a.s.) smiled and said, "O Obn Al-Jahm! Do not be fooled by what you heard. Al-Ma'mun will kill

".me, and the Sublime God will take my revenge against him

The author of this book (a.s.heikh Sadooq) said, This is a strange tradition narrated on the authority of Ali ibn Muhammad ibn Al-Jahm due to his being one of the Nasibites(۱), and his hatred and animosity with the Members of the Holy Household .(.(a.s

Chapter ۱۶: Al–Ridha"s Words on the People of the Ditch

Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with him - ۱۶-۱ narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Abul Salt Abdus-Salam ibn Salih al-Harawi, on the authority of Ali ibn Musa Al-Ridha' (a.s.), on the authority of

فَقَالَ الْمَأْمُونُ: لَقَدْ شَفَيْتَ صَدْرِى يَا بْنَ رَسُولِ اللَّهِ، وَأَوْضَحْتَ لِى مَا كَانَ مُلْتَبِساً عَلَىَّ، فَجَزَاکَ اللَّهُ عَنْ أَنْبِيَائِهِ وَعَنِ الإِسْلامِ خَيْراً.

قَالَ عَلِيُّ بْنُ مُحَمَّدِ بْنِ الْجَهْمِ: فَقَامَ الْمَأْمُونُ إِلَى الصَّلاهِ وَأَخَذَ بِيَدِ مُحَمَّدِ بْنِ جَعْفَرِ بْنِ مُحَمَّدٍ، وَكَانَ حَاضِرَ الْمجْلِسِ، وَتَبِعْتُهُمَا. فَقَالَ لَهُ الْمَأْمُونُ: كَيْفَ رَأَيْتَ ابْنَ أَخِيکَ؟

فَقَالَ: عَالِمٌ، وَلَمْ نَرَهُ يَخْتَلِفُ إِلَى أَحدٍ مِنْ أَهْلِ الْعِلْمِ.

فَقَالَ الْمَأْمُونُ: إِنَّ ابْنَ أَخِيکَ مِنْ أَهْلِ بَيْتِ النَّبِيِّ الَّذِينَ قَالَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فِيهِمْ: أَلاَ إِنَّ أَبْرَارَ عِتْرَتِى وَأَطَايِبَ أُرُومَتِى أَحْلَمُ النَّاسِ صِغَاراً وَأَعْلَمُ النَّاسِ كِباراً، لا تُعَلِّمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ، لا يُخْرِجُونَكُمْ مِنْ بَابِ هُدًى وَلا يُدْخِلُونَكُمْ فِى بَابِ ضَلالٍ.

وَانْصَرَفَ الرِّضَا عَلَيْهِ السَّلامُ إِلَى مَنْزِلِهِ، فَلَمَّا كَانَ مِنَ الْغَدِ غَدَوْتُ عَلَيْهِ وَأَعْلَمْتُهُ مَا كَانَ مِنْ قَوْلِ الْمَأْمُونِ وَجَوَابِ عَمِّهِ مُحَمَّدِ بْنِ جَعْفَرٍ لَهُ. فَضَحِکَ عَلَيْهِ السَّلامُ ثُمَّ قَالَ: يَا بْنَ الْجَهْمِ، لا يَغُرَّنَّکَ مَا سَمِعْتَهُ مِنْهُ فَإِنَّهُ سَيَغْتَالُنِى، وَاللَّهُ يَنْتَقِمُ لِى مِنْهُ.

قال مُصَنِّفُ هذا

p: ۴۹۵

۱- Nasibites are Muslims who are enemies of Imam Ali (a.s.). This word does not apply to any specific sect, rather it has been used for those who were opposed to Imam Ali (a.s.), or those who swore at him – mostly from the Kharajites who appeared after the Battle of Siffin in which Mo'awiya put the Quran on spears and they stopped fighting .him. Later on they turned against Imam Ali (a.s.) and became organized

الْكِتاب: هذا الْحَدِيثُ غَرِيبٌ مِن طَرِيق عَلِيِّ بْنِ مُحَمَّدِ بْنِ الجَهْمِ مَعَ نَصبِه وَبُغضِهِ وَعَداوَتِهِ لأَهْلِ البَيْت عَلَيْهِمُ السَّلَامُ.

۱۶

باب ما جاءَ عَنِ الرِّضا عَلَيْهِ السَّلامُ من حَدِيث أَصْحاب الرس

۱ - حَدَّثَنا أَحْمَدِ بْنِ زِيادِ بْنِ جَعْفَر الْهَمَذانيّ قالَ: حَدَّثَنا عَلِيّ بْنِ إِبراهِيم بْنِ هاشِم، عَن أَبيهِ قالَ: حَدَّثنا أَبُو الصَّلْتِ عَبْد السَّلامُ بْنِ صالِح الهَرَوِيّ قالَ: حَدَّثَنا عَلِيّ بْنِ مُوسَى

his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.) that a man called Amr, who was one of the noble men of Tamim clan went to see Ali ibn Abi Talib (a.s.) three days before he was martyred and asked, “O Commander of the Faithful! Please inform me about the People of the Ditch. Which era did the People of the Ditch live in? Where were their homes? Who was their king? Did God the Almighty send a Prophet to them or not? How were they destroyed? Their name is mentioned in God's Book but there is no news about them there.” Then Ali (a.s.) said, “You have asked me about something that no one else had asked me about before. No one will tell you anything about it after me, unless they quote me. There are no verses in the Almighty God's Book

that I do not know. I also know the interpretation of all the verses. I know were they have been revealed - in the mountain or in the valley. I know at what time they have been revealed - at night or in the daytime." At this point, Imam Ali (a.s.) pointed at his chest and said, "Here there is a lot of knowledge. However, there are very few who seek it. Soon they will be sorry when they lose me."

The Imam continued, "O Brother from the Tamim clan! This is their account. They were a tribe that worshipped a pine tree which they called Shah Derakht(۱). Yafith ibn Noah had planted it beside a spring called Dooshab. This spring had gushed out for Noah (a.s.) after the Flood. They were called the People of the Ditch because they dug their homes out of the ground.(۲) They lived after Soleiman ibn Dawood (Prophet Solomon) (a.s.). They had twelve towns next to a river from the Eastern lands called Ras. The river was named 'Ras' after them. At that time there were no other rivers on the Earth so overflowing with such delicious water. There were also no towns that were more developed than they were. The twelve towns were called Aban, Azar, Day, Bahman, Isfandar, Farvardin, Ordibehesht, Khordad, Mordad, Tir, Mehr, and Shahrivar, respectively. The largest of the towns was Isfandar in which their king lived. His name was Tarkoozabn Qaboorabn Yarashabn Sazanabn Nomroodabn Kan'an(۳). Kan'an was the Pharaoh of

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۱- It means "King Tree" in Farsi.

۲- "Ashab" means people of and "Ras" means digging or hiding something. They were called "Ashab ar-Ras".

۳- In Tafsir-I-Abul Fotooh we read, "Tarkoon ibn Amoor ibn Navosh ibn Shavoon ibn Namroodabn Kan'an" (v.۸, p.۲۷۳).

the era of) Abraham (a.s.). The spring and the pine tree were located in this town.) They had planted one of the seeds of that pine tree in each town. The seeds had grown into large trees. They

الرِّضا عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ عَنْ أَبيهِ جَعْفَرِ بْنِ مُحَمَّد عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُحَمَّدِ بْنِ عَلِی عَلَيْهِ السَّلامُ، عَن أَبِيهِ عَلِيِّ بْنِ الْحُسَيْن عَلَيْهِ السَّلامُ، عَن أَبِيهِ الْحُسَيْنِ بْنِ عَلِی عَلَيْهِ السَّلامُ قالَ: أَتَى عَلِيَّ بْنَ أَبِی طَالِبٍ عَلَيْهِ السَّلامُ قَبْلَ مَقْتَلِهِ بِثَلاثَهِ أَيَّام رَجُلٌ مِنْ أَشْرَافِ تَمِيم يُقَالُ لَهُ عَمْرٌو فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ أَخْبِرْنِی عَنْ أَصْحَابِ الرَّسِّ فِی أَیِّ عَصْرٍ كَانُوا وَأَيْنَ كَانَتْ مَنَازِلُهُمْ وَمَنْ كَانَ مَلِكَهُمْ وَهَلْ بَعَثَ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِمْ رَسُولاً أَمْ لا وَبِمَا ذَا أُهْلِكُوا فَإِنِّی أَجِدُ فِی كِتَابِ اللَّهِ ذِكْرَهُمْ وَلا أَجِدُ خَبَرَهُمْ فَقَالَ لَهُ عَلِیٌّ عَلَيْهِ السَّلامُ لَقَدْ سَأَلْتَ عَنْ حَدِيثٍ مَا سَأَلَنِی عَنْهُ أَحَدٌ قَبْلَكَ وَلا يُحَدِّثُكَ بِهِ أَحَدٌ بَعْدِی إِلا عَنِّی وَمَا فِی كِتَابِ اللَّهِ عَزَّ وَجَلَّ آيَهٌ إِلا وَأَنَا أَعْرِفُ تَفْسِيرَهَا وَفِی أَیِّ مَكَانٍ نَزَلَتْ مِنْ سَهْلٍ أَوْ جَبَلٍ وَفِی أَیِّ وَقْتٍ نَزَلَتْ مِنْ لَيْلٍ أَوْ نَهَارٍ وَإِنَّ هَاهُنَا لَعِلْماً جَمّاً وَأَشَارَ إِلَى صَدْرِهِ وَلَكِنَّ طُلابَهُ يَسِيرٌ وَعَنْ قَلِيلٍ يَنْدَمُونَ لَوْ فَقَدُونِی قَالَ كَانَ مِنْ قِصَّتِهِمْ يَا أَخَا تَمِيم أَنَّهُمْ كَانُوا قَوْماً يَعْبُدُونَ شَجَرَهَ صَنَوْبَرٍ يُقَالُ لَهَا شَاهْ دَرَخْتْ كَانَ يَافِثُ بْنُ نُوحٍ غَرَسَهَا عَلَى شَفِيرِ عَيْنٍ يُقَالُ لَهَا رُوشَابُ كَانَتْ أُنْبِطَتْ لِنُوحٍ عَلَيْهِ السَّلامُ بَعْدَ الطُّوفَانِ وَإِنَّمَا سُمُّوا أَصْحَابَ الرَّسِّ لأَنَّهُمْ رَسُّوا نَبِيَّهُمْ فِی الأَرْضِ وَذَلِكَ بَعْدَ سُلَيمانَ بْنِ دَاوُدَ عَلَيْهِ السَّلامُ وَكَانَتْ لَهُمْ اثْنَتَا

عَشْرَةَ قَرْيَةً عَلَى شَاطِئِ نَهرٍ يُقَالُ لَهُ الرَّسُّ مِنْ بِلادِ الْمَشْرِقِ وَبِهِمْ سُمِّيَ ذَلِكَ النَّهَرُ وَلَمْ يَكُنْ يَوْمَئِذٍ فِي الأَرْضِ نَهَرٌ أَغْزَرُ مِنْهُ وَلا أَعْذَبُ مِنْهُ وَلا قُرًى أَكْثَرُ وَلا أَعْمَرُ مِنْهَا تُسَمَّى إِحْدَاهُنَّ أَبَانَ وَالثَّانِيَةُ آذَرَ وَالثَّالِثَةُ دَيْ وَالرَّابِعَةُ بَهْمَنَ وَالْخَامِسَةُ إِسْفَنْدَارَ وَالسَّادِسَةُ فَرْوَرْدِينَ وَالسَّابِعَةُ أُرْدِيبِهِشْتَ وَالثَّامِنَةُ خُرْدَادَ وَالتَّاسِعَةُ مُرْدَادَ وَالْعَاشِرَةُ تِيرَ وَالْحَادِي عَشْرَةَ مِهْرَ وَالثَّانِي عَشْرَةَ شَهْرِيوَرْدَ [شَهْرِيوَرَ] وَكَانَتْ أَعْظَمَ مَدَائِنِهِمْ إِسْفَنْدَارُ وَهِيَ الَّتِي يَنْزِلُهَا مَلِكُهُمْ وَكَانَ يُسَمَّى تركوذ بْنَ غابور بْنِ يارش بْنِ سازن بْنِ نُمْرُودَ بْنِ كَنْعَانَ فِرْعَوْنَ إِبْرَاهِيمَ وَبِهَا الْعَيْنُ وَالصَّنَوْبَرَةُ وَقَدْ غَرَسُوا فِي كُلِّ قَرْيَةٍ مِنْهَا حَبَّةً مِنْ طَلْعِ تِلْكَ الصَّنَوْبَرَةِ وَأَجْرَوْا إِلَيْهَا نَهَراً مِنَ الْعَيْنِ الَّتِي عِنْدَ الصَّنَوْبَرَةِ فَنَبَتَتِ الْحَبَّةُ وَصَارَتْ شَجَرَةً عَظِيمَةً وَحَرَّمُوا مَاءَ الْعَيْنِ وَالأَنْهَارِ فَلا يَشْرَبُونَ مِنْهَا وَلا أَنْعَامُهُمْ

had made it forbidden to use the water from the spring and the rivers. Neither the animals nor the people were allowed to drink it. They would kill anyone who drank it. They said, 'This water is the source of life of our gods. It is not right for anyone to reduce their life span.' They themselves and their animals used to drink from the 'Ras' River along which the towns were built. They had set up celebrations in each town every month of the year. The people of town would gather around the town's large pine, and set up a large silk tent that was full of colorful designs around the pine tree. Then they would bring sheep and cows and offer them for sacrifice to that tree. Then they would

pile up wood on the animals that they had slaughtered, and set them on fire. Once the smoke from the fire filled up the air and blocked off the sky from their view, they would then fall in prostration to the tree. They would cry to please the tree. Satan would also come and shake the tree, and yell from the trunk of the tree like a child and say, 'O my servants! I am pleased with you. Be happy and blessed.' Then they would lift their heads from their prostration. They drank wine and played music with .cymbals. They would spend the whole day and night this way and then leave

The Persians adopted the names of those towns for their months and called them Aban, Azar, etc., since the people of those towns used to say that this is the day of celebration for that month. On the day of celebration all the people in the largest village - whether young or old - gathered together in the town and set up a silver tent full of colorful designs near the spring and the pine tree. The tent had twelve entrances - each assigned to the people of one of the towns. They would make prostrations to the pine tree in front of the tent, and sacrificed many more animals than they sacrificed for the pine tree in the smaller villages. Satan would come to that tree and shake the pine really hard. He would talk loudly from within

the tree, and promise them a lot of fake promises – much more than all the other Satans did. The people would raise their heads from making prostrations and would pass out due to extreme happiness and pleasure. They could not talk since they drank too much and listened to too much music. They would spend twelve days and nights – as many days as they had celebrations during the year – celebrating that way. Then .they would leave

When disbelief in the Almighty God, and worship of others than God spread amongst them, the Almighty God sent them a Prophet from the

وَمَنْ فَعِلَ ذَلِكَ قَتَلُوهُ وَيَقُولُونَ هُوَحَيَاهُ آلِهَتِنَا فَلا يَنْبَغِى لاحَدٍ أَنْ يَنْقُصَ مِنْ حَيَاتِهَا وَيَشْرَبُونَ هُمْ وَأَنْعَامُهُمْ مِنْ نَهَرِ الرَّسِّ الَّذِى عَلَيْه قُرَاهُمْ وَقَدْ جَعَلُوا فِى كُلِّ شَهْرٍ مِنَ السَّنَهِ فِى كُلِّ قَرْيَهٍ عِيداً يَجْتَمِعُ إِلَيْهِ أَهْلُهَا فَيَضْرِبُونَ عَلَى الشَّجَرَهِ الَّتِى بِهَا كِلَّهً مِنْ حَرِيرٍ فِيهَا مِنْ أَنْوَاعِ الصُّوَرِ ثُمَّ يَأْتُونَ بِشَاءٍ وَبَقَرٍ فَيَذْبَحُونَهَا قُرْبَاناً لِلشَّجَرَهِ وَيُشْعِلُونَ فِيهَا النِّيرَانَ بِالْحَطَبِ فَإِذَا سَطَحَ دُخَانُ تِلْكَ الذَّبَائِحِ وَقُتَارُهَا فِى الْهَوَاءِ وَحَالَ بَيْنَهُمْ وَبَيْنَ النَّظَرِ إِلَى السَّمَاءِ خَرُّوا لِلشَّجَرَهِ سُجَّداً يَبْكُونَ وَيَتَضَرَّعُونَ إِلَيْهَا أَنْ تَرْضَى عَنْهُمْ فَكَانَ الشَّيْطَانُ يَجِى ءُ فَيُحَرِّكُ أَغْصَانَهَا وَيَصِيحُ مِنْ سَاقِهَا صِيَاحَ الصَّبِيِّ إِنِّى قَدْ رَضِيتُ عَنْكُمْ عِبَادِى فَطِيبُوا نَفْساً وَقَرُّوا عَيْناً فَيَرْفَعُونَ رُءُوسَهُمْ عِنْدَ ذَلِكَ وَيَشْرَبُونَ الْخَمْرَ وَيَضْرِبُونَ بِالْمَعَازِفِ وَيَأْخُذُونَ الدَّسْتْبَنْدَ فَيَكُونُونَ عَلَى ذَلِكَ يَوْمَهُمْ وَلَيْلَتَهُمْ ثُمَّ يَنْصَرِفُونَ وَإِنَّمَا سَمَّتِ الْعَجَمُ شُهُورَهَا بِأَبَانْ مَاهَ وَآذَرْ مَاهَ وَغَيْرِهِمَا اشْتِقَاقاً مِنْ أَسْمَاءِ تِلْكَ الْقُرَى لِقَوْلِ أَهْلِهَا بَعْضُهُمْ لِبَعْضٍ هَذَا عِيدُ شَهْرِ كَذَا وَعِيدُ شَهْرِ كَذَا حَتَّى إِذَا كَانَ عِيدُ قَرْيَتِهِمْ

الْعُظْمَى اجْتَمَعَ إِلَيْهَا صَغِيرُهُمْ وَكَبِيرُهُمْ فَضَرَبُوا عِنْدَ الصَّنَوْبَرَهِ وَالْعَيْنِ سُرَادِقاً مِنْ دِيبَاجٍ عَلَيْهِ مِنْ أَنْوَاعِ الصُّوَرِ وَجَعَلُوا لَهُ اثْنَيْ عَشَرَ بَاباً كُلُّ بَابٍ لِأَهْلِ قَرْيَهٍ مِنْهُمْ وَيَسْجُدُونَ لِلصَّنَوْبَرَهِ خَارِجاً مِنَ السُّرَادِقِ وَيُقَرِّبُونَ لَهَا الذَّبَائِحَ أَضْعَافَ مَا قَرَّبُوا لِلشَّجَرَهِ الَّتِي فِي قُرَاهُمْ فَيَجِيءُ إِبْلِيسُ عِنْدَ ذَلِكَ فَيُحَرِّكُ الصَّنَوْبَرَهَ تَحْرِيكاً شَدِيداً وَيَتَكَلَّمُ مِنْ جَوْفِهَا كَلَاماً جَهْوَرِيّاً وَيَعِدُهُمْ وَيُمَنِّيهِمْ بِأَكْثَرَ مِمَّا وَعَدَتْهُمْ وَمَنَّتْهُمُ الشَّيَاطِينُ كُلُّهَا فَيَرْفَعُونَ رُءُوسَهُمْ مِنَ السُّجُودِ وَبِهِمْ مِنَ الْفَرَحِ وَالنَّشَاطِ مَا لَا يُفِيقُونَ وَلَا يَتَكَلَّمُونَ مِنَ الشُّرْبِ وَالْعَزْفِ فَيَكُونُونَ عَلَى ذَلِكَ اثْنَيْ عَشَرَ يَوْماً وَلَيَالِيَهَا بِعَدَدِ أَعْيَادِهِمْ سَائِرَ السَّنَهِ ثُمَّ يَنْصَرِفُونَ فَلَمَّا طَالَ كُفْرُهُمْ بِاللَّهِ عَزَّ وَجَلَّ وَعِبَادَتُهُمْ غَيْرَهُ بَعَثَ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِمْ نَبِيّاً مِنْ بَنِي إِسْرَائِيلَ مِنْ وُلْدِ يَهُودَا بْنِ

Children of Israel - one of the sons of Yahooda ibn Yaqoob (Jacob's son). He was among them for a very long time and invited them to recognize the Almighty God and worship Him. However, they did not obey him. When he realized that they were at a great loss and rejected his invitation to development and progress, he attended the celebrations held in the biggest town and said, 'O God! These servants of yours do nothing but deny me and reject you. They worship a tree that neither harms them nor has any benefits. Please dry up all the trees and show them your power and grandeur.' The next morning all the trees had withered. This scared the people. They felt hopeless and powerless and got divided into two groups. Some said, 'This man who claims to be

the Messenger of the Lord of the Heavens and the Earth has bewitched your gods in order to redirect your attention from our gods to his God.' The other group said, 'No. Your gods have seen this man find their faults and he says irrelevant things about them. They have become angry since he invites you to his God. Thus the gods have covered up the beauty of the trees from you so that you get angry and take their '.revenge against this man

Therefore, they all decided to kill him. They brought long, big, lead pipes and mounted them one on top of another from the depth of the spring up until the surface of the water. Then they emptied the water in them and dug a deep well in the bottom of the pipes with a narrow opening on top. They threw their Prophet in the well, put a big rock on top of the well and removed the pipes. They said, 'Now our gods saw that we killed the person who talked bad about them and prevented us from worshipping them. They saw that we buried him under the greatest god so that he would be pleased. We hope our gods have become happy with us now, and the blossoms and the freshness return to us like before.' The people could hear their Prophet moan all day and say, 'O God! You see the tightness of this place and the extent of my discomfort. Have mercy on my

weakness and my not having any way out. Please rush to take my life. Do not procrastinate the acceptance of my prayer.’ He (a.s.) finally died. The Almighty God asked Gabriel, ‘O Gabriel! Can these servants who have been fooled by My Patience imagine that they are secure from My Wrath having killed My Prophet, and worshipped gods other than Me? How can they imagine that they can withstand My Wrath and depart from the Domain of My Reign? How? I take revenge against whoever disobeys Me and does not fear My Chastisement. I have sworn

يَعْقُوبَ فَلَبِثَ فِيهِمْ زَمَاناً طَوِيلاً يَدْعُوهُمْ إِلَى عِبَادَهِ اللَّهِ عَزَّ وَجَلَّ وَمَعْرِفَهِ رُبُوبِيَّتِهِ فَلا يَتَّبِعُونَهُ فَلَمَّا رَأَى شِدَّهَ تَمَادِيهِمْ فِي الْغَيِّ وَالضَّلالِ وَتَرْكَهُمْ قَبُولَ مَا دَعَاهُمْ إِلَيْهِ مِنَ الرُّشْدِ وَالنَّجاحِ وَحَضَرَ عِيدُ قَرْيَتِهِمُ الْعُظْمَى قَالَ يَا رَبِّ إِنَّ عِبَادَكَ أَبَوْا إِلا تَكْذِيبِي وَالْكُفْرَ بِكَ وَغَدَوْا يَعْبُدُونَ شَجَرَهً لا تَنْفَعُ وَلا تَضُرُّ فَأَيْبِسْ شَجَرَهُمْ أَجْمَعَ وَأَرِهِمْ قُدْرَتَكَ وَسُلْطَانَكَ فَأَصْبَحَ الْقَوْمُ وَقَدْ يَبِسَ شَجَرُهُمْ كُلُّهَا فَهَالَهُمْ ذَلِكَ وَقُطِعَ بِهِمْ وَصَارُوا فِرْقَتَيْنِ فِرْقَهٌ قَالَتْ سَحَرَ آلِهَتَكُمْ هَذَا الرَّجُلُ الَّذِي زَعَمَ أَنَّهُ رَسُولُ رَبِّ السَّمَاءِ وَالْأَرْضِ إِلَيْكُمْ لِيَصْرِفَ وُجُوهَكُمْ عَنْ آلِهَتِكُمْ إِلَى إِلَهِهِ وَفِرْقَهٌ قَالَتْ لا بَلْ غَضِبَتْ آلِهَتُكُمْ حِينَ رَأَتْ هَذَا الرَّجُلَ يَعِيبُهَا وَيَقَعُ فِيهَا وَيَدْعُوكُمْ إِلَى عِبَادَهِ غَيْرِهَا فَحَجَبَتْ حُسْنَهَا وَبَهَاءَهَا لِكَيْ تَغْضَبُوا لَهَا فَتَنْتَصِرُوا مِنْهُ فَأَجْمَعَ رَأْيُهُمْ عَلَى قَتْلِهِ فَاتَّخَذُوا أَنَابِيبَ طِوَالاً مِنْ رَصَاصٍ وَاسِعَهَ الْأَفْوَاهِ ثُمَّ أَرْسَلُوهَا فِي قَرَارِ الْعَيْنِ إِلَى أَعْلَى الْمَاءِ وَاحِدَهً فَوْقَ الْأُخْرَى مِثْلَ الْبَرَابِخِ وَنَزَحُوا مَا فِيهَا مِنَ الْمَاءِ ثُمَّ حَفَرُوا فِي قَرَارِهَا بِئْراً ضَيِّقَهَ الْمَدْخَلِ عَمِيقَهً وَأَرْسَلُوا فِيهَا نَبِيَّهُمْ وَأَلْقَمُوا

فَاهَـا صَـخْرَةً عَظِيمَهً ثُمَّ أَخْرَجُوا الأنَـابِيبَ مِنَ الْمَـاءِ وَقَـالُوا نَرْجُو الآنَ أَنْ تَرْضَـى عَنَّا آلِهَتُنَا إِذَا رَأَتْ أَنَّا قَـدْ قَتَلْنَا مَنْ كَانَ يَقَعُ فِيهَا
وَيَصُـدُّنَا عَنْ عِبَادَتِهَـا وَدَفَنَّاهُ تَحْتَ كَبِيرِهَـا يَتَشَـفَّى مِنْهُ فَيَعُودَ لَنَـا نُورُهَـا وَنَضْـرَتُهَا كَمَا كَانَ فَبَقُوا عَامَّهَ يَوْمِهِمْ يَسْـمَعُونَ أَنِينَ نَبِيِّهِمْ
وَهُوَيَقُولُ سَيِّدِي قَدْ تَرَى ضِيقَ مَكَانِي وَشِدَّهَ كَرْبِي فَارْحَمْ ضَعْفَ رُكْنِي وَقِلَّهَ حِيلَتِي وَعَجِّلْ بِقَبْضِ رُوحِي وَلا تُؤَخِّرْ إِجَابَهَ دَعْوَتِي
حَتَّى مَـاتَ فَقَـالَ اللَّهُ جَـلَّ جَلالُـهُ لِجَبْرَئِيـلَ يَـا جَبْرَئِيـلُ أَيَظُنُّ عِبَادِي هَؤُلاءِ الَّذِينَ غَرَّهُم حِلْمِي وَأَمِنُوا مَكْرِي وَعَبَـدُوا غَيْرِي وَقَتَلُوا
رَسُولِي أَنْ يَقُومُوا لِغَضَبِي أَوْ يَخْرُجُوا مِنْ سُلْطَانِي كَيْفَ وَأَنَا الْمُنْتَقِمُ مِمَّنْ عَصَانِي وَلَمْ يَخْشَ عِقَـابِي

by My Majesty and Honor that I will establish them as lessons for the people of the world to take heed of.' God scared them with red winds and they were wandering about the storm. They were scared and sought refuge in each other. However, the ground turned into blazing sulphur under their feet, and a black cloud overshadowed them and dropped a molten dome - like fire over them. Their bodies melted in fire like lead. We take refuge in God the Almighty from His Wrath and Chastisement. And .there is no power nor any strength but in God the Sublime the Great

Chapter ١٧: Imam Al-Ridha''s Words On The Interpretation Of The Almighty God's Words, 'And We Ransomed Him With A Momentous Sacrifice

Chapter ١٧: Imam Al-Ridha''s Words On The Interpretation Of The Almighty God's)Words, 'And We Ransomed Him With A Momentous Sacrifice.'(١)

Abdul Wahid ibn Muhammad ibn Ubdoos a-Neishaboori al-Attar narrated in the ١٧-١ (Arabic) month of Sha'ban of the year ٣٥٢ A.H. (٩۶۴ A.D.) in Neishaboor that

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١- Qur'an, ٣٧:١٠٧

Fadhl ibn Shadan said, “I heard Imam Al-Ridha’ (a.s.) say that Abraham (a.s.) wished that he had sacrificed his own son Ishmael when God the Almighty the Sublime sent a sheep and ordered Abraham (a.s.) to sacrifice it instead of his son. He wished that he had not been ordered to sacrifice a sheep instead of his son, so that he could have the feeling a father who sacrifices his dearest son with his own hands has, and could deserve the highest ranks of reward for suffering calamities. However, God the Almighty revealed to him, “O Abraham! Who is My dearest creature in your eyes?” Abraham (a.s.) said, “O my Lord! You have not created anyone who is dearer to me than your friend Muhammad (a.s.).” Then God the Almighty revealed to him, ‘O Abraham! Do you like him more or do you like yourself more?’ He said, “No, I like him more than I like myself.” God said, “Do you like his child or do you like your child more?” He said, “His child.” God said, “Will the oppressive beheading of his child by his enemies hurt you more, or your beheading your own child in My obedience?” He said, “O My Lord. Of course, the beheading of his child by his enemies will hurt me more” God said, “O Abraham! A group of people who consider themselves to be a part of Muhammad's (a.s.) nation out of animosity and oppression will

وَإِنِّی حَلَفْتُ بِعِزَّتِی لاجْعَلَنَّهُمْ عِبْرَةً وَنَکَالاً لِلْعَالَمِینَ فَلَمْ

يَرُعْهُمْ وَهُمْ فِى عِيدِهِمْ ذَلِكَ إِلا بِرِيحٍ عَاصِفٍ شَدِيدَهِ الْحُمْرَهِ فَتَحَيَّرُوا فِيهَا وَذُعِرُوا مِنْهَا وَتَضَامَّ بَعْضُهُمْ إِلَى بَعْضٍ ثُمَّ صَارَتِ الأَرْضُ مِنْ تَحْتِهِمْ حَجَرَ كِبْرِيتٍ يَتَوَقَّدُ وَأَظَلَّتْهُمْ سَحَابَهٌ سَوْدَاءُ فَأَلْقَتْ عَلَيْهِمْ كَالْقُبَّهِ جَمْراً يَلْتَهِبُ فَذَابَتْ أَبْدَانُهُمْ كَمَا يَذُوبُ الرَّصَاصُ فِى النَّارِ فَنَعُوذُ بِاللَّهِ تَعَالَى ذِكْرُهُ مِنْ غَضَبِهِ وَنُزُولِ نَقِمَتِهِ وَلا حَوْلَ وَلا قُوَّهَ إِلا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

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بابُ ما جاءَ عَنِ الرِّضا عَلَيْهِ السَّلامُ فِى تَفسِيرِ قَوْلَ اللَّه عَزَّ وَجَلَّ (وَفَدَيناهُ بِذِبحٍ عَظِيمٍ)

۱ - حَدَّثَنا عَبْدِ الواحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدُوسٍ النِيْسابُورى العَطّار بِنِيْسابُورَ فِى شَعْبانَ سَنَهِ اِثْنَتَيْنِ وَخَمْسِينَ وَثَلاثِمائَهٍ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ قُتَيْبَهَ النِيْسابُورى عَنْ الفَضْلِ بْنِ شاذان قالَ: سَمِعتُ الرِّضا عَلَيْهِ السَّلامُ يَقُولُ لَمَّا أَمَرَ اللَّهُ عَزَّ وَجَلَّ إِبْرَاهِيمَ عَلَيْهِ السَّلامُ أَنْ يَذْبَحَ مَكَانَ ابْنِهِ إِسْمَاعِيلَ الْكَبْشَ الَّذِى أَنْزَلَهُ عَلَيْهِ تَمَنَّى إِبْرَاهِيمُ أَنْ يَكُونَ قَدْ ذَبَحَ ابْنَهُ إِسْمَاعِيلَ بِيَدِهِ وَأَنَّهُ لَمْ يُؤْمَرْ بِذَبْحِ الْكَبْشِ مَكَانَهُ لِيَرْجِعَ إِلَى قَلْبِهِ مَا يَرْجِعُ إِلَى قَلْبِ الْوَالِدِ الَّذِى يَذْبَحُ أَعَزَّ وُلْدِهِ عَلَيْهِ بِيَدِهِ فَيَسْتَحِقَّ بِذَلِكَ أَرْفَعَ دَرَجَاتِ أَهْلِ الثَّوَابِ عَلَى الْمَصَائِبِ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ يَا إِبْرَاهِيمُ مَنْ أَحَبُّ خَلْقِى إِلَيْكَ فَقَالَ يَا رَبِّ مَا خَلَقْتَ خَلْقاً هُوَ أَحَبُّ إِلَيَّ مِنْ حَبِيبِكَ مُحَمَّدٍ فَأَوْحَى اللَّهُ إِلَيْهِ أَفَهُوَ أَحَبُّ إِلَيْكَ أَمْ نَفْسُكَ قَالَ بَلْ هُوَ أَحَبُّ إِلَيَّ مِنْ نَفْسِى قَالَ فَوَلَدُهُ أَحَبُّ إِلَيْكَ أَمْ وَلَدُكَ قَالَ بَلْ وَلَدُهُ قَالَ فَذَبْحُ وَلَدِهِ ظُلْماً عَلَى أَيْدِى أَعْدَائِهِ أَوْجَعُ لِقَلْبِكَ أَوْ ذَبْحُ وَلَدِكَ بِيَدِكَ فِى طَاعَتِى قَالَ يَا رَبِّ بَلْ ذَبْحُهُ عَلَى أَيْدِى أَعْدَائِهِ أَوْجَعُ لِقَلْبِى قَالَ يَا إِبْرَاهِيمُ فَإِنَّ طَائِفَةً

slaughter his son Husayn just like a sheep. Thus they will deserve My

wrath." Then Abraham (a.s.) became really sad hearing this, felt a pain in his heart and started to cry. Then the Almighty God revealed the following to him, 'O Abraham! I accepted your sorrow and sadness due to the slaughtering of Husayn instead of the sorrow you would have experienced for the sacrifice of your son Ishmael. And I will grant you the highest rewards for suffering calamities." And these are God the Almighty's words, 'And We ransomed him with a momentous sacrifice.'(١) And there is .no power nor any strength but in God

Chapter ١٨:On Imam Al-Ridha''s Views On The Prophet's Statement, "I Am The Son Of "The Two Offerings

Ahmad ibn Al-Hassan al-Qattan narrated that Ahmad ibn Muhammad ibn Sa'eed ١٨-١ al-Kufi quoted on the authority of Ali ibn Al-Hassan ibn al-Fadhdhal, on the authority of his father, "I asked Abul Hassan Ali ibn Musa Al-Ridha' (a.s.) about the meaning of the statement made by the Prophet (S), 'I am the son of the two offerings.' Imam Al-Ridha' (a.s.) said, 'That means that the Prophet (S) was the descendant of both Ishmael, the son of Abraham - the friend of God (a.s.) and Abdullah - the son of Abdul Muttalib. Ishmael was the patient son that God gave the glad tidings of his birth to .(.Abraham (a.s

Then when (the son) reached (the age of) (a.s.erious) work with him, he said, 'O my son! I see in a vision that I offer thee in sacrifice. Now see what is thy view!' (The son) said, 'O my father! Do as thou art commanded. Thou will find

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١- Qur'an, ٣٧:١٠٧

me, God willing , one practicing Patience and Constancy!'(١) When he decided to offer him as sacrifice, God replaced him with a chubby black and white sheep. This sheep had been raised in a fresh green area, and had grazed in the Gardens of Heaven for forty years. It had no mother. Rather the Honorable the Exalted God said to it be and it was created so as to be substituted for Ishmael, 'We but say the word, 'Be', and it is.'(٢)

تَزْعُمُ أَنَّهَا مِنْ أُمَّةِ مُحَمَّدٍ سَيَقْتُلُ الْحُسَيْنَ ابْنَهُ مِنْ بَعْدِهِ ظُلْماً وَعُدْوَاناً كَمَا يُذْبَحُ الْكَبْشُ وَيَسْتَوْجِبُونَ بِذَلِكَ سَخَطِى فَجَزِعَ إِبْرَاهِيمُ لِذَلِكَ وَتَوَجَّعَ قَلْبُهُ وَأَقْبَلَ يَبْكِى فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ يَا إِبْرَاهِيمُ قَدْ فَدَيْتُ جَزَعَكَ عَلَى ابْنِكَ إِسْمَاعِيلَ لَوْ ذَبَحْتَهُ بِيَدِكَ بِجَزَعِكَ عَلَى الْحُسَيْنِ وَقَتْلِهِ وَأَوْجَبْتُ لَكَ أَرْفَعَ دَرَجَاتِ أَهْلِ الثَّوَابِ عَلَى الْمَصَائِبِ وَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَفَدَيْناهُ بِذِبْحٍ عَظِيمٍ.

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بابُ ما جاءَ عَنِ الرِّضا عَلَيْهِ السَّلامُ فِى قَوْلَ النَّبِى صَلَّى اللهُ عَلَيْهِ وَآلِهِ: (أَنَا ابْنِ الذبيحين)

١ - حَدَّثَنا أَحْمَدِ بْنِ الحُسَيْنِ القَطّانُ قالَ أَخْبَرنا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ سَعِيدُ الكُوفِى قالَ عَلِيِّ بن الحُسَيْنِ بْنِ عَلِيِّ بْنِ الفَضّال، عَنْ أَبيهِ قالَ سَأَلْت أَبَاالحَسَن عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَن مَعْنى قول النَّبى صلى اللَّه وَآلِهِ أَنَا ابْنُ الذّبيحين قالَ يَعْنِى إِسْمَاعِيلَ بْنَ إِبْرَاهِيمَ الْخَلِيلِ عَلَيْهِ السَّلامُ وَعَبْدَ اللَّهِ بْنَ عَبْدِ الْمُطَّلِبِ أَمَّا إِسْمَاعِيلُ فَهُوَ الْغُلامُ الْحَلِيمُ الَّذِى بَشَّرَ اللَّهُ تَعالَى بِهِ إِبْرَاهِيمَ عَلَيْهِ السَّلامُ فَلَمَّا بَلَغَ مَعَهُ السَّعْىَ وَهُوَ لَمَّا عَمِلَ مِثْلَ عَمَلِهِ قالَ يا بُنَيَّ إِنِّى أَرى فِى الْمَنامِ أَنِّى أَذْبَحُكَ فَانْظُرْ ماذا تَرى. قالَ يا أَبَتِ افْعَلْ

p: ٥٠٩

١- Qur'an, ٣٧:١٠٢

٢- Qur'an, ١٦:٤٠

مـا تُؤْمَرُ وَلَمْ يَقُـلْ لَهُ: يَـا أَبَتِ افْعَـلْ مَا رَأَيْتَ سَـتَجِدُنِى إِنْ شاءَ اللَّهُ مِنَ الصَّابِرِينَ فَلَمَّا عَزَمَ عَلَى ذَبْحِهِ فَـدَاهُ اللَّهُ تَعَالَى بِذِبْحٍ عَظِيمٍ بِكَبْشٍ أَمْلَـحَ يَأْكُلُ فِى سَوَادٍ وَيَشْـرَبُ فِى سَوَادٍ وَيَنْظُرُ فِى سَوَادٍ وَيَمْشِى فِى سَوَادٍ وَيَبُولُ وَيَبْعَرُ فِى سَوَادٍ وَكَانَ يَرْتَعُ قَبْلَ ذَلِكَ فِى رِيَاضِ الْجَنَّهِ أَرْبَعِينَ عَاماً وَمَا خَرَجَ مِنْ رَحِمِ أُنْثَى وَإِنَّمَا قَالَ اللَّهُ عَزَّ وَجَلَّ لَهُ كُنْ فَكَانَ لِيَفْدِىَ بِهِ إِسْمَاعِيلَ.

Whatever is sacrificed in Mina(۱) until the Resurrection Day will be sacrificed on behalf of Ishmael. This is one of the offerings. Now let us consider the second one. Abdul Muttalib grabbed the doorknob of the Kaaba and prayed to God to be granted ten sons. He bet with the Almighty God that he would offer one of them for sacrifice if his prayer was accepted. When the number of his sons became ten, he took them all inside the Kaaba and drew lots for their names. The lot fell to Abdillah's name - the father of the Prophet Muhammad (S) - whom he loved the most. He drew lots again, and it fell to Abdillah's name. He drew lots for the third time. Again the lots fell to Abdillah's name. Then he took him, imprisoned him and decided to offer him for sacrifice. All of the people of the Quraysh tribe got together and the other tribes also got together crying. Abdul Muttalib's daughter - Ateka - asid, 'Ask the Almighty God to '.excuse you from offering your son , for sacrifice

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A place in the hills east of Mecca on the road from it to ál-Rafa -۱

Abdul Muttalib said, ‘My daughter! How can I ask for an excuse? You are mature and intelligent.’ Ateka said, ‘Draw lots concerning your son, and your camels that are around the Shrine (the Kaaba). Increase the number of camels so much that your Lord gets pleased and the lot falls to the name of the camels.’ Then Abdul Muttalib sent someone after his camels. They brought them all there. He chose ten of the camels and drew lots. The lot fell to the name of Abdillah. He chose an additional ten and drew lots again. The lot fell to the name of Abdillah again. He added to the number of camels and repeated drawing lots until the number of camels reached one hundred. Then the lot fell to the name of the camels. The people of the Quraysh tribe became very happy and said ‘God is the Greatest’ so loud that the Tehamat mountains started to shake. Abdul Muttalib said, ‘No. I must draw lots three more times.’ He drew lots three more times. The lot fell to the name of the camels all three times. On the third time, Zubayr and Abu Talib dragged their brother Abdillah away from under Abdul Muttalib's feet. The part of his face that was on the ground got hurt. They picked him up and kissed him. Abdul Muttalib ordered all the one hundred camels be taken to Hazvareh and slaughtered there. He stressed that no one should be deprived of the meat. There

were five traditions practiced by Abdul Muttalib which the Almighty God continued :their practice of in Islam as follows

.He forbade the (marriage of) the father's wives with the sons -۱

.He established one hundred camels as blood compensation for killing -۲

فَكُلُّ مَا يُذْبَحُ بِمِنًى فَهُوَ فِدْيَهٌ لاسْمَاعِيلَ إِلَى يَوْمِ الْقِيَامَهِ فَهَذَا أَحَدُ الذَّبِيحَيْنِ وَأَمَّا الْآخَرُ فَإِنَّ عَبْدَ الْمُطَّلِبِ كَانَ تَعَلَّقَ بِحَلْقَهِ بَابِ الْكَعْبَهِ وَدَعَا اللَّهَ عَزَّ وَجَلَّ أَنْ يَرْزُقَهُ عَشَرَهَ بَنِينَ وَنَذَرَ لِلَّهِ عَزَّ وَجَلَّ أَنْ يَذْبَحَ وَاحِداً مِنْهُمْ مَتَى أَجَابَ اللَّهُ دَعْوَتَهُ فَلَمَّا بَلَغُوا عَشَرَهً قَالَ قَدْ وَفَى اللَّهُ تَعَالَى لِي فَلافِيَنَّ لِلَّهِ عَزَّ وَجَلَّ فَأَدْخَلَ وُلْدَهُ الْكَعْبَهَ وَأَسْهَمَ بَيْنَهُمْ فَخَرَجَ سَهْمُ عَبْدِ اللَّهِ أَبِي رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَكَانَ أَحَبَّ وُلْدِهِ إِلَيْهِ ثُمَّ أَجَالَهَا ثَانِيَهً فَخَرَجَ سَهْمُ عَبْدِ اللَّهِ ثُمَّ أَجَالَهَا ثَالِثَهً فَخَرَجَ سَهْمُ عَبْدِ اللَّهِ فَأَخَذَهُ وَحَبَسَهُ وَعَزَمَ عَلَى ذَبْحِهِ فَاجْتَمَعَتْ قُرَيْشٌ وَمَنَعَتْهُ مِنْ ذَلِكَ وَاجْتَمَعَ نِسَاءُ عَبْدِ الْمُطَّلِبِ يَبْكِينَ وَيَصِحْنَ فَقَالَتْ لَهُ ابْنَتُهُ عَاتِكَهُ يَا أَبَتَاهْ أَعْذِرْ فِيمَا بَيْنَكَ وَبَيْنَ اللَّهِ عَزَّ وَجَلَّ فِي قَتْلِ ابْنِكَ قَالَ وَكَيْفَ أُعْذِرُ يَا بُنَيَّهُ فَإِنَّكِ مُبَارَكَهٌ قَالَتْ اعْمِدْ عَلَى تِلْكَ السَّوَائِمِ الَّتِي لَكَ فِي الْحَرَمِ فَاضْرِبْ بِالْقِدَاحِ عَلَى ابْنِكَ وَعَلَى الْإِبِلِ وَأَعْطِ رَبَّكَ حَتَّى يَرْضَى فَبَعَثَ عَبْدُ الْمُطَّلِبِ إِلَى إِبِلِهِ فَأَحْضَرَهَا وَعَزَلَ مِنْهَا عَشْراً وَضَرَبَ بِالسِّهَامِ فَخَرَجَ سَهْمُ عَبْدِ اللَّهِ فَمَا زَالَ يَزِيدُ عَشْراً عَشْراً حَتَّى بَلَغَتْ مِائَهً فَضَرَبَ فَخَرَجَ السَّهْمُ عَلَى الْإِبِلِ فَكَبَّرَتْ قُرَيْشٌ تَكْبِيرَهً ارْتَجَّتْ لَهَا جِبَالُ تِهَامَهَ فَقَالَ عَبْدُ الْمُطَّلِبِ لا حَتَّى أَضْرِبَ بِالْقِدَاحِ ثَلاثَ مَرَّاتٍ فَضَرَبَ ثَلاثاً كُلَّ ذَلِكَ يَخْرُجُ السَّهْمُ عَلَى الْإِبِلِ فَلَمَّا كَانَ فِي الثَّالِثَهِ اجْتَذَبَهُ الزُّبَيْرُ وَأَبُو طَالِبٍ وَأَخَوَاتُهُمَا مِنْ تَحْتِ

رِجْلَيْهِ فَحَمَلُوهُ وَقَدِ انْسَلَخَتْ جِلْدَهُ خَدِّهِ الَّذِی کَانَ عَلَی الأرْضِ وَأَقْبَلُوا یَرْفَعُونَهُ وَیُقَبِّلُونَهُ وَیَمْسَحُونَ عَنْهُ التُّرَابَ وَأَمَرَ عَبْدُ الْمُطَّلِبِ أَنْ تُنْحَرَ الإِبِلُ بِالْحَزْوَرَهِ وَلا یُمْنَعَ أَحَدٌ مِنْهَا وَکَانَتْ مِائَهً فَکَانَتْ لِعَبْدِ الْمُطَّلِبِ خَمْسٌ مِنَ السُّنَنِ أَجْرَاهَا اللَّهُ عَزَّ وَجَلَّ فِی الإِسْلام: (۱) حَرَّمَ نِسَاءَ الْآبَاءِ عَلَی الأَبْنَاءِ، (۲) وَسَنَّ الدِّیَهَ فِی الْقَتْلِ مِائَهً مِنَ الإِبِلِ،

۳- He circumambulated the Kaaba seven times.

۴- He found a treasure and paid one fifth of it as levy.

۵- When he dug up the 'Zam Zam' spring, he established it as the supply of water for the pilgrims.

If Abdul Muttalib was not a proof (of the Divine God) and his decision to offer his son as sacrifice was not similar to that of Abraham (a.s.) about his son Ishmael, the Noble Prophet (S) would not have been proud of being related to them (Abraham and Abdul Muttalib) and would not have said, ‘I am the son of the two offerings.’ The reason God prevented Ishmael from being sacrificed was the same one that He prevented Abdullah from being sacrificed. The reason was that the Noble Prophet (S) and the Immaculate Imams (a.s.) were in their loins. Thus God prevented their being sacrificed due to the Blessed Prophet (S) and the Imams (a.s.). Thus the tradition of offering one's son as a sacrifice did not become popular among the people. Otherwise, it would have become obligatory for people to offer their sons for sacrifice on the day of celebrating the ‘Eid ul-Adha(1) each year until the Resurrection

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۱- ‘Eid ul-Adha is a festival that is celebrated on the ۱۰th of Dhul-Hajja and marks the close of the Hajj ceremony or Pilgrimage to the Kaaba. The ‘Eid is celebrated with great solemnity and reverence everywhere. Like ‘Eid ul-Fitr, Muslims make preparations several days before the festival. The animals to be sacrificed are bought well before the ‘Eid day by those who can afford to do so.

Day so as to seek nearness to God. Everything sacrificed on the ‘Eid ul-Adha until the .Resurrection Day will be a substitute for Ishmael

The author of this book (a.s.heikh Sadooq) said, “There are many traditions on the offering. In some traditions we read that Isaac was the one offered for sacrifice. In others we read that Ishmael was the one offered for sacrifice. We can not reject a tradition that has an authentic documentation. Ishmael was offered for sacrifice. However, when Isaac was born later, he wished that it was he himself who was offered for sacrificed by his father. He would have been patient and would have submitted to the decree of the Almighty God just as his brother did. Then he would have earned the same rank and reward that his brother had earned. God was aware of his intentions. For this reason he called him ‘the offering’ among his angels. I have ”.quoted the related tradition in the book An-Nubowwa

(۳) وَكَانَ يَطُوفُ بِالْبَيْتِ سَبْعَهَ أَشْوَاطٍ، (۴) وَوَجَدَ كَنْزاً فَأَخْرَجَ مِنْهُ الْخُمُسَ، (۵) وَسَمَّى زَمْزَمَ حِينَ حَفَرَهَا سِقَايَهَ الْحَاجِّ. وَلَوْ لا أَنَّ عَبْدَ الْمُطَّلِبِ كَانَ حُجَّهً وَأَنَّ عَزْمَهُ عَلَى ذَبْحِ ابْنِهِ عَبْدِ اللَّهِ شَبِيهٌ بِعَزْمِ إِبْرَاهِيمَ عَلَيْهِ السَّلامُ عَلَى ذَبْحِ ابْنِهِ إِسْمَاعِيلَ لَمَا افْتَخَرَ النَّبِيُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِالانْتِسَابِ إِلَيْهِمَا لاجل أَنَّهُمَا الذَّبِيحَانِ فِى قَوْلِهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَا ابْنُ الذَّبِيحَيْنِ وَالْعِلَّهُ الَّتِى مِنْ أَجْلِهَا دَفَعَ اللَّهُ عَزَّ وَجَلَّ الذَّبْحَ، عَن إِسْمَاعِيلَ هِىَ الْعِلَّهُ الَّتِى مِنْ أَجْلِهَا دَفَعَ الذَّبْحَ عَنْ عَبْدِ اللَّهِ وَهِىَ كَوْنُ النَّبِيِّ وَالأَئِمَّهِ

عَلَيْهِمُ السَّلاَمُ فِى صُلْبَيْهِمَا فَبِبَرَكَهِ النَّبِيِّ وَالأَئِمَّهِ عَلَيْهِمُ السَّلاَمُ دَفَعَ اللَّهُ الذَّبْحَ عَنْهُمَا فَلَمْ تَجرِ السُّنَّهُ فِى النَّاسِ بِقَتْلِ أَوْلادِهِمْ وَلَوْ لا ذَلِكَ لَوَجَبَ عَلَى النَّاسِ كُلَّ أَضْحَى التَّقَرُّبُ إِلَى اللَّهِ تَعَالَى ذِكْرُهُ بِقَتْلِ أَوْلادِهِمْ كُلُّ مَا يَتَقَرَّبُ النَّاسُ بِهِ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ أُضْحِيَّهٍ فَهُوَفِدَاءٌ لاسْمَاعِيلَ إِلَى يَوْمِ الْقِيَامَهِ.

قالَ مُصَنِّفُ هذا الْكِتاب قَدْ اختَلَفتِ الرِّواياتِ فِى الذِّبحِ فَمِنها ما وَرَدَ بِأَنَّهُ إِسْحاق وَمِنْها ما وَرَد بِأَنَّهُ إِسْمَاعِيل عَلَيْهِ السَّلامُ وَلا سَبيلِ إِلى رَدَّ الأَخْبارِ مَتى صَحَّ طُرُقِها، وَكانَ الذَّبيح إِسْمَاعِيل عَلَيْهِ السَّلامُ، لكِن إِسحاقُ لَمّا وُلِدَ بَعْد ذلِكَ تَمَنّى أَنْ يَكُونَ هُوَالَّذِى أَمَرَ أَبُوهُ بِذِبحِه فَكانَ يُصبِرُ لامرِ اللَّه عَزَّ وَجلَّ وَيُسَلِّمُ لَهُ كَصَبر أَخِيهِ وَتَسلِيمِه فَيَنالُ بِذلِكَ دَرَجه فِى الثَّواب، فَعَلِمَ اللَّه عَزَّ وَجلَّ ذلِكَ مِن قَلبِه، فَسَمّاهُ بَيْنِ مَلائِكَتِهِ ذَبيحاً لِتَمَنِّيهِ لِذلِكَ قَد أَخرَجتُ الخَبَرَ فِى ذلِكَ مُسنَداً فِى كِتابِ النُّبُوَّه.

Chapter ۱۹: On Al–Ridha’’s Words On The Sign Of The Imam

۱۹-۱ Muhammad ibn Ibrahim ibn Ishaq al-Taliqani - May God be pleased with him - narrated that Ahmad ibn Muhammad ibn Sa’eed ibn Uqda al-Kufi quoted on the authority of Ali ibn Al-Hassan ibn Fadhdhal, on the authority of his father, on the authority of Ali ibn Musa Al-Ridha’ (a.s.), “There are certain signs designating the Imam. He is the most knowledgeable, the wisest, the most pious, the most patient, the bravest, the most generous, and the person who worships the most among the people. He was born circumcised. He is pure and clean. He sees the back as well he sees the front. He has no shadow. When he falls out of his

mother's uterus onto the ground, he falls onto the palms of his hands and loudly declares the two testimonial declarations (that there is no god but God, and that Muhammad is God's Messenger). He has no nocturnal pollution. His eyes go to sleep, but his heart will not go to sleep. He is inspired(۱). The armour of God's Prophet (S) fits him. His urine and feces cannot be seen since the Almighty God has appointed the earth to swallow whatever he excretes(۲).

He smells better than they themselves do. He is kinder to the people than their parents are. He is the humblest of all people to the Almighty God. He acts upon what he advises the people to do more than anyone else. He abstains from what he admonishes the people against. His prayers are accepted such that if he wishes a rock to be divided into two parts, it will. He has the weapon of the Prophet of God (a.s.). He has his sword - the 'Thul-Faqar(۳). He has a list of the names of his followers upon the Resurrection Day. He has a list of the names of his enemies until the Resurrection Day. He possesses Al-Jame'a - that is a nearly thirty-five meter long text which encompasses all of the needs of the human beings. He also possesses the al-Jafr al-Akbar and al-Jafr al-Asqar that are a goat-skin (book) and a ram-skin (book) which include all knowledge - even the punishments of a scratch, or one or

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۱- In Arabic 'Muhaddath meaning that he hears the voice of the angel of Revelations, but he does not see him.

۲- The Arabs used to go to the toilet behind a wall where it could later be seen. But this implies that he went to the toilet where there was a well or a hole in the Earth. (Quoted from Man La Yahdharohu al-Faqih, v.۶, p.۳۷۸).

۳- This is the sword of the Commander of the Faithful Ali ibn Abi Talib (a.s.).

a half or a third of a crack of a whip are recorded in it. He also possesses the Blessed Lady Fatima’s (a.s.) Mushaf.(١)

١٩

باب ما جاء عن الرضا عليه السلام في علامات الإمام

١ - حَدَّثَنا مُحَمَّدُ بْنُ إِبْراهيم إِسْحاق الطَّالِقانِيُّ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ سَعِيدِ بْنِ عقده الكُوفِي قالَ: حَدَّثَنا عَلِيُّ بْنُ الحَسَنِ بْنِ عَلِيِّ بْنِ فضال، عَن أَبِيهِ، عَن أَبِي الحَسَن مُوسَى الرِّضا عَلَيْهِ السَّلامُ قالَ لِلإِمام عَلاماتٌ يَكُونُ أَعْلَمَ النَّاسِ وَأَحْكَمَ النَّاسِ وَأَتْقَى النَّاسِ وَأَحْلَمَ النَّاسِ وَأَشْجَعَ النَّاسِ وَأَسْخَى النَّاسِ وَأَعْبَدَ النَّاسِ وَيَلِدُ [يُولَدُ] مَخْتُوناً وَيَكُونُ مُطَهَّراً وَيَرَى مِنْ خَلْفِهِ كَما يَرَى مِنْ بَيْنِ يَدَيْهِ وَلا يَكُونُ لَهُ ظِلٌّ وَإِذا وَقَعَ إِلَى الأَرْضِ مِنْ بَطْنِ أُمِّهِ وَقَعَ عَلَى رَاحَتَيْهِ رَافِعاً صَوْتَهُ بِالشَّهادَتَيْنِ وَلا يَحْتَلِمُ وَتَنامُ عَيْنُهُ وَلا يَنامُ قَلْبُهُ وَيَكُونُ مُحَدَّثاً وَيَسْتَوِي عَلَيْهِ دِرْعُ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَلا يُرَى لَهُ بَوْلٌ وَلا غائِطٌ لانَّ اللَّهَ عَزَّ وَجَلَّ قَدْ وَكَّلَ الأَرْضَ بِابْتِلاعِ مَا يَخْرُجُ مِنْهُ وَتَكُونُ رَائِحَتُهُ أَطْيَبَ مِنْ رَائِحَهِ الْمِسْكِ وَيَكُونُ أَوْلَى بِالنَّاسِ مِنْهُمْ بِأَنْفُسِهِمْ وَأَشْفَقَ عَلَيْهِمْ مِنْ آبَائِهِمْ وَأُمَّهَاتِهِمْ وَيَكُونُ أَشَدَّ النَّاسِ تَوَاضُعاً لِلَّهِ عَزَّ وَجَلَّ وَيَكُونُ آخَذَ النَّاسِ بِمَا يَأْمُرُ بِهِ وَأَكَفَّ النَّاسِ عَمَّا يَنْهَى عَنْهُ وَيَكُونُ دُعَاؤُهُ مُسْتَجَاباً حَتَّى إِنَّهُ لَوْ دَعَا عَلَى صَخْرَهٍ لانْشَقَّتْ بِنِصْفَيْنِ وَيَكُونُ عِنْدَهُ سِلاحُ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَيْفُهُ ذُو الْفَقَارِ وَتَكُونُ عِنْدَهُ صَحِيفَهٌ فِيهَا أَسْمَاءُ شِيعَتِهِمْ إِلَى يَوْمِ الْقِيَامَهِ وَصَحِيفَهٌ فِيهَا أَسْمَاءُ أَعْدَائِهِمْ إِلَى يَوْمِ الْقِيَامَهِ وَتَكُونُ عِنْدَهُ الْجَامِعَهُ وَهِيَ صَحِيفَهٌ طُولُهَا سَبْعُونَ ذِرَاعاً فِيهَا جَمِيعُ مَا يَحْتَاجُ إِلَيْهِ وُلْدُ آدَمَ وَيَكُونُ عِنْدَهُ الْجَفْرُ الأَكْبَرُ وَالأَصْفَرُ إِهَابُ مَاعِزٍ وَإِهَابُ كَبْشٍ

p: ٥١٧

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١ - It seems that the most important sign of the Imam on which all the ‘Imamiyya agree is not clearly mentioned in this tradition. It might have been removed. That is the rank of infallibility or “Isma” which some of the Shiite sects like the “Fatahieh” and the “Jaroodieh” do not believe in. The Fatahieh’s believed that the Imam after Imam As-Sadiq (a.s.) was Abdullah ibn Ja’far – the brother of Imam Musa Al-Kazim (a.s.). Ibn Fadhdhal was one of the Fatahieh’s. He was considered to be trustworthy in relating the traditions. He became sorry about his beliefs at the end of his life. People other than the Immaculate Imams (a.s.) have also been born circumcised. We also see similar accounts in the Bible. Midrash Psalms ٩,٧ accounts thirteen people in the Biblical period who were born circumcised. Although there is no allusion in the Hebrew Bible that these men were born in such a condition or even that they were (or were not) circumcised by their fathers or anyone else, the Rabbis deduced this from several

verses, “And two peoples shall be separated from your bowels (Gen ٢٥,٢٣), one circumcised, and the other not circumcised. From this verse you can learn that Jacob was born circumcised. He was one of thirteen who were born circumcised, namely: Adam, Seth, Enoch, Noah, Shem, Terach, Jacob, Joseph, Moses, Samuel, David, Isaiah and Jeremiah”. In general, we do not have to accept what is against the intellect.

فِيهِمَا جَمِيعُ الْعُلُومِ حَتَّى أَرْشُ الْخَدْشِ وَحَتَّى الْجَلْدَهُ وَنِصفُ الْجَلْدِهِ وَثُلُثُ الْجَلْدِهِ وَيَكُونُ عِنْدَهُ مُصْحَفُ فَاطِمَهَ عَلَيْهَا السَّلَامُ.

In another tradition we read, "The Imam is certified by the Holy Spirit. There is a ۱۹-۲ column of light between him and God through which he sees the deeds of the people. He is informed about what he needs by it. Sometimes that light is shined at him and he gets to know (what he must become aware of). And sometimes it is taken away and thus he will not know (what he needs not know). Sheikh Sadooq said, "The Imam is born. He also has children. He gets ill and he gets cured. He eats and drinks. He urinates and defecates. He gets married. He sleeps. He forgets and he makes mistakes.(۱) He gets happy and sad. He laughs and cries. He lives and then dies. He is buried and the people go to visit his shrine. He is resurrected and questioned. He is rewarded and honored. He intercedes. There are two important signs for him: his knowledge and the fulfillment of his prayers. He has heard the news that he gives about the events in the future from his grandfathers from the Prophet of God (a.s.). The Prophet of God (a.s.) has heard them from Gabriel. Gabriel has heard them from the Almighty God. All the eleven Imams after the Prophet (S) were martyred. Some were martyred by the sword - that is the Commander of the Faithful (a.s.) and

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The author has interpreted this in Man La Yahdharohu al-Faqih as follows, "When -۱ for some reason God wills the Imam to forget or make a mistake, the Imam himself will immediately inform others about it so that no one gets misled. Of course, this is what the author and his master Ibn al-Valid believe, not all the great Sheikhs. They say forgetting and making mistakes are in contradiction with innocence or "Ismat" which is the criteria for being the Imam. Thus they either interpret or reject all such .cases

Al-Husayn (a.s.). The rest of them were poisoned by the disobedient rulers of their time. The martyrdom of the Imams has been a real issue - not the way the boasters and those who believe in turning over the authority believe(۱) - May God's Curse Be on Them. They say, 'In fact, they were not killed.(۲) The people thought they were. However, Sheikh Sadooq says, 'They are liars. May God's Wrath Be upon Them. There are no cases of the Prophets and the Imams in which the people just thought they were killed, but they were not; except for Jesus (a.s.) - the son of (the Blessed Lady) Mary (a.s.) since Jesus (a.s.) was taken up alive from the Earth. His spirit was taken away in between the heavens and the Earth. Then he was taken up to the heavens where his spirit was returned to him. The followings Words of the Almighty God refer to this, 'Behold! God said, O Jesus! I will take thee and raise thee to Myself and clear thee (of the falsehoods) of those who blaspheme.'(۳) The Almighty God also expressed what Jesus (a.s.) will say on the Resurrection Day as follows, '... And I was a witness over them whilst I dwelt amongst them. When Thou didst take me up, Thou was the Watcher over them, and Thou art a witness to all things.'(۴) And the people who have transgressed beyond bounds regarding the Immaculate Imams (a.s.) say, "If it is allowed for the

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Boasters" refers to three groups of people: ۱) Those who boast about Ali (a.s.) and" -۱ consider him to be God. ۲) Those who boast about the members of the household of the Prophet (S), and attribute to them characteristics which they do not attribute to themselves. ۳) Those who believe that the recognition of the Imam will make us needless of performing all acts of worship and all the obligatory deeds. Thus by relying on our love for the members of the household of the Prophet (S) they abandon making ablutions, saying prayers, fasting, paying the alms-tax and performing the Hajj pilgrimage to the Kaaba. By "those who believe in turning over the authority" we mean one of eight groups of people. One meaning is that God has turned over the authority of Creation, planning and providing sustenance over to the Immaculate Imams (a.s.). This itself is another form of boasting. For more information on this .issue, refer to volume ۶ of Man La Yahdharohu al-Faqih

(.The Immaculate Imams (a.s -۲

.Qur'an, ۳:۵۵ -۳

Qur'an, ۵:۱۲۰ -۴

people to think Jesus (a.s.) who was not killed was killed, why should a similar issue "?not hold true for the Imams

۲ – وَفِی حَدِیث آخِرَ: إِنّ الإِمامَ مُؤَیِّد بِرُوحِ القُدُس وَبَیْنَهُ وَبَیْنِ اللّه عَمُود مِن نُورٍ یَری فِیهِ أَعمال العِبادِ وَکُلَّما احتاجَ إِلَیْهِ، لِدِلالَهٍ اطلَعَ عَلَیْهِ وَیُبسِطَهُ فَیَعلَمُ وَیُقبَضُ عَنْهُ فَلا یَعْلَمُ.

وَالإمام یُولَدُ وَیَلِدُ، وَیَصِحُّ وَیَمرَضُ، وَیَأْکُلُ وَیَشْرَبُ وَیَبُولُ وَیَتَغَوَّط، وَیَنکِحُ وَینامُ وَیَنسی وَیَسهُو، وَیَفرَحُ وَیَحزُنُ، وَیَضحَکُ وَیَبْکی وَیَحْیَی وَیَمُوتُ وَیُقبَرُ وَیَزارُ، وَیُحشَرُ وَیُوقَفُ، وَیُعرَضُ وَیُسأَلُ، وَیُثابُ وَیُکرَمُ، وَیَشفَعُ، وَدَلالَتُه فِی خِصلَتَیْنِ فِی العِلْمُ اِسْتِجابَه الدَّعْوَه وَکُلِّ ما أَخْبَر بِهِ مِنَ الحَوادِث الَّتِی تُحدَثُ قَبْلُ کُونِها فَذلکَ بِعَهْدِ مَعهُود إِلَیْهِ مِن رَسُولَ اللّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ تَوارَثَهُ وَعَنْ آبائِهِ عَنْهُ عَلَیْهِمُ السَّلاَمُ وَیَکُونُ ذلِکَ مِمَّا عَهِدَ إِلَیْهِ جِبْرَئِیل عَلَیْهِ السَّلامُ مِن عَلاّمِ الغُیُوبِ عَزَّ وَجَلَّ.

وَجَمِیعَ الأَئِمَّهِ الأَحِدَ عَشَر بَعْدِ النَّبِی صَلَّی اللهُ عَلَیْهِ وَآلِهِ قُتِلُوا، مِنْهُمْ بِالسَّیْفِ وَهُوَأَمِیرِ الْمُؤْمِنین وَالحُسَیْن عَلَیْهِمَا السَّلاَمُ وَالباقُونَ قُتِلُوا بِالسَّمِّ قَتَلَ کُلَّ واحِدٍ مِنْهُمْ طاغِیَهُ زَمانِهِ وَجَری عَلَیْهِم عَلَی الحَقِیقَهِ وَالصِّحَّه، لا کَما تَقُولُهُ الغُلاهُ وَالمُفَوِّضَهِ لَعَنَهُمُ اللّه، فَإِنَّهُم یَقُولُونَ: أَنَّهُمْ یُقتَلُوا عَلَی الحَقِیقَهِ وَأَنَّهُ شُبِّهَ لِلنَّاسِ أَمرُهُم. فَکَذَّبُوا عَلَیْهِمْ غَضَبُ اللّه، فَإِنَّهُ ما شُبِّهِ أَمْرُ أَحِدٍ مِن أَنبیاءِ اللّه وَحُجَجِهِ لِلنَّاسِ إلاّ أَمْرُ عِیسَی ابْنِ مَرْیَمَ عَلَیْهِمَا السَّلاَمُ وَحْدَهُ، لانَّهُ رَفَعَ مِنَ الأَرْض حَیّاً و قَبَضَ رُوحُهُ بَیْنِ السَّماءِ وَالأَرْض، ثُمَّ رَفَعَ إلی السَّماءِ وَرَدَّ عَلَیْهِ رُوحُهُ، وَذلِکَ قَوْلَ اللّه تَعالی (إِذْ قالَ اللّهُ یا عِیسی إِنِّی مُتَوَفِّیکَ وَرافِعُکَ إِلَیَّ وَمُطَهِّرُکَ) وَقالَ عَزَّ وَجَلَّ حِکایَهً لِقَولِ عِیسَی عَلَیْهِ السَّلامُ یَوْمَ القِیامَهِ: (وَکُنْتُ عَلَیْهِمْ شَهِیداً ما دُمْتُ فِیهِمْ فَلَمَّاتَوَفَّیْتَنِی کُنْتَ أَنْتَ الرَّقِیبَ عَلَیْهِمْ وَأَنْتَ عَلی

كُلِّ شَیْ ءٍ شَهِیدٌ).

وَیَقُولُونَ الْمُتَجاوَزُونَ لِلحَدِّ فِی أَمْرِ الأَئِمَّهِ عَلَیْهِمُ السَّلاَمُ: أَنَّهُ أَن جازَ أَن یُشَبَّهَ أَمْرُ عِیسَی عَلَیْهِ السَّلامُ وَهُوَ مَوْلُودٌ مِن غَیرِ أَبٍ لِلنَّاسِ، فَلَمْ لا یَجُوزُ أَن یُشَبَّهُ أَمْرُهُم أَیْضاً؟

Their reply is, "Jesus (a.s.) was created without a father. Why is it not allowed that the Immaculate Imams (a.s.) be also created without having a father?" They will not dare express their opinion on this issue. May God Damn Them! When all the Prophets, Messengers and Imams after Adam have been created from a father and a mother - with Jesus being the only exception having only a mother - it is allowed for the people to think he was killed while he was not. This does not hold true for other Prophets and Imams. The Almighty God wished to establish Jesus (a.s.) as a sign and a symbol for .us to know that He is able to do anything

Chapter ۲۰: On What Al-Ridha' (a.s.) Has Said Regarding Divine Leadership, Its Nobilities And The Rank Of The Divine Leader

۲۰-۱ Abul Abbas Muhammad ibn Ibrahim ibn Ishaq al-Taleqani - may God be pleased with him - narrated that Abu Ahmad Al-Qasim ibn Muhammad ibn Ali al-Haruni quoted on the authority of Sa'eed Al-Husayn ibn Ali al-Adawi quoted on the authority of Abu Hamid Imran ibn Musa ibn Ibrahim, on the authority of Al-Hassan ibn Al-Qasim Ar-Raqqam, on the authority of Al-Qasim ibn Muslim, on the authority of his brother Abdul Aziz ibn Muslim, "At the times(۱) of Ali ibn Musa Al-Ridha' (a.s.) we were in Marv. We had gathered together in the Jami'a mosque where the

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۱- .When Al-Ridha' (a.s.) was in Marv

people were talking about the concept of Divine Leadership and the many differences which the people have with each other in that respect. I went to see my Master and my Friend Al-Ridha' (a.s.) and told him what the people said in that regard. He (a.s.) smiled and said, 'O Abdul Aziz! The people are ignorant and have been tricked regarding their religion. The Blessed the Sublime God did not take away the life of His Prophet (S) until after He perfected the religion for him and sent him the Quran in which everything including the allowed, the forbidden, the bounds, the decrees and everything which is needed is clarified. Then the Honorable the Exalted God said, '...(Nothing have we omitted from the Book...'(۱)

وَالَّذِی یَجِبُ أَن یُقالُ لَهُم: أَنَّ عِیسَی هُوَمَولُودٍ مِن غَیرِ أَبٍ فَلَمْ لا یَجُوزُ أَنْ یَکُونُوا مَولُودِین مِن غَیرِ آباءِ؟ فَإِنَّهُم لا یَجسُرُونَ عَلَی إِظهارِ مَذْهَبِهِم - لَعنَهُمُ اللّه فِی ذلِکَ - وَمَتی جازَ أَنْ یَکُونَ جَمِیعَ أَنبیاءِ اللّه وَرُسُلِهِ حُجَجِهِ بَعْدَ آدَمَ مَولُودینَ مِنَ الآباءِ وَالأُمَّهاتِ، وَکانَ عِیسَی مِنْ بَیْنِهِمْ عَلَیْهِمُ السَّلامُ مَولُوداً مِن غَیرِ أَبٍ جازَ أَن یُشَبَّهُ أَمْرُهُ غَیْرِهِ مِنَ الأَنْبیاءِ وَالحُجَجِ عَلَیْهِمُ السَّلامُ کَما جازَ أَن یُولَدَ مِن غَیرِ أَبٍ دُونَهُم و إِنَّما أَرادَ اللّه عَزَّ وَجَلَّ أَن یَجعَلَ أَمْرَهُ آیَهً وَعَلامهً لِیَعلَمَ بِذلِکَ أَنَّهُ عَلَی کُلِّ شَیءٍ قَدیرٌ.

۲۰

بابُ ما جاءَ عَنِ الرِّضا عَلَیْهِ السَّلامُ فِی وَصفِ الإِمامَه وَالإِمام وَذِکرِ فَضْلِ الإِمام وَرُتبَتِهِ

۱ - حَدَّثَنا أَبُو العَبَّاسِ مُحَمَّدِ بْنِ إِبْراهیمِ بْنِ إِسْحاق الطَّالِقانِیُّ رَضِیَ اللّهُ عَنْهُ قالَ: حَدَّثَنا أَبُوالقاسِمِ بن مُحَمَّدِ بْنِ عَلِی

۱- Qur'an, ۶:۳۸

الهارونی قالَ: حَدَّثَنی أَبُو حامد عِمْران بْنِ مُوسَی بْنِ إِبْراهیم عَنِ الحَسَن بْنِ القاسِمِ الرقام قالَ: حَدَّثَنی القاسِم بْن مُسْلِم، عَن أَخِیهِ عَبْدِ العَزِیز بْنِ مُسْلِم قالَ کُنَّا فِی أَیَّامِ عَلِیِّ بْنِ مُوسَی الرِّضَا عَلَیْهِ السَّلامُ بِمَرْوَ فَاجْتَمَعْنَا فِی مَسْجِدِ جَامِعِهَا فِی یَوْم جُمُعَةٍ فِی بَدْءِ مَقْدَمِنَا فَأَدَارَ النَّاسُ أَمْرَ الإِمَامَهِ وَذَکَرُوا کَثْرَهَ اخْتِلافِ النَّاسِ فِیهَا فَدَخَلْتُ عَلَی سَیِّدِی وَمَوْلایَ الرِّضَافَأَعْلَمْتُهُ مَا خَاضَ النَّاسُ فِیهِ فَتَبَسَّمَ ثُمَّ قَالَ یَا عَبْدَ الْعَزِیزِ جَهِلَ الْقَوْمُ وَخُدِعُوا عَنْ أَدْیَانِهِمْ إِنَّ اللَّهَ تَبَارَکَ وَتَعَالَی لَمْ یَقْبِضْ نَبِیَّهُ صَلَّی اللهُ عَلَیْهِ وَآلِهِ حَتَّی أَکْمَلَ لَهُ الدِّینَ وَأَنْزَلَ عَلَیْهِ الْقُرْآنَ فِیهِ تَفْصِیلُ کُلِّ شَیْ ءٍ بَیَّنَ فِیهِ الْحَلالَ وَالْحَرَامَ وَالْحُدُودَ وَالأَحْکَامَ وَجَمِیعَ مَا یَحْتَاجُ إِلَیْهِ النَّاسُ کَمَلاً فَقَالَ عَزَّ وَجَلَّ (ما فَرَّطْنا فِی الْکِتابِ مِنْ شَیْ ءٍ).

During the Farewell Pilgrimage, which was made in the last days of the Prophet’s (a.s.) lifetime, God revealed to him, ‘...This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion...’(۱) It is the issue of Divine Leadership which completes the religion. The Prophet (S) did not die until he (a.s.) clarified the knowledge of their religion for them, showed them their way, put them on the straight path, established Ali (a.s.) as their Guide and Divine Leader, and stated whatever the people needed. Whoever thinks that God has not completed His Religion has, in fact, denied God’s Book. Whoever denies God’s Book is an atheist. Are the people aware of the degree and worth of Divine Leadership and its

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Qur’an, ۵:۳ -۱

rank amongst the nation so that their choosing a leader be acceptable? Divine Leadership is much more magnificent, nobler in status, higher in position and much more deep-rooted than to be understood by the intellect or views of the people so that they can elect a leader by themselves. Divine Leadership is what has been placed in the third rank by God after Prophethood and Friendship of God and granted to Abraham (a.s.). God has given him great nobility by that and made him well-known.

The Honorable the Exalted God said, '...I will make thee an Imam to the Nations...'(۱) Then Abraham (a.s.) got happy and said, '...And also (Imams) from my offspring!...'(۲) Then the Honorable the Exalted God said, 'But My Promise is not within the reach of evil-doers.'(۳) Thus this verse will forever close any possibility of Divine Leadership for any oppressor up until the Resurrection Day. Therefore, Divine Leadership has been limited to the chosen ones. Then the Honorable the Exalted God honored him by establishing Divine Leadership for the chosen pure ones from Abraham's (a.s.) progeny. The Honorable the Exalted God said, 'And We bestowed on him Isaac and, as an additional gift, (a grandson), Jacob, and We made righteous men of every one (of them). And We made them Divine Leaders, guiding (men) by Our Command, and We sent them inspiration to do good deeds, to establish regular prayers, and to practice regular charity; and they constantly served Us (and Us only).'(۴)

Thus Divine Leadership remained in

۱- Qur'an, ۲:۱۲۴

۲- Ibid.

۳- Ibid.

۴- Qur'an, ۲۱:۷۲-۷۳

his progeny from one generation to the next until the Prophet (S) inherited it. The Honorable the Exalted God said, ‘Without doubt, among men, the nearest of kin to Abraham, are those who follow him, as are also this Messenger and those who believe: And Allah is the Protector of those who have faith.’(١) Therefore, this

وَأَنْزَلَ فِى حَجَّهِ الْوَدَاعِ وَهِىَ آخِرُ عُمُرِهِ (الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِى وَرَضِيتُ لَكُمُ الإِسْلامَ دِيناً).

وَأَمْرُ الإِمَامَهِ مِنْ تَمَامِ الدِّينِ وَلَمْ يَمْضِ عَلَيْهِ السَّلامُ حَتَّى بَيَّنَ لامَّتِهِ مَعَالِمَ دِينِهِ وَأَوْضَحَ لَهُمْ سُبُلَهُ وَتَرَكَهُمْ عَلَى قَصْدِ الْحَقِّ وَأَقَامَ لَهُمْ عَلِيّاً عَلَيْهِ السَّلامُ عَلَماً وَإِمَاماً وَمَا تَرَكَ شَيْئاً تَحْتَاجُ إِلَيْهِ الأُمَّهُ إِلا بَيَّنَهُ فَمَنْ زَعَمَ أَنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُكْمِلْ دِينَهُ فَقَدْ رَدَّ كِتَابَ اللَّهِ عَزَّ وَجَلَّ وَمَنْ رَدَّ كِتَابَ اللَّهِ فَهُوَ كَافِرٌ هَلْ يَعْرِفُونَ قَدْرَ الإِمَامَهِ وَمَحَلَّهَا مِنَ الأُمَّهِ فَيَجُوزَ فِيهَا اخْتِيَارُهُمْ.

إِنَّ الإِمَامَهَ أَجَلُّ قَدْراً وَأَعْظَمُ شَأْناً وَأَعْلَى مَكَاناً وَأَمْنَعُ جَانِباً وَأَبْعَدُ غَوْراً مِنْ أَنْ يَبْلُغَهَا النَّاسُ بِعُقُولِهِمْ أَوْ يَنَالُوهَا بِ آرَائِهِمْ أَوْ يُقِيمُوا إِمَاماً بِاخْتِيَارِهِمْ إِنَّ الإِمَامَهَ خَصَّ اللَّهُ عَزَّ وَجَلَّ بِهَا إِبْرَاهِيمَ الْخَلِيلَ عَلَيْهِ السَّلامُ بَعْدَ النُّبُوَّهِ وَالْخُلَّهِ مَرْتَبَهً ثَالِثَهً وَفَضِيلَهً شَرَّفَهُ بِهَا وَأَشَادَ بِهَا ذِكْرَهُ فَقَالَ عَزَّ وَجَلَّ: (إِنِّى جاعِلُكَ لِلنَّاسِ إِماماً) فَقَالَ الْخَلِيلُ عَلَيْهِ السَّلامُ سُرُوراً بِهَا (وَمِنْ ذُرِّيَّتِى) قَالَ اللَّهُ عَزَّ وَجَلَّ (لا يَنالُ عَهْدِى الظَّالِمِينَ) فَأَبْطَلَتْ هَذِهِ الآيَهُ إِمَامَهَ كُلِّ ظَالِمٍ إِلَى يَوْمِ الْقِيَامَهِ وَصَارَتْ فِى الصَّفْوَهِ ثُمَّ أَكْرَمَهُ اللَّهُ بِأَنْ جَعَلَهَا فِى ذُرِّيَّتِهِ أَهْلِ الصَّفْوَهِ وَالطَّهَارَهِ فَقَالَ عَزَّ وَجَلَّ (وَوَهَبْنا لَهُ إِسْحاقَ وَيَعْقُوبَ نافِلَهً وَكُلًّا جَعَلْنا صالِحِينَ وَجَعَلْناهُمْ أَئِمَّهً يَهْدُونَ بِأَمْرِنا وَأَوْحَيْنا إِلَيْهِمْ فِعْلَ الْخَيْراتِ وَإِقامَ الصَّلاهِ وَإِيتاءَ

Qur’an, ٣:۶٨ -١

الزَّكاهِ وَكانُوا لَنا عابِدِينَ).

فَلَمْ تَزَلْ فِی ذُرِّیَّتِهِ یَرِثُهَا بَعْضٌ عَنْ بَعْضٍ قَرْناً فَقَرْناً حَتَّی وَرِثَهَا النَّبِیُ فَقَالَ اللَّهُ جَلَّ جَلالُهُ: (إِنَّ أَوْلَی النَّاسِ بِإِبْراهِیمَ لَلَّذِینَ اتَّبَعُوهُ وَهذَا النَّبِیُّ وَالَّذِینَ آمَنُوا وَاللَّهُ وَلِیُّ الْمُؤْمِنِینَ) فَکَانَتْ لَهُ

Divine Leadership was especially for the Prophet (S) and by God's orders he (a.s.) handed it down to Ali (a.s.). It then remained in the hands of those of his (Ali's) progeny who were chosen and who were granted knowledge and faith by God as the Honorable the Exalted God says, 'But those endued with knowledge and faith will say, 'Indeed ye did tarry, within Allah's Decree, to the Day of Resurrection, and this is the Day of Resurrection..."(۱) Therefore, Divine Leadership remains in the hands of the progeny of Ali (a.s.) until the Resurrection Day since there will be no Prophets after Muhammad (a.s.). Now how can these ignorant ones choose? Divine Leadership is the rank of the Prophets, and the Inheritance of the Trustees. Divine Leadership is the position of Vicegerency of the Honorable the Exalted God and vicegerency of the Prophet. It is the position of the Commander of the Faithful. It is the Inheritance of Al-Hassan (a.s.) and Al-Husayn (a.s.). Divine Leadership is the reign of religion, the order for the Muslims, the good of this world and the honor of the believers. Divine .Leadership is the firm foundation of Islam and its greatest product

The perfection of the prayers, paying of the alms-tax, fasting, pilgrimage to Mecca (Hajj), engaging in holy wars

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Qur'an, ۳۰:۵۶ -۱

is done by the Divine Leader. The booties gained without any bloodshed, and charities are blessed by the Divine Leader. The Divine Doctrinal Provisions and the Punishments are put into practice by the Divine Leader, and the borders are safeguarded by him.

The Divine Leader legalizes whatever God deems legal, forbids whatever God deems illegal, and executes the doctrinal provisions that God has decreed, protects the religion of God, and calls to the path of his Lord using wisdom, good advice, and strong proofs. The Divine Leader is like a brilliant sun in the world which is way out in the horizon out of the reach of the hands and the eyes. The Divine Leader is like a luminous full moon shining as a bright lamp and incident light, a guiding star in dark gloom, arid deserts and awesome oceans. The Divine Leader is like delicious water for the thirsty and like a guide to lead away from destruction. The Divine Leader is like the guiding fire on the desert highlands whose heat will warm the seekers of his warmth. He directs us out of dangers. Whoever abandons him will surely perish.

خاصَّهً فَقَلَّدَهَا صَلَّی اللهُ عَلَیْهِ وَآلِهِ عَلِیّاً عَلَیْهِ السَّلامُ بِأَمْرِ اللَّهِ عَزَّ وَجَلَّ عَلَی رَسْمِ مَا فَرَضَهَا اللَّهُ فَصَارَتْ فِی ذُرِّیَّتِهِ الْأَصْفِیَاءِ الَّذِینَ آتَاهُمُ اللَّهُ الْعِلْمَ وَالْإِیمَانَ بِقَوْلِهِ عَزَّ وَجَلَّ (وَقالَ الَّذِینَ أُوتُوا الْعِلْمَ وَالْإِیمانَ لَقَدْ لَبِثْتُمْ فِی کِتابِ اللَّهِ إِلی یَوْمِ الْبَعْثِ) فَهِیَ فِی وُلْدِ عَلِیٍ عَلَیْهِ السَّلامُ خَاصَّهً إِلَی یَوْمِ الْقِیَامَهِ إِذْ لا نَبِیَّ بَعْدَ مُحَمَّدٍ صَلَّی اللهُ

عَلَیْهِ وَآلِهِ فَمِنْ أَیْنَ یَخْتَارُ هَؤُلاءِ الْجُهَّالُ.

إِنَّ الإِمَامَهَ هِیَ مَنْزِلَهُ الأَنْبِیَاءِ وَإِرْثُ الأَوْصِیَاءِ إِنَّ الإِمَامَهَ خِلافَهُ اللَّهِ عَزَّ وَجَلَّ وَخِلافَهُ الرَّسُولِ وَمَقَامُ أَمِیرِ الْمُؤْمِنِینَ وَمِیرَاثُ الْحَسَنِ وَالْحُسَیْنِ عَلَیْهِمُ السَّلَامُ.

إِنَّ الإِمَامَهَ زِمَامُ الدِّینِ وَنِظَامُ الْمُسْلِمِینَ وَصَلاحُ الدُّنْیَا وَعِزُّ الْمُؤْمِنِینَ إِنَّ الإِمَامَهَ أُسُّ الإِسْلام النَّامِی وَفَرْعُهُ السَّامِی بِالإِمَامِ تَمَامُ الصَّلاهِ وَالزَّکَاهِ وَالصِّیَامِ وَالْحَجِّ وَالْجِهَادِ وَتَوْفِیرُ الْفَیْ ءِ وَالصَّدَقَاتِ وَإِمْضَاءُ الْحُدُودِ وَالأَحْکَامِ وَمَنْعُ الثُّغُورِ وَالأَطْرَافِ.

وَالإِمَامُ یُحَلِّلُ حَلالَ اللَّهِ وَیُحَرِّمُ حَرَامَ اللَّهِ وَیُقِیمُ حُدُودَ اللَّهِ وَیَذُبُّ عَنْ دِینِ اللَّهِ وَیَدْعُو إِلَی سَبِیلِ رَبِّهِ بِالْحِکْمَهِ وَالْمَوْعِظَهِ الْحَسَنَهِ وَالْحُجَّهِ الْبَالِغَهِ الإِمَامُ کَالشَّمْسِ الطَّالِعَهِ لِلْعَالَمِ وَهِیَ فِی الأُفُقِ بِحَیْثُ لا تَنَالُهُ الأَیْدِی وَالأَبْصَارُ الإِمَامُ الْبَدْرُ الْمُنِیرُ وَالسِّرَاجُ الزَّاهِرُ وَالنُّورُ السَّاطِعُ وَالنَّجْمُ الْهَادِی فِی غَیَاهِبِ الدُّجَی وَالْبَلَدِ الْقِفَارِ وَلُجَجِ الْبِحَارِ الإِمَامُ الْمَاءُ الْعَذْبُ عَلَی الظَّمَإِ وَالدَّالُّ عَلَی الْهُدَی وَالْمُنْجِی مِنَ الرَّدَی الإِمَامُ النَّارُ عَلَی الْیَفَاعِ الْحَارُّ لِمَنِ اصْطَلَی بِهِ وَالدَّلِیلُ فِی الْمَهَالِکِ مَنْ فَارَقَهُ فَهَالِکٌ.

The Divine Leader is like the raining clouds and the torrential downpour. He is like the shining sun and the vast land. He is like a gushing spring, a garden and a creek. The Divine Leader is like a trustworthy companion, a kind father and a real brother. He is .like the shelter for the servants

The Divine Leader is the Trustee of God on His land. He is His Proof for His servants and His Vicegerent in His towns. He is the Caller to God, and the protector of the .sanctities of the Honorable the Exalted God

The Divine Leader is purified from sins and free from defects, is given exclusive ,knowledge, is characterized with forbearance

is the order of the religion, is the Stronghold of the believers, is the cause of anger of the hypocrites, and the perdition of the unbelievers.

The Divine Leader is the unsurpassed one in his own time. No one can catch up with him and no scholar can equal him. There is no substitute for him and there is no like or match for him. Perfect virtue is dedicated to him without him seeking it or acquiring it. Rather, it is dedicated to him by the Favorer the Endower God.

How is it then possible for anybody to attain the true recognition of the Divine Leader? How impossible this is! Minds are too astray, intellects are too lost, wits are too perplexed, speakers are too mute, poets are too unversed, authors are too impotent, eloquent ones are too wordless, and scholars are too weak to describe a single feature or a single virtue of the features and virtues of the Divine Leader. Consequently, they all confess their shortcomings and inadequacies to do so. How is it then possible to describe him as a whole or portray his manners? How it is possible to find anyone who can act out his role or represent him? How is this possible while the Divine Leader is as far away as the stars are from the reach of the debaters and the describers? Then where does the choice of the people stand and where does this rank stand? Where are the intellects and how can this

rank be understood? Where can anyone find such a person? Do they think they can find Divine Leadership in anyone outside of the Household of the Prophet (S)?

By God, they are deceived by themselves and their false claims have led them into indulging in false hopes. They are surely climbing a rugged ascent and a slippery mount that will surely cause them to stumble to the rock bottom with wandering, insufficient, and impoverished intellects and deviating opinions, because they have intended to choose a Divine

الإِمَامُ السَّحَابُ الْمَاطِرُ وَالْغَيْثُ الْهَاطِلُ وَالشَّمْسُ الْمُضِيئَهُ وَالسَّمَاءُ الظَّلِيلَهُ وَالأَرْضُ الْبَسِيطَهُ وَالْعَيْنُ الْغَزِيرَهُ وَالْغَدِيرُ وَالرَّوْضَهُ.

الإِمَامُ الأَمِينُ الرَّفِيقُ وَالأَخُ الشَّقِيقُ [الشَّفِيقُ] وَمَفْزَعُ الْعِبَادِ فِی الدَّاهِيَهِ.

الإِمَامُ أَمِينُ اللَّهِ فِی أَرْضِهِ وَحُجَّتُهُ عَلَى عِبَادِهِ وَخَلِيفَتُهُ فِی بِلادِهِ الدَّاعِی إِلَى اللَّهِ وَالذَّابُّ عَنْ حُرَمِ اللَّهِ.

الإِمَامُ الْمُطَهَّرُ مِنَ الذُّنُوبِ الْمُبَرَّأُ مِنَ الْعُيُوبِ مَخْصُوصٌ بِالْعِلْمِ مَوْسُومٌ بِالْحِلْمِ نِظَامُ الدِّينِ وَعِزُّ الْمُسْلِمِينَ وَغَيْظُ الْمُنَافِقِينَ وَبَوَارُ الْكَافِرِينَ.

الإِمَامُ وَاحِدُ دَهْرِهِ لا يُدَانِيهِ أَحَدٌ وَلا يُعَادِلُهُ عَالِمٌ وَلا يُوجَدُ مِنْهُ بَدَلٌ وَلا لَهُ مِثْلٌ وَلا نَظِيرٌ مَخْصُوصٌ بِالْفَضْلِ كُلِّهِ مِنْ غَيْرِ طَلَبٍ مِنْهُ لَهُ وَلا اكْتِسَابٍ بَلِ اخْتِصَاصٌ مِنَ الْمُفْضِلِ الْوَهَّابِ فَمَنْ ذَا الَّذِی يَبْلُغُ مَعْرِفَهَ الإِمَامِ وَيُمْكِنُهُ اخْتِيَارُهُ هَيْهَاتَ هَيْهَاتَ ضَلَّتِ الْعُقُولُ وَتَاهَتِ الْحُلُومُ وَحَارَتِ الأَلْبَابُ وَخَسَرَتِ الْعُيُونُ وَتَصَاغَرَتِ الْعُظَمَاءُ وَتَحَيَّرَتِ الْحُكَمَاءُ وَتَقَاصَرَتِ الْحُلَمَاءُ وَحَصِرَتِ الْخُطَبَاءُ وَجَهِلَتِ الأَلِبَّاءُ وَكَلَّتِ الشُّعَرَاءُ وَعَجَزَتِ الأُدَبَاءُ وَعَيِيَتِ الْبُلَغَاءُ عَنْ وَصْفِ شَأْنٍ مِنْ شَأْنِهِ أَوْ فَضِيلَهٍ مِنْ فَضَائِلِهِ فَأَقَرَّتْ بِالْعَجْزِ وَالتَّقْصِيرِ وَكَيْفَ يُوصَفُ أَوْ يُنْعَتُ بِكُنْهِهِ أَوْ يُفْهَمُ شَیْ ءٌ مِنْ أَمْرِهِ أَوْ يُوجَدُ مَنْ يَقُومُ مَقَامَهُ وَيُغْنِی غَنَاءَهُ لا كَيْفَ وَأَنَّى وَهُوَ بِحَيْثُ النَّجْمِ مِنْ أَيْدِی الْمُتَنَاوِلِينَ وَوَصْفِ الْوَاصِفِينَ.

فَأَيْنَ الاخْتِيَارُ مِنْ

هَذَا وَأَيْنَ الْعُقُولُ عَنْ هَذَا أَوْ أَيْنَ يُوجَدُ مِثْلُ هَذَا ظَنُّوا أَنَّ ذَلِکَ یُوجَدُ فِی غَیْرِ آلِ الرَّسُولِ صَلَّی اللَّهُ عَلَیْهِمْ کَذَبَتْهُمْ وَاللَّهِ أَنْفُسُهُمْ وَمَنَّتْهُمُ الْبَاطِلَ فَارْتَقَوْا مُرْتَقًى صَعْباً دَحْضاً تَزِلُّ عَنْهُ إِلَی الْحَضِیضِ أَقْدَامُهُمْ رَامُوا إِقَامَةَ الْإِمَامِ بِعُقُولٍ حَائِرَةٍ بَائِرَةٍ

Leader on their own. They will only get farther away from where they intend to go. ‘The Curse of God be on them! How are they deluded (away from the Truth)!’ (۱) They have decided to go along a difficult road. They have said false things. They ‘...have verily strayed far, far away from the Path...’ (۲) and do not know what to do since they have knowingly abandoned the Divine Leader. Satan adorned their deeds in their own sight and hindered them from following the right path while they were able to see. They have abandoned the choice of God and His Prophet (S) and have considered their own choice. The Quran calls them and says, ‘Thy Lord does create and choose as He pleases: no choice have they (in the matter): Glory be to Allah. and far is He above (the partners they ascribe (to Him)!’ (۳)

And the Honorable the Exalted God says, ‘It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if anyone disobeys Allah and His Messenger, he is indeed (on a clearly wrong Path.’ (۴)

The Honorable the Exalted God also says, ‘What is the matter with you? How judge ye?

p: ۵۳۱

۱- Qur’an, ۶۳:۴
۲- Qur’an, ۴:۱۶۷
۳- Qur’an, ۲۸:۶۸
۴- Qur’an, ۳۳:۳۶

Or have ye a book through which ye learn that ye shall have, through it whatever ye choose? Or have ye Covenants with Us to oath, reaching to the Day of Judgment, (providing) that ye shall have whatever ye shall demand? Ask thou of them, which of them will stand surety for that!'(1)

The Honorable the Exalted God also says, 'Do they not then earnestly seek to understand the Qur'an, or are their hearts locked up by them?'(2) Or has God placed a seal on their hearts and they no longer understand. Or they say, '...We hear, but listen not.'(3) 'For the worst of beasts in the sight of Allah are the deaf and the dumb - those who understand not. If Allah had found in them any good. He would indeed have made them listen: (As it is), if He had made them listen, they would but have turned back and declined (Faith).'(4)

Then how could they nominate a Divine Leader while the true Divine Leader is one so versed in knowledge that ignorance never approaches him and is a custodian that never betrays? He is the mine of holiness, purity, worship, knowledge and servitude. In fact, the Prophet (S) himself has especially called upon him to become the Divine Leader.

نَاقِصَهٍ وَآرَاءٍ مُضِلَّهٍ فَلَمْ يَزْدَادُوا مِنْهُ إِلا بُعْداً: (قاتَلَهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ).

لَقَدْ رَامُوا صَعْباً وَقَالُوا إِفْكاً وَضَلُّوا ضَلالاً بَعِيداً وَوَقَعُوا فِى الْحَيْرَهِ إِذْ تَرَكُوا الإِمَامَ عَنْ بَصِيرَهٍ (وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ).

رَغِبُوا عَنِ اخْتِيَارِ اللَّهِ وَاخْتِيَارِ رَسُولِهِ

p: ۵۳۲

۱- Qur'an, ۶۸:۳۶-۴۰

۲- Qur'an, ۴۷:۲۴

۳- Quran, ۸:۱۲

۴- Qur'an, ۸:۲۲-۲۳

إِلَى اخْتِيارِهِمْ وَالْقُرْآنُ يُنَادِيهِمْ: (وَرَبُّكَ يَخْلُقُ ما يَشاءُ وَيَخْتارُ ما كانَ لَهُمُ الْخِيَرَةُ سُبْحانَ اللَّهِ وَتَعالى عَمَّا يُشْرِكُونَ)

وَقَالَ عَزَّ وَجَلَّ (وَما كانَ لِمُؤْمِنٍ وَلا مُؤْمِنَةٍ إِذا قَضَى اللَّهُ وَرَسُولُهُ أَمْراً أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ)

وَقَالَ عَزَّ وَجَلَّ (ما لَكُمْ كَيْفَ تَحْكُمُونَ أَمْ لَكُمْ كِتابٌ فِيهِ تَدْرُسُونَ إِنَّ لَكُمْ فِيهِ لَما تَخَيَّرُونَ أَمْ لَكُمْ أَيْمانٌ عَلَيْنا بالِغَةٌ إِلى يَوْمِ الْقِيامَةِ إِنَّ لَكُمْ لَما تَحْكُمُونَ سَلْهُمْ أَيُّهُمْ بِذلِكَ زَعِيمٌ أَمْ لَهُمْ شُرَكاءُ فَلْيَأْتُوا بِشُرَكائِهِمْ إِنْ كانُوا صادِقِينَ)

وَقَالَ عَزَّ وَجَلَّ (أَفَلا يَتَدَبَّرُونَ الْقُرْآنَ أَمْ عَلى قُلُوبٍ أَقْفالُها). (أَمْ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ فَهُمْ لا يَفْقَهُونَ)

أَمْ (قَالُوا سَمِعْنَا وَهُمْ لا يَسْمَعُونَ إِنَّ شَرَّ الدَّوَابِّ عِنْدَ اللَّهِ الصُّمُّ الْبُكْمُ الَّذِينَ لا يَعْقِلُونَ وَلَوْ عَلِمَ اللَّهُ فِيهِمْ خَيْراً لَأَسْمَعَهُمْ وَلَوْ أَسْمَعَهُمْ لَتَوَلَّوْا وَهُمْ مُعْرِضُونَ)

وَ(قالُوا سَمِعْنا وَعَصَيْنا)

بَلْ هُوَ(فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ).

فَكَيْفَ لَهُمْ بِاخْتِيَارِ الْإِمَامِ وَالْإِمَامُ عَالِمٌ لا يَجْهَلُ داعى [دَاعٍ] لا يَنْكُلُ مَعْدِنُ الْقُدْسِ وَالطَّهَارَهِ وَالنُّسُكِ وَالزَّهَادَهِ وَالْعِلْمِ وَالْعِبَادَهِ مَخْصُوصٌ بِدَعْوَهِ الرَّسُولِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ.

The Divine Leader is from the progeny of the pure al-Batool (Fatima) (a.s.). There are no flaws in this lineage. There are no honorable ones to equal him (i.e. the Divine Leader). He is from the Quraysh tribe. His clan is the Hashemites and his root is the Messenger of God (a.s.). God is pleased with the Divine Leader. He is the master of the celebrities, and he is of the progeny of Abd Minaf.(۱) The Divine Leader's knowledge is ever-increasing. His forbearance is perfect. He is cognizant of politics and is worthy of Divine Leadership.

۱- The father of Hashem from whom the Hashemites are. The grandfather of Abdul Muttalib. The Prophet Muhammad's (a.s.) roots go all the way to the Prophet Abraham (a.s.) as follows: Muhammad (a.s.), son of Abdullah, son of Abdul Muttalib, son of Abd Minaf, son of Qusay, son of Kalab, son of Murra, son of Ka'b, son of Lo'ay, son of Ghalib, son of Fahr, son of Malik, son of al-Nadhr, son of Kinana, son of Khozayma, son of Modraka, son of Elyas, son of Mazr, son of Nazar, son of Ma'ad, son of Adnan,

son of Adad, son of Maqoom, son of Nahoor, son of Tarokh, son of Ya'arib, son of Yashjeb, son of Nabit, son of Isma'il, son of Abraham (a.s.). Derived from Nahayat ul-Arb Fi Ma'refat Ansab al-Arab by Abil Ab'bas Ahmad ibn Ali ibn Ahmad ibn Abdullah al-Qul-Qashandi- Darul Kotob al-Elmieh, Beirut, Lebanon.

Obedience to him is obligatory. He is the executor of God’s commandments and an adviser for God’s servants. He is the protector of God’s religion. God will grant success to the Prophets (a.s.) and the Divine Leaders (a.s.). God will exclusively grant them a part of His stored knowledge and wisdom so that they become the most knowledgeable of people. The Sublime God says, ‘...is then He Who gives guidance to truth more worthy to be followed, or he who finds not guidance (himself) unless he is guided? What then is the matter with you? How judge ye?’(۱) Also the Honorable the Exalted God said, ‘He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing...’(۲)

Relating the story of Saul(۳), the Honorable the Exalted God says, ‘God hath Chosen him above you, and hath gifted him abundantly with knowledge and bodily prowess: God Granteth His authority to whom He pleaseth. God careth for all, and He knoweth all things.’(۴)

About the Prophet David (a.s.), the Honorable the Exalted God says, ‘... and David slew Goliath; and God gave him power and wisdom and taught him whatever (else) He willed...’(۵)

Addressing the Prophet Muhammad (S), the Honorable the Exalted God says, ‘...And great is the Grace of God unto thee.’(۶)

About the Divine Leaders from the Prophet’s family, progeny, and offspring, the Honorable the Exalted God says, ‘Or do they envy mankind for what God hath given them of his bounty? But We had already given

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۱- Qur’an, ۱۰:۳۵

۲- Qur’an, ۲:۲۶۹

۳- Talut is the Arabic name for Saul, who was tall and handsome, but belonged to the tribe of Benjamin, the smallest tribe in Israel. His worldly belongings were little, and it was when he went out to search for some asses which had been lost from his father's house that he met Samuel, and was appointed king by him. The people's fickleness

appeared immediately after he was appointed king. They raised all sorts of petty objections to him. The chief consideration in their minds was selfishness: each one wanted to be leader and king himself, instead of desiring sincerely the good of the people as a whole, as a leader should do.

Qur’an, ۲:۲۴۷ -۴

Qur’an, ۲:۲۵۱ -۵

Qur’an, ۴:۱۱۳ -۶

the people of Abraham the Book and Wisdom, and conferred upon them a great kingdom. Some of them believed, and some of them averted their faces from him: And enough is Hell for a burning fire.'(1)

When God selects someone for managing the affairs of His servants, He grants him the will to do so, fills his heart with gushing springs of

وَهُوَ نَسْلُ الْمُطَهَّرَهِ الْبَتُولِ، لا مَغْمَزَ فِيهِ فِى نَسَبٍ وَلا يُدَانِيهِ ذُو حَسَبٍ فِى الْبَيْتِ مِنْ قُرَيْشٍ وَالذِّرْوَهِ مِنْ هَاشِمٍ وَالْعِتْرَهِ مِنْ آلِ الرَّسُولِ وَالرِّضَا مِنَ اللَّهِ شَرَفُ الأَشْرَافِ وَالْفَرْعُ مِنْ عَبْدِ مَنَافٍ نَامِى الْعِلْمِ كَامِلُ الْحِلْمِ مُضْطَلِعٌ بِالإِمَامَهِ عَالِمٌ بِالسِّيَاسَهِ مَفْرُوضُ الطَّاعَهِ قَائِمٌ بِأَمْرِ اللَّهِ نَاصِحٌ لِعِبَادِ اللَّهِ حَافِظٌ لِدِينِ اللَّهِ إِنَّ الأَنْبِيَاءَ وَالأَئِمَّهَ يُوَفِّقُهُمُ اللَّهُ وَيُؤْتِيهِمْ مِنْ مَخْزُونِ عِلْمِهِ وَحُكْمِهِ مَا لا يُؤْتِيهِ غَيْرَهُمْ فَيَكُونُ عِلْمُهُمْ فَوْقَ كُلِّ عِلْمِ أَهْلِ زَمَانِهِمْ فِى قَوْلِهِ تَبَارَكَ وَتَعَالَى (أَفَمَنْ يَهْدِى إِلَى الْحَقِّ أَحَقُّ أَنْ يُتَّبَعَ أَمَّنْ لا يَهِدِّى إِلا أَنْ يُهْدى فَما لَكُمْ كَيْفَ تَحْكُمُونَ).

وَقَوْلِهِ عَزَّ وَجَلَّ (وَمَنْ يُؤْتَ الْحِكْمَهَ فَقَدْ أُوتِىَ خَيْراً كَثِيراً).

وَقَوْلِهِ عَزَّ وَجَلَّ فِى طَالُوتَ (إِنَّ اللَّهَ اصْطَفاهُ عَلَيْكُمْ وَزادَهُ بَسْطَهً فِى الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِى مُلْكَهُ مَنْ يَشاءُ وَاللَّهُ واسِعٌ عَلِيمٌ).

وَقَالَ عَزَّ وَجَلَّ لِنَبِيِّهِ صَلَّى الله عَلَيْهِ وَآلِهِ: (وَكانَ فَضْلُ اللَّهِ عَلَيْكَ عَظِيماً).

وَقَالَ عَزَّ وَجَلَّ فِى الأَئِمَّهِ مِنْ أَهْلِ بَيْتِهِ وَعِتْرَتِهِ وَذُرِّيَّتِهِ (أَمْ يَحْسُدُونَ النَّاسَ عَلى ما آتاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنا آلَ إِبْراهِيمَ الْكِتابَ وَالْحِكْمَهَ وَآتَيْناهُمْ مُلْكاً عَظِيماً فَمِنْهُمْ مَنْ آمَنَ بِهِ وَمِنْهُمْ مَنْ صَدَّ عَنْهُ وَكَفى بِجَهَنَّمَ سَعِيراً).

وَإِنَّ الْعَبْدَ إِذَا اخْتَارَهُ اللَّهُ عَزَّ وَجَلَّ لأُمُورِ عِبَادِهِ شَرَحَ صَدْرَهُ لِذَلِكَ وَأَوْدَعَ قَلْبَهُ يَنَابِيعَ

wisdom, and bestows

1- Qur'an, ۴:۵۴-۵۵

upon him full knowledge so that he will have the ability to answer any questions and say nothing but the truth. The Divine Leader is Immaculate and Approved of. God will grant him success. He will be immune from erring, slipping and destruction. God will make him especially this way to serve as His Proof for His servants (people), and His Witness over His creatures. 'Such is the Bounty of God, which He bestows on whom He will: and God is the Lord of the highest bounty.'(۱) Do they then have such powers or access to such powers to be able to chose the Divine Leader? Or does the one chosen by them have such characteristics to be preferred to others? I swear by God's House that they have transgressed beyond what is right and have pushed aside God's Book as if they know nothing. There is healing and guidance in God's Book and they have put it aside and have followed their own selfish desires. That is why God admonishes them, hates them and destroys them. The Honorable the Exalted God says, '...and who is more astray than one who follow his own lusts, devoid of guidance (from God? For God guides not people given to wrong-doing.'(۲)

The Honorable the Exalted God also said, '...and (Allah) will render their deeds astray (from their mark).'(۳) The Honorable the Exalted God also said, '(a.s.uch) as dispute about the Signs of Allah, without any authority that hath reached them, grievous and odious (is

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۱- Qur'an, ۶۲:۴

۲- Qur'an, ۲۸:۵۰

۳- Qur'an, ۴۷:۸

such conduct) in the sight of Allah and of the Believers. Thus doth Allah, seal up every (heart - of arrogant and obstinate Transgressors.'"(١)

٢-٢٠ The same tradition has been narrated by Muhammad ibn Isam al-Kolayni, Ali ibn Ahmad ibn Muhammad ibn Imran al-Daqqaq, Ali ibn Abdullah al-Warraq, Al-Hassan ibn Ahmad al-Mu'addib, and Al-Husayn ibn Ibrahim ibn Ahmad ibn Hisham al-Mu'addib - may God be pleased with them - who narrated it on the authority of Muhammad ibn Yaqoob al-Kolayni, on the authority of Abu Muhammad Al-Qasim ibn al-Ula, on the authority of Al-Qasim ibn Muslim, on the authority of his brother Abdul .(.Aziz ibn Muslim, on the authority of Al-Ridha' (a.s

الْحِكْمِهِ وَأَلْهَمَهُ الْعِلْمَ إِلْهَاماً فَلَمْ يَعْىَ بَعْدَهُ بِجَوَابٍ وَلا يُحَيَّرُ فِيهِ عَنِ الصَّوَابِ وَهُوَمَعْصُومٌ مُؤَيَّدٌ مُوَفَّقٌ مُسَدَّدٌ قَدْ أَمِنَ الْخَطَايَا وَالزَّلَلَ وَالْعِثَارَ يَخُصُّهُ اللَّهُ عَزَّ وَجَلَّ بِـذَلِكَ لِيَكُونَ حُجَّتَهُ عَلَى عِبَادِهِ وَشَاهِـدَهُ عَلَى خَلْقِهِ وَذلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشاءُ وَاللَّهُ ذُو الْفَضْـلِ الْعَظِيمِ فَهَلْ يَقْـدِرُونَ عَلَى مِثْلِ هَذَا فَيَخْتَارُوهُ أَوْ يَكُونُ مُخْتَارُهُمْ بِهَذِهِ الصِّفَهِ فَيُقَدِّمُوهُ تَعَدَّوْا وَبَيْتِ اللَّهِ الْحَقَّ وَنَبَذُوا كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَـأَنَّهُمْ لاـ يَعْلَمُونَ وَفِى كِتَابِ اللَّهِ الْهُـدَى وَالشِّفَاءُ فَنَبَـذُوهُ وَاتَّبَعُوا أَهْوَاءَهُمْ فَـذَمَّهُمُ اللَّهُ وَمَقَتَهُمْ وَأَتْعَسَـهُمْ فَقَالَ عَزَّ وَجَلَّ (وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَواهُ بِغَيْرِ هُدىً مِنَ اللَّهِ إِنَّ اللَّهَ لا يَهْدِى الْقَوْمَ الظَّالِمِينَ).

وَقَالَ عَزَّ وَجَلَّ (فَتَعْساً لَهُمْ وَأَضَلَّ أَعْمالَهُمْ).

وَقَالَ عَزَّ وَجَلَّ (كَبُرَ مَقْتاً عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا كَذلِكَ يَطْبَعُ اللَّهُ عَلى كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ).

وَحَدَّثَنى بِهذَا الْحَدِيث مُحَمَّدِ بْنِ مُحَمَّدِ بْنِ عصام الكُلَيْنِىُّ وَعَلِىِّ بْنِ حمد بْنِ عِمْران الدقاق وَعَلِىِّ بْنِ عَبْدِ اللَّه الوَرَّاقُ وَالحَسَن

١- Qur'an, ٤٠:٣٥

بْنِ أَحْمَدَ الْمُؤَدِّبُ وَالْحُسَيْنِ بْنِ إِبْرَاهِيمَ بْنِ هِشَامٍ الْمُؤَدِّبُ رَضِيَ اللَّهُ عَنْهُمْ قَالُوا حَدَّثَنَا مُحَمَّدِ بْنِ يَعْقُوبِ الْكُلَيْنِيُّ قَالَ: حَدَّثَنَا مُحَمَّد الْقَاسِمِ بْنِ الْعَلا قَالَ: حَدَّثَنَا الْقَاسِمِ بْنِ مُسْلِمٍ، عَنْ أَخِيهِ عَبْد الْعَزِيز بْنِ مُسْلِمٍ عَنِ الرِّضَا عَلَيْهِ السَّلَامُ.

(.Chapter ۲۱: Al-Ridha"s Words on the Marriage of the Blessed Lady Fatima (a.s

۲۱-۱ Abul Hassan Muhammad ibn Ali ibn al-Shah in Marvrood narrated that Abul Abbas Ahmad ibn Al-Mudhaffar ibn Al-Husayn quoted on the authority of Abu Abdullah Muhammad ibn Zakariya al-Basri, on the authority of Muhammad ibn Sabiq, on the authority of Ali ibn Musa ibn Ja'far (al-Ridha') (a.s.) on the authority of his father (Imam Kazim) (a.s.), on the authority of his grandfather (a.s.), on the authority of Ali ibn Abi Talib (a.s.), "When I decided to get married, I did not dare to tell God's Prophet (S). This issue was on my mind for many days and nights until one day I went to see God's Prophet (S) and he (a.s.) said, "O Ali!" I said, "Prophet of God! Yes." He (a.s.) said, "Are you interested in getting married?" I said, "God's Prophet (S) knows best." I thought that God's Prophet (S) would marry off one of the women from the Quraysh tribe to me. I was worried that I might lose the chance to marry (the Blessed Lady) Fatima. I did not understand what happened and God's Prophet (S) called me in. I went to see him in the house of Umm Salama. When he (a.s.) saw me his face got bright and he smiled such that his

white teeth were shining. He (a.s.) told me, “O Ali! Here are the glad tidings. The Blessed the Sublime God took care of the issue of your marriage which was on my mind.” I asked, “O Prophet of God! What is the result?” He (a.s.) said, “Gabriel descended to me and gave me some heavenly hyacinth and clove gillyflower. I took them and smelled them and said, O Gabriel! What is the occasion for bringing me this hyacinth and gillyflower? He (a.s.) said, “The Blessed the Sublime God has ordered all the angels and others residing in Paradise to decorate all the trees, rivers, fruits and palaces in Heaven. He has ordered the winds to blow there with the scent of various perfumes. He has ordered the houri-eyed ones to recite the Chapters of Ta-Ha (No. ۲۰) the three chapters beginning with Ta-Sin (al-Shu’ara, al-Naml, and al-Qasas -No. ۲۶,۲۷,۲۸-) and the chapter of Ya-Sin (No. ۳۶) and the chapter of Ha Mim Ayn Sin Qaf (al-Shura, No.۴۲). The Honorable the Exalted God has ordered the callers to call out, ‘Verily, today is the banquet of Ali ibn Abi-Talib. Bear witness that I marry off (the Blessed Lady) Fatima, the daughter of Mu¦ammad, to Ali ibn Abi Talib. I am pleased ”’.with this. These two are one from the other

۲۱

بابُ ما جاءَ عَنِ الرِّضا فِی تَزوِیجِ فاطِمَه عَلَیْهَا السَّلاَمُ

۱ - حَدَّثَنا أَبُو الحَسَن مُحَمَّدِ بْنِ عَلِیِّ بْنِ لِشاه بِمَرْوَرُودَ قالَ: حَدَّثَنا أَبُوالْعَبّاس أَحْمَدِ بْنِ المُظَفَّرُ بْنِ الحُسَیْن قالَ: حَدَّثَنا أَبُوعَبْدِ اللَّه

p: ۵۳۹

مُحَمَّدِ بْنِ زَكَرِيَّا الْبَصْرِيِّ قالَ: حَدَّثَنِی مُحَمَّدِ بْنِ سابِق قالَ: حَدَّثَنا عَلِیِّ بْنِ مُوسَی بْنِ جَعْفَر عَلَیْهِ السَّلامُ قالَ: حَدَّثَنِی أَبِی، عَن أَبِیهِ جَعْفَرِ بْنِ مُحَمَّد عَلَیْهِ السَّلامُ عَنْ أَبِیهِ، عَن جَدِّهِ عَلَیْهِ السَّلامُ قالَ: قالَ عَلِیِّ بْنِ أَبِی طالب عَلَیْهِ السَّلامُ: لَقَدْ هَمَمْتُ بِتَزْوِیجِ فاطِمَهَ ابْنَهِ مُحَمَّدٍ صَلَّی اللهُ عَلَیْهِ وَآلِهِ وَلَمْ أَتَجَرَّأْ أَنْ أَذْکُرَ ذَلِکَ لِلنَّبِیِّ وَإِنَّ ذَلِکَ لَیَخْتَلِجُ فِی صَدْرِی لَیْلِی وَنَهَارِی حَتَّی دَخَلْتُ عَلَی رَسُولِ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ فَقَالَ: یَا عَلِیُّ. قُلْتُ: لَبَّیْکَ یَا رَسُولَ اللَّهِ. قَالَ: هَلْ لَکَ فِی التَّزْوِیجِ؟ قُلْتُ: رَسُولُ اللَّهِ أَعْلَمُ. وَإِذَا هُوَ یُرِیدُ أَنْ یُزَوِّجَنِی بَعْضَ نِسَاءِ قُرَیْشٍ، وَإِنِّی لَخائِفٌ عَلَی فَوْتِ فاطِمَهَ، فَمَا شَعَرْتُ بِشَیْءٍ إِذْ أَتَانِی رَسُولُ رَسُولِ اللَّهِ صَلّی اللهُ عَلَیْهِ وَآلِهِ فَقَالَ لِی: أَجِبِ النَّبِیَ صَلَّی اللهُ عَلَیْهِ وَآلِهِ وَأَسْرِعْ، فَمَا رَأَیْنَا رَسُولَ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ أَشَدَّ فَرَحاً مِنْهُ الْیَوْمَ. قَالَ: فَأَتَیْتُهُ مُسْرِعاً، فَإِذَا هُوَ فِی حُجْرَهِ أُمِّ سَلَمَهَ. فَلَمَّا نَظَرَ إِلَیَّ تَهَلَّلَ وَجْهُهُ فَرَحاً وَتَبَسَّمَ حَتَّی نَظَرْتُ إِلَی بَیَاضِ أَسْنَانِهِ یَبْرُقُ. فَقَالَ: أَبْشِرْ یَا عَلِیُّ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ کَفَانِی مَا قَدْ کَانَ أَهَمَّنِی مِنْ أَمْرِ تَزْوِیجِکَ. فَقُلْتُ: وَکَیْفَ ذَلِکَ یَا رَسُولَ اللَّهِ؟ قَالَ: أَتَانِی جَبْرَئِیلُ وَمَعَهُ مِنْ سُنْبُلِ الْجَنَّهِ وَقَرَنْفُلِهَا فَنَاوَلَنِیهِمَا فَأَخَذْتُهُمَا وَشَمِمْتُهُمَا فَقُلْتُ: مَا سَبَبُ هَذَا السُّنْبُلِ وَالْقَرَنْفُلِ؟ فَقَالَ: إِنَّ اللَّهَ تَبَارَکَ وَتَعَالَی أَمَرَ سُکَّانَ الْجِنَانِ مِنَ الْمَلائِکَهِ وَمَنْ فِیهَا أَنْ یُزَیِّنُوا الْجِنَانَ کُلَّهَا بِمَغَارِسِهَا وَأَشْجَارِهَا وَثِمَارِهَا وَقُصُورِهَا، وَأَمَرَ رِیحَهَا فَهَبَّتْ بِأَنْوَاعِ الْعِطْرِ وَالطِّیبِ، وَأَمَرَ حُورَ عِینِهَا بِالْقِرَاءَهِ فِیهَا بَسُورَهِ طه وَطَوَاسِینَ وَیس وَحمعسق. ثُمَّ نَادَی مُنَادٍ مِنْ تَحْتِ الْعَرْشِ أَلا إِنَّ الْیَوْمَ یَوْمُ وَلِیمَهِ عَلِیِّ بْنِ أَبِی طَالِبٍ

عَلَيْهِ السَّلامُ. أَلا إِنِّی أَشْهِدُکُمْ أَنِّی قَدْ زَوَّجْتُ فَاطِمَهَ بِنْتَ مُحَمَّدٍ مِنْ عَلِیِّ بْنِ أَبِی طَالِبٍ رِضًی مِنِّی بَعْضُهُمَا لِبَعْضٍ.

Then, Almighty God sent a white cloud to pour down some of its pearls, aquamarine, and corundum. The angels then dispersed hyacinth and gillyflower of Paradise. Then, the Blessed the Sublime God ordered one of the angels of Paradise called Rahil -who has no other equal in eloquence among the angels- to read the marriage contract. Then Rahil recited such a marriage contract which no one from the heavens and the Earth had recited before. Then God ordered one of the angels to call out, 'O My angels and the residents of My Paradise! Express congratulations to the beloved friend of Muhammad Ali ibn Abi Talib and the daughter of Muhammad - (the Blessed Lady) Fatima. I have established Blessings for them.'" Rahil said, "O Lord! Are not Your Blessings for them more than what we saw for them in Paradise and considering their rank?" The Honorable the Exalted God said, "O Rahil! Amongst My Blessings for them is My own Love with which I unite them, and establish them as My Proofs for My creatures. I swear by My Honor and Majesty that I will create from them descendants whom I will make My Treasures on My Earth, and as Mines of My Wisdom. By them I will provide My Proofs after My Prophets and Messengers."

"O Ali! Then give me glad tidings! I will marry off my daughter (the Blessed

Lady) Fatima to you as the Merciful God did. For her I am pleased with what God is pleased with. Now take the hands of your spouse as you deserve her more than I do. Gabriel informed me that Paradise and its residents are eager to see you two. Had not the Blessed the Sublime God planned to create Proofs for His creatures from your generation, He would have fulfilled the request of the residents of Paradise regarding you. How good a brother, a groom and a companion you are. God's Pleasure suffices for you. It is better than anyone else's pleasure." Then Ali (a.s.) said, "O my Lord! Enable me to be grateful for Thy favours, which thou hast bestowed on me..."(1) Then God's Prophet (S) said, "Amin!"

The same tradition was narrated by Ali ibn Ahmad ibn Muhammad ibn Imran ad-Daqqaq - may God be pleased with him, on the authority of Ahmad ibn Yahya al-Zakariya al-Qattan, on the authority of Abu Muhammad Bakr ibn Abdullah ibn Habeeb on the authority of Ahmad ibn al-Harith, on the authority of Abu Mo'awiya, on the authority of al-A'amesh, on the authority of Ja'far ibn Muhammad (as-Sadiq) (a.s.), on the authority of his father (a.s.), on the authority of his grandfather (a.s.), on the authority of his father (a.s.) that Ali ibn Abi Talib (a.s.) said, "I had decided

ثُمَّ بَعَثَ اللَّهُ تَبَارَكَ وَتَعَالَى سَحَابَةً بَيْضَاءَ فَقَطَرَتْ عَلَيْهِمْ مِنْ لُؤْلُئِهَا وَزَبَرْجَدِهَا وَيَوَاقِيتِهَا وَقَامَتِ الْمَلائِكَةُ فَنَثَرَتْ مِنْ سُنْبُلِ الْجَنَّهِ وَقَرَنْفُلِهَا هَذَا مِمَّا نَثَرَتِ الْمَلائِكَةُ

1- Qur'an, ۲۷:۱۹

ثُمَّ أَمَرَ اللَّهُ تَبَارَكَ وَتَعَالَى مَلَكاً مِنْ مَلائِكَهِ الْجَنَّهِ يُقَالُ لَهُ رَاحِيلُ وَلَيْسَ فِی الْمَلائِكَهِ أَبْلَغُ مِنْهُ فَقَالَ اخْطُبْ يَا رَاحِيلُ فَخَطَبَ بِخُطْبَهٍ لَمْ يَسْمَعْ بِمِثْلِهَا أَهْلُ السَّمَاءِ وَلا أَهْلُ الْأَرْضِ ثُمَّ نَادَى مُنَادٍ أَلا يَا مَلائِكَتِی وَسُكَّانَ جَنَّتِی بَارِكُوا عَلَى عَلِيِّ بْنِ أَبِی طَالِبٍ حَبِيبِ مُحَمَّدٍ وَفَاطِمَهَ بِنْتِ مُحَمَّدٍ فَقَدْ بَارَكْتُ عَلَيْهِمَا أَلا إِنِّی قَدْ زَوَّجْتُ أَحَبَّ النِّسَاءِ إِلَيَّ مِنْ أَحَبِّ الرِّجَالِ إِلَيَّ بَعْدَ النَّبِيِّينَ وَالْمُرْسَلِينَ فَقَالَ رَاحِيلُ الْمَلَكُ يَا رَبِّ وَمَا بَرَكَتُكَ فِيهِمَا بِأَكْثَرَ مِمَّا رَأَيْنَا لَهُمَا فِی جِنَانِكَ وَدَارِكَ فَقَالَ عَزَّ وَجَلَّ يَا رَاحِيلُ إِنَّ مِنْ بَرَكَتِی عَلَيْهِمَا أَنْ أَجْمَعَهُمَا عَلَى مَحَبَّتِی وَأَجْعَلَهُمَا حُجَّهً عَلَى خَلْقِی وَعِزَّتِی وَجَلالِی لَأَخْلُقَنَّ مِنْهُمَا خَلْقاً وَلَأُنْشِئَنَّ مِنْهُمَا ذُرِّيَّهً أَجْعَلُهُمْ خُزَّانِی فِی أَرْضِی وَمَعَادِنَ لِعِلْمِی وَدُعَاهً إِلَى دِينِی بِهِمْ أَحْتَجُّ عَلَى خَلْقِی بَعْدَ النَّبِيِّينَ وَالْمُرْسَلِينَ فَأَبْشِرْ يَا عَلِيُّ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ أَكْرَمَكَ كَرَامَهً لَمْ يُكْرِمْ بِمِثْلِهَا أَحَداً وَقَدْ زَوَّجْتُكَ ابْنَتِی فَاطِمَهَ عَلَى مَا زَوَّجَكَ الرَّحْمَنُ وَقَدْ رَضِيتُ لَهَا بِمَا رَضِیَ اللَّهُ لَهَا فَدُونَكَ أَهْلَكَ فَإِنَّكَ أَحَقُّ بِهَا مِنِّی وَلَقَدْ أَخْبَرَنِی جَبْرَئِيلُ عَلَيْهِ السَّلامُ أَنَّ الْجَنَّهَ مُشْتَاقَهٌ إِلَيْكُمَا وَلَوْ لا أَنَّ اللَّهَ عَزَّ وَجَلَّ قَدَّرَ أَنْ يُخْرِجَ مِنْكُمَا مَا يَتَّخِذُهُ عَلَى الْخَلْقِ حُجَّهً لَأَجَابَ فِيكُمَا الْجَنَّهَ وَأَهْلَهَا فَنِعْمَ الْأَخُ أَنْتَ وَنِعْمَ الْخَتَنُ أَنْتَ وَنِعْمَ الصَّاحِبُ أَنْتَ وَكَفَاكَ بِرِضَى اللَّهِ رِضًى قَالَ عَلِيٌّ عَلَيْهِ السَّلامُ فَقُلْتُ يَا رَسُولَ اللَّهِ بَلَغَ مِنْ قَدْرِی حَتَّى إِنِّی ذُكِرْتُ فِی الْجَنَّهِ وَزَوَّجَنِیَ اللَّهُ فِی مَلائِكَتِهِ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَكْرَمَ وَلِيَّهُ وَأَحَبَّهُ أَكْرَمَهُ بِمَا لا عَيْنٌ رَأَتْ وَلا أُذُنٌ سَمِعَتْ فَحَبَاهَا اللَّهُ لَكَ يَا عَلِيُّ فَقَالَ عَلِيٌّ عَلَيْهِ السَّلامُ رَبِّ أَوْزِعْنِی أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِی

أَنْعَمْتَ عَلَيَّ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ آمِينَ.

حَدَّثَنی بِهذَا الْحَدِيث عَلِيِّ بْنِ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِمْران الدَّقَّاق رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدِ بْنِ يَحْيَى بن زَكَرِيَّا القَطَّانُ قالَ: حَدَّثَنا أَبُو مُحَمَّد بَكْرِ بْنِ عَبْدِاللَّه بْنِ حَبِيبٍ قالَ: حَدَّثَنا أَحْمَدِ بْنِ الحارِثِ قالَ: حَدَّثَنا أَبُو مُعاوِيَه، عَن الأَعْمَش، عَن جَعْفَرِ بْنِ مُحَمَّد، عَن أَبيهِ عَنْ جَدِّه، عَن أَبيهِ، عَن عَلِيِّ بْنِ أَبی طالِب عَلَيْهِ السَّلامُ قالَ لَقَدْ همـمت

to marry (the Blessed Lady) Fatima (a.s.) but did not dare tell this to God's Prophet (S)." .The rest is as it was narrated before

This tradition has also been narrated in a different way which I have stated in my .book Madinatul-Ilm

Abu Muhammad Ja'far ibn al-Na'eem al-Shazani - may God be pleased with him - ۲۱-۲ narrated that Ahmad ibn Idris quoted on the authority of Ibrahim ibn Hashem, on the authority of Ali ibn Ma'bad, on the authority of Al-Husayn ibn Khalid, on the authority of Abil Hassan Ali ibn Musa Al-Ridha' (a.s.), on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali (a.s.) that God's Prophet (S) told him, 'O Ali! Some of the men of Quraysh tribe have blamed me regarding (the Blessed Lady) Fatima (a.s.). They say that they asked me to marry off (the Blessed Lady) Fatima (a.s.) to them, but I married her off to you. I told them, 'By God, I was not the one who did that. It was the Sublime God who

did not accept you and married her off to Ali. Gabriel descended upon me and said, O Muhammad! God - the Exalted the Magnificent - says, 'Had I not created Ali (a.s.), there would have been no equal for your daughter (the Blessed Lady) Fatima (a.s.) on ”'.the Earth from Adam to the end

This tradition has also been narrated by Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with him, on the authority of Ali ibn Ibrahim ibn Hashem, on the authority of his father, on the authority of Ali ibn Ma'bad, on the authority of Al-Husayn ibn Khalid, on the authority of Al-Ridha' (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali ibn Abi Talib (a.s.), on the authority of God's Prophet (S). I have compiled what has been narrated for me on this issue in my book .MOWLID FATIMA WA FADHA'ELEHA

هممت بتزويج فاطِمه عَلَيْهَا السَّلاَمُ وَلامْ جتر? أَن أذكر ذلِكَ لرسول اللَّه وَذكر الْحَدِيث مِثْلَهُ سَواء. وَلِهذَا الْحَدِيث طَرِيق آخِرَ قَدْ أَخْرَجْتُه فِی مَدِينَه العِلْمُ.

٢ - حَدَّثَنا أَبُو مُحَمَّد جَعْفَر بْنِ النعيم الشاذانی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدِ بْنِ إِدْرِيس إِبْراهيم بْنِ هاشِم، عَن عَلِیِّ بْنِ مَعبَد، عَن الحُسَيْنِ بْنِ خالِد، عَن أَبی الحَسَن عَلایِّ بْنِ لِرِّضا عَلَيْهِ السَّلامُ، عَن أَبيه، عَن آبائِه، عَن عَلِی عَلَيْهِ السَّلامُ قالَ

قَالَ لِی رَسُولُ اللَّهِ صَلَّی اللهُ عَلَيْهِ وَآلِهِ يَا عَلِیُّ لَقَدْ عَاتَبَنِی رِجَالٌ مِنْ قُرَيْشٍ فِی أَمْرِ فَاطِمَهَ وَقَالُوا خَطَبْنَاهَا إِلَيْکَ فَمَنَعْتَنَا وَزَوَّجْتَ عَلِيّاً فَقُلْتُ لَهُمْ وَاللَّهِ مَا أَنَا مَنَعْتُکُمْ وَزَوَّجْتُهُ بَلِ اللَّهُ مَنَعَکُمْ وَزَوَّجَهُ فَهَبَطَ

عَلَيَّ جبْرَئِيلُ فَقَالَ يَا مُحَمَّدُ إِنَّ اللَّهَ جَلَّ جلالُهُ يَقُولُ لَوْ لَمْ أَخْلُقْ عَلِيّاً لَمَا كَانَ لِفَاطِمَهَ ابْنَتِكَ كُفْوٌ عَلَى وَجْهِ الأَرْضِ آدَمُ فَمَنْ دُونَهُ.

و حَدَّثَنا بِهذَا الْحَدِيث أَحْمَدِ بْنِ زِيادِ بْنِ جعْفَر الْهَمَذانىّ رَضِىَ اللهُ عَنْهُ حَدَّثَنا عَلِيِّ بْنِ إِبراهِيم بْنِ عَنْ أَبِيهِ، عَن عَلِيِّ بْنِ معبد، عَن الحُسَيْنِ بْنِ خالِد عَنِ الرِّضا عَلَيْهِ السَّلامُ عَنْ آبائِهِ، عَن عَلِيِّ بْنِ أَبى طالِب عَلَيْهِ السَّلامُ، عَن رَسُولاللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. وَقَدْ أَخْرَجْتُ ما رويته فِى هذَا الْمَعْنى فِى كِتاب مولد فاطِمَه عَلَيْهَا السَّلاَمُ وَفضائلها.

Chapter ٢٢: On What Al–Ridha’ (a.s.) Said About Faith That Is Recognition Of Paradise, Verbal Confession And Physical Action

٢٢-١ Ahmad ibn Muhammad ibn Abdurrahman al-Qurashi al-Hakim narrated that Abu Bakr Muhammad ibn Khalid ibn Al-Hassan al-Motawwa’iy al-Bokhari quoted on the authority of Abu Bakr ibn Abi Dawood in Baghdad, on the authority of Ali ibn Harb al-Mulla’ee, on the authority of Abu Salt al-Harawi, on the authority of Ali ibn Musa Al-Ridha’ (a.s.), on the authority of his father Musa ibn Ja’far (a.s.), on the authority of his father Ja’far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.), on the authority of his father Ali ibn Abi Talib (a.s.) that God’s Prophet (S) said, “Faith is recognition by the heart, expression by the tongue and enacting by the body parts.”

٢٢-٢ Abu Ahmad Muhammad ibn Ja’far ibn Muhammad al-Bondar at Forqanah narrated that Abul Abbas Muhammad ibn Muhammad ibn Jomhoor al-Hammadi quoted on the authority of Muhammad ibn Umar

ibn Mansoor al-Balkhi at Mecca, on the authority of Abu Yunus Ahmad ibn Muhammad ibn Yazid ibn Abdullah al-Jomahy, on the authority of Abdul Salam ibn Salih al-Harawi, on the authority of Ali ibn Musa Al-Ridha’ (a.s.), on the authority of his father Musa ibn Ja’far (a.s.), on the authority of his father Ja’far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.), on the authority of his father Ali ibn Abi Talib (a.s.) that God’s Prophet (S) said, “Faith is recognition by the heart, expression by the tongue and enacting by the body parts.”

۲۲-۳ Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - narrated that Muhammad ibn Al-Hassan al-Saffar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the

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بابُ ما جاءَ عَنِ الرِّضا عَلَيْهِ السَّلامُ فِى الإِيمانِ وَأَنَّهُ مَعْرِفَةٌ بِالجَنانِ وَإِقْرارٌ بِاللِّسان وَعَمَلٌ بِالأَركانِ

۱ - حَدَّثَنا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عَبْدُ الرَّحْمن القُرَشِى الْحاكِم قالَ: حَدَّثَنا أَبُوبكر مُحَمَّدِ بْنِ خالِد بن الحَسَن المطوعى البخارى قالَ: حَدَّثنا أَبُو بَكْرِ بْنِ أَبى داوُدِ بِبَغْداد قالَ: حَدَّثنا عَلِيّ بْنِ حرب الملائى قالَ: حَدَّثنا أَبُو الصَّلْتِ الهَرَوِيّ قالَ: حَدَّثنا عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ عَنْ أَبيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ، عَن أَبيهِ جَعْفَرِ بْنِ مُحَمَّد عَلَيْهِ السَّلامُ، عَن أَبيهِ مُحَمَّد عَلِى عَلَيْهِ السَّلامُ، عَن أَبيهِ عَلِيّ بْنِ الحُسَيْن عَلَيْهِ السَّلامُ، عَن أَبيهِ الحُسَيْنِ بْنِ عَلِى عَلَيْهِ السَّلامُ، عَن أَبيهِ عَلِيّ بْنِ أَبى

p: ۵۴۷

طالِب عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ الإِيمَانُ إِقْرَارٌ بِاللِّسَانِ وَمَعْرِفَهٌ بِالْقَلْبِ وَعَمَلٌ بِالأَرْكَانِ.

۲ - حَدَّثَنا أَبُو أحْمَد مُحَمَّدِ بْنِ جَعْفَرِ بْنِ مُحَمَّد البندار بِفُرغانه قالَ: حَدَّثَنا أَبُو العَبَّاسِ مُحَمَّدِ بْنِ جمهور الحمادى قالَ: حَدَّثَنا مُحَمَّدِ بْنِ عمر بْنِ مَنْصُورِ البلخى بِمَكَّهِ قالَ: حَدَّثَنايُونِس بن مُحَمَّدِ بْنِ يَزِيد بْنِ عَبْدِ اللَّه الجمحى قالَ: حَدَّثَنا عَبْدِ السَّلامُ بْنِ صالِح الهَرَوِىِّ، عَن عَلاىِّ بْنِ لِرِّضا عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ، عَن أَبِيهِ جَعْفَرِ بْنِ مُحَمَّد عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُحَمَّدِ بْنِ عَلِى عَلَيْهِ السَّلامُ، عَن أَبِيهِ عَلِيِّ بْنِ الحُسَيْن عَلَيْهِ السَّلامُ، عَن أَبِيهِ الحُسَيْنِ بْنِ عَلِى عَلَيْهِ السَّلامُ، عَن عَلِيِّ بْنِ أَبِى طالِب عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ الإيمان مَعْرِفَهِ بِالقلب وَإِقْرار بِاللسان وَعَمَلِ بِالأَركان.

۳ - حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِيد رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن الصَفَّار عَن أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِيسَى عَن بَكْرِ بْنِ صالِح الرَّازِىُّ، عَن أَبِى الصَّلْتِ

authority of Bakr ibn Salih al-Razi, on the authority of Abi Salt al-Harawi, “I asked Al-Ridha’ (a.s.) about faith. He (a.s.) said, ‘Faith is belief in the heart, expression by the ”’.tongue and enacting by the body parts. Anything else would not be faith

In what Soleiman ibn Ahmad ibn Ayyoub al-Lakhmi wrote to me from Isfahan, he ۲۲-۴ narrated that Ali ibn Abdul Aziz and Ma’az ibn al-Muthanna quoted on the authority of Abdul Salam ibn Salih al-Harawi, on the authority of Ali ibn Musa Al-Ridha’ (a.s.), on the authority of his father Musa

ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.), on the authority of his father Ali ibn Abi Talib (a.s.) that God's Prophet (S) said, "Faith is recognition by the heart, expression by the tongue and enacting by the body parts."

In the (Arabic) month of Rajab of the year ۳۳۹ A.H Hamza ibn Muhammad ibn ۲۲-۵ Ahmad ibn Ja'far ibn Muhammad ibn Zayd ibn Ali ibn Al-Husayn ibn Ali ibn Abi Talib (a.s.) in Qum narrated that Abul Hassan Ali ibn Muhammad al-Bazzaz quoted on the authority of Abu Ahmad Dawood ibn Soleiman al-Qadhi, on the authority of Ali ibn Musa Al-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.), on the authority of his father Ali ibn Abi Talib (a.s.) that God's Prophet (S) said, "Faith is recognition by the heart, expression by the tongue and enacting by the body parts."

The same tradition was narrated by Hamza ibn Muhammad al-Alawi - may God be pleased with him - who quoted it on the authority of Abdurrahman ibn Abi Hatam who quoted it on the authority of

his father, on the authority of Abi Salt al-Harawi Abdul Salam ibn Salih, on the authority of Ali ibn Musa Al-Ridha' (a.s.), through a similar chain of narrations as before. Abu Hatam said, "Should the names in these chains of documentation of tradition be read to an insane man he would get healed."

۶-۲۲ My father - May God Have Mercy upon Him - narrated that Muhammad ibn Ma'qil al-Qirmiseeni quoted on the authority of Muhammad

الهَرَوِيِّ قالَ سَأَلْت الرِّضا عَلَيْهِ السَّلامُ، عَنِ الإِيمان فَقالَ عَلَيْهِ السَّلامُ: الإِيمان عَقـدٌ بِالقَلب وَلَفظٌ بِاللِّسانِ وَعَمَلٌ بِالجَوارِح لا يَكُونُ الإِيمانُ إِلاّ هكَذا.

۴ - أَخْبَرنِى سُلَيْمان بْنِ أَحْمَدِ بْنِ أَيُّوب اللخمى فِيما كتب إلى من أصبهان قالَ: حَدَّثَناعَبْد العَزِيز وَمَعاذ بْنِ المُثَنّى قالا حَدَّثَنا عَبْد السَّلامُ بْنِ صالِح الهَرَوِيِّ قالَ: حَدَّثَنا عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ، عَن أَبِيهِ جَعْفَرِ بْنِ مُحَمَّد عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُحَمَّدِ بْنِ عَلِى عَلَيْهِ السَّلامُ، عَن أَبِيهِ عَلِيِّ بْنِ الحُسَيْن عَلَيْهِ السَّلامُ، عَن أَبِيهِ الحُسَيْنِ بْنِ عَلِى عَلَيْهِ السَّلامُ، عَن عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الإِيمان مَعرِفَةٌ بِالقَلبِ وَإِقْرارٌ بِاللِّسانِ وَعَمَلٌ بِالأَركانِ.

۵ - حَدَّثَنا حَمْزَه بْنِ مُحَمَّدِ بْنِ أَحْمَدِ بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ زَيْد بْنِ عَلِيِّ بْنِ الحُسَيْن بْنِ أَبى طالِب عَلَيْهِ السَّلامُ بقم فِى رَجَب سِنَه تِسْعَ وَثَلاثِينَ وَثَلاثِمائَهِ قالَ: حَدَّثَنى أَبُو الحَسَن عَلِيِّ بْنِ مُحَمَّد البزاز قالَ: حَدَّثَنا أَبُو أَحْمَد داوُدِ بْنِ سُلَيْمان الغازى قالَ: حَدَّثَناعَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ حَدَّثَنا أَبى مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ قالَ: حَدَّثَنى أَبى جَعْفَرِ بْنِ مُحَمَّد عَلَيْهِ

السَّلامُ قالَ: حَدَّثَنی أَبی مُحَمَّدِ بْنِ عَلِی الباقِرِ عَلَيْهِ السَّلامُ قالَ: حَدَّثَنی أَبی عَلِيِّ بْنِ الحُسَيْنِ عَلَيْهِ السَّلامُ قالَ: حَدَّثَنی أَبی الحُسَيْنِ بْنِ عَلِی عَلَيْهِ السَّلامُ قالَ: حَدَّثَنی أَبی أَمِيرِ الْمُؤْمِنين عَلِيِّ بْنِ أَبِی طالِب عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّی اللهُ عَلَيْهِ وَآلِهِ: الإِيمان إِقْرارٌ بِاللّسانِ وَمَعْرِفَهٌ بِالقَلبِ وَعَمَلٌ بِالأَركانَ.

قالَ حَمْزَه بْن مُحَمَّد العَلَوِی رَضِیَ اللهُ عَنْهُ وَسَمِعْتُ عَبْدُ الرَّحْمن بْنِ أَبی حاتَمُ يَقُولُ: وَسَمِعْتُ أَبی يَقُولُ: وَقَدْ رَوی هذا الْحَدِيث، عَن أَبی الصَّلْتِ الهَرَوِيِّ عَبْد السَّلامُ بن صالِحٍ، عَن عَلِيِّ بْنِ مُوسَی الرِّضاعَلَيْهِما السَّلامُ بِإِسْنادِهِ مِثْلَهُ قالَ أَبُو حاتَمُ: لَوْ قُرِیَ هذا الإِسنادُ عَلَی مَجنُونٍ لَبَرِئَ.

۶ – حَدَّثَنا أَبی رحمه الله قالَ: حَدَّثَنا مُحَمَّدِ بْنِ مَعْقِل القِرْميسِينيُّ، عَن مُحَمَّدِ بْنِ عَبْدِ اللَّه

ibn Abdullah ibn Tahir, “I was standing with my father. Abu Salt al-Harawi, Ishaq ibn Rahawayh and Ahmad ibn Muhammad ibn Hanbal were also present there. My father said, “Each of you should narrate a tradition for me.” Abu Salt al-Harawi said, “Ali ibn Musa Al-Ridha’ (a.s.), who I swear by God was really pleasant as his name indicates, quoted on the authority of his father Musa ibn Ja’far (a.s.), on the authority of his father Ja’far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.), on the authority of his father Ali ibn Abi Talib (a.s.) that God’s Prophet (S) said, “Faith consists of talking and action.” When we left Ahmad ibn Muhammad ibn Hanbal

said, “What form of chain of traditions was that?” My father said, “It is the healing medication for the insane. If they treat a mad man using it, he will be healed.”

Chapter ٢٣: On Al-Ridha”s Debates With Al-Ma’mun Regarding The Difference Between Family (Itra) And Nation

٢٣-١ Ali ibn Al-Husayn ibn Shazawayh al-Mo’addib and Ja’far ibn Muhammad ibn Masroor - May God Be Pleased with Them - narrated that Muhammad ibn Abdullah ibn Ja’far al-Himyari quoted on the authority of his father, on the authority of al-Ryan ibn al-Salt, “Al-Ridha’ (a.s.) attended a session held by Al-Ma’mun in Marv in which some of the scholars of Iraq and Khorasan were present. Then Al-Ma’mun said, “Tell me about the meaning of the following verse, ‘Then We have given the Book for inheritance to such of Our Servants as We have chosen…’ (١) They answered that the verse refers to all the nation. Then Al-Ma’mun said, “O Abul Hassan! What do you think?” Al-Ridha’ (a.s.) answered, “I do not agree with them. I say that the Honorable the Exalted God exclusively refers to the immaculate progeny of the Prophet (S).”

Al-Ma’mun asked, “How is it that God refers to the immaculate progeny of the Prophet (S) and not the nation?”

بْنِ طاهِرٍ قالَ: كُنْت واقِفاً عَلَى رَأْس أَبى وَعنْدَهُ أَبُوالصَّلْتِ الهَرَوِيّ وَإِسْحاق بْنِ راهْوَيْه، وَأَحمَدِ بن مُحَمَّدِ بْن حَنبَلٍ فَقالَ أَبى: لِيُحَدِّثنى كُلِّ رَجُلٍ مِنْكُمْ بِحَدِيثٍ، فَقالَ أَبُو الصَّلْتِ الهَرَوِيِّ: حَدَّثنى عَلِيُّ بنُ موسَى الرِّضاعَلَيْهِمَا السَّلاَمُ - وَكانَ وَاللَّه رَضِىَ كَما سُمِّى- عَنْ أَبيهِ مُوسَى بْنِ جَعْفَرٍ، عَن أَبيهِ جَعْفَرِ بْنِ مُحَمَّدٍ، عَن أَبِيهِ مُحَمَّدِ بْن عَلِيّ، عَن

١- Qur’an, ٣٥:٣٢

أَبيهِ عَلِيِّ بْنِ الحُسَيْنِ، عَن أَبيهِ عَلِيٍّ، عَن أَبيهِ عَلِيِّ بنِ أَبی طالِب عَلَيْهِمُ السَّلاَمُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: الإِيمَانُ قَوْلٌ وَعَمَلٌ؛ فَلَمَّا خَرَجْنَا، قَالَ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ حَنْبَلٍ: مَا هَذَا الإِسْنَادُ؟ فَقَالَ لَهُ أَبِی: هَذَا سَعُوطُ الْمجَانِينِ إِذَا سُعِطَ بِهِ الْمجْنُونُ أَفَاقَ.

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باب ذِكرِ مَجلِسَ الرِّضا عَلَيْهِ السَّلامُ مَعَ الْمَأْمُونَ فِی الفَرْقِ بَيْنَ العِتْرَهِ وَالأُمَّهِ

۱ - حَدَّثَنا عَلِيِّ بْنِ الحُسَيْنِ بْنِ شاذَوَيْه المُؤَدِّبُ وَجَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْرُور رَضِیَ اللهُ عَنْهُ ما قالا حَدَّثَنا مُحَمَّدِ بْنِ عَبْدِ اللَّه بْنِ جَعْفَر الحِمْيَرِیُّ، عَن أَبيهِ، عَن الرَّيانِ بْنِ الصَّلْتِ قالَ حَضَرَ الرِّضَا عَلَيْهِ السَّلامُ مَجْلِسَ الْمَأْمُونِ بِمَرْوَوَقَدِ اجْتَمَعَ فِی مَجْلِسِهِ جَماعَهٌ مِنْ عُلَمَاءِ أَهْلِ الْعِرَاقِ وَخُرَاسَانَ فَقَالَ الْمَأْمُونُ: أَخْبِرُونِی عَن مَعْنَى هَذِهِ الآيَهِ: (ثُمَّ أَوْرَثْنَا الْكِتابَ الَّذِينَ اصْطَفَيْنا مِنْ عِبادِنا).

فَقَالَتِ الْعُلَمَاءُ: أَرَادَ اللَّهُ عَزَّ وَجَلَّ بِذَلِكَ الأُمَّهَ كُلَّهَا. فَقَالَ الْمَأْمُونُ: مَا تَقُولُ يَا أَبَا الْحَسَنِ؟

فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ: لا أَقُولُ كَمَا قَالُوا، وَلَكِنِّی أَقُولُ أَرَادَ اللَّهُ عَزَّ وَجَلَّ بِذَلِكَ الْعِتْرَهَ الطَّاهِرَهَ.

فَقَالَ الْمَأْمُونُ: وَكَيْفَ عَنَى الْعِتْرَهَ مِنْ دُونِ الأُمَّهِ؟

Al-Ridha' (a.s.) told him, "If God referred to the nation, then they should all be in Paradise while the Honorable the Exalted God goes on and says, '...but there are among them some who wrong their own souls; some who follow a middle course; and some who are, by God's leave, foremost in good deeds; that is the highest Grace.'(۱)

Then God informs that all of them will be in Paradise. The Honorable the Exalted God says, 'Gardens of Eternity will they enter: therein will they be adorned with bracelets of

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۱- Ibid.

gold and pearls; and their garments there will be of silk.'(١) Thus, the verse refers to the immaculate progeny of the Prophet (S) exclusively.

Al-Ma'mun asked, "Who are the immaculate progeny?" Al-Ridha' (a.s.) said, "The immaculate progeny are those whom the Honorable the Exalted God describes in His Book by saying, '…And Allah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless.'(٢)

They are those about whom the Prophet (S) said the following, "I am leaving among you two weighty things - the Book of God and my progeny; my family. They will not separate from each other until they join me at the Divine Pool (Kawthar). Consider how will you regard me in treating them. O people! Do not teach them, because they are more knowledgeable than you are." Then the scholars said, "O Abul Hassan! Let us know whether the progeny of the Prophet and the Prophet's family are the same or not." Al-Ridha' (a.s.) said, "They are the same."

Then the scholars claimed that the Prophet (S) is related to have said, "My nation is my family" and there is an authentic undeniable tradition according to which the Prophet's companions agreed unanimously on the fact that Muhammad's family is his nation.

Abul Hassan (a.s.) said, "Well, tell me whether it is lawful for Muhammad's family to receive any alms-tax." They answered, "No, it is unlawful." Then the Imam (a.s.) asked, "Is it lawful for the nation to receive alms-tax?" They

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١- Ibid.

٢- Qur'an, ٣٣:٣٣

answered, “Yes, it is lawful for them.” The Imam (a.s.) said, “This is the difference between the family and the nation. Woe be to you! Where will they take you? Have you turned away from the Quran? Don’t you know that the issues of Inheritance and Purification are for the Chosen Guided ones and not anyone else?”

فَقَالَ لَهُ الرِّضَا عَلَيْهِ السَّلامُ: إِنَّهُ لَوْ أَرَادَ الأُمَّهَ لَكَانَتْ بِأَجْمَعِهَا فِى الْجَنَّهِ، لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ: (فَمِنْهُمْ ظالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سابِقٌ بِالْخَيْراتِ بِإِذْنِ اللَّهِ ذلِكَ هُوَالْفَضْلُ الْكَبِيرُ). ثُمَّ جَمَعَهُمْ كُلَّهُمْ فِى الْجَنَّهِ فَقَالَ: (جَنَّاتُ عَدْنٍ يَدْخُلُونَها يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ) فَصَارَتِ الْوِرَاثَهُ لِلْعِتْرَهِ الطَّاهِرَهِ لا لِغَيْرِهِمْ.

فَقَالَ الْمَأْمُونُ: مَنِ الْعِتْرَهُ الطَّاهِرَهُ؟

فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ: الَّذِينَ وَصَفَهُمُ اللَّهُ فِى كِتَابِهِ فَقَالَ جَلَّ وَعَزَّ: (إِنَّما يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيراً). وَهُمُ الَّذِينَ قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ (إِنِّى مُخَلِّفٌ فِيكُمُ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَعِتْرَتِى أَهْلَ بَيْتِى، أَلا وَإِنَّهُمَا لَنْ يَفْتَرِقَا حَتَّى يَرِدَا عَلَيَّ الْحَوْضَ فَانْظُرُوا كَيْفَ تَخْلُفُونِّى فِيهِمَا. أَيُّهَا النَّاسُ لا تُعَلِّمُوهُمْ فَإِنَّهُمْ أَعْلَمُ مِنْكُمْ).

قَالَتِ الْعُلَمَاءُ: أَخْبِرْنَا يَا أَبَا الْحَسَنِ عَنِ الْعِتْرَهِ؛ أَهُمُ الآْلُ أَمْ غَيْرُ الآْلِ؟

فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ: هُمُ الآْلُ.

فَقَالَتِ الْعُلَمَاءُ: فَهَذَا رَسُولُ اللَّهِ يُؤْثَرُ عَنْهُ أَنَّهُ قَالَ: (أُمَّتِى آلِى). وَهَؤُلاءِ أَصْحَابُهُ يَقُولُونَ بِالْخَبَرِ الْمُسْتَفَاضِ الَّذِى لا يُمْكِنُ دَفْعُهُ: (آلُ مُحَمَّدٍ أُمَّتُهُ).

فَقَالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ: أَخْبِرُونِى؛ هَلْ تَحْرُمُ الصَّدَقَهُ عَلَى الآْلِ؟ قَالُوا: نَعَمْ.

قَالَ: فَتَحْرُمُ عَلَى الأُمَّهِ؟

قَالُوا: لا.

قَالَ: هَذَا فَرْقُ مَا بَيْنَ الآْلِ وَالأُمَّهِ. وَيْحَكُمْ! أَيْنَ يُذْهَبُ بِكُمْ؟ أَضَرَبْتُمْ عَنِ الذِّكْرِ صَفْحاً أَمْ أَنْتُمْ قَوْمٌ مُسْرِفُونَ؟ أَمَا عَلِمْتُمْ أَنَّهُ وَقَعَتِ الْوِرَاثَهُ

وَالطَّهَارَةُ عَلَى الْمُصْطَفَيْنَ الْمُهْتَدِينَ دُونَ سَائِرِهِمْ؟

They said, “O Abul Hassan! How can you prove this?” The Imam (a.s.) answered, “This is clear from what the Honorable the Exalted God says, ‘And We sent Noah and Abraham, and established in their line Prophethood and Revelation: and some of them were on right guidance. But many of them became rebellious transgressors.’(1)

Hence, the inheritance of the Book is dedicated to the guided ones, not the evil-doers. Don’t you know that Noah said the following in his supplications to his Lord - the Honorable the Exalted, ‘O my Lord! Surely my son is of my family! And Thy promise is true, and Thou art the justest of Judges!’(2) He said this because the Honorable the Exalted God had promised to save him and his family. But the Honorable the Exalted God said, ‘O Noah! He is not of thy family: For his conduct is unrighteous. So ask not of Me that of which thou hast no knowledge! I give thee counsel, lest thou act like the ignorant!’(3)

Al-Ma’mun asked, “Did God give distinction to the Prophet’s progeny over other people?”

Abul Hassan Al-Ridha’ (a.s.) said, “The Honorable the Exalted God gave distinction to the Prophet’s progeny over other people in the Wise Book.” Al-Ma’mun asked him (a.s.), “Where is that in God’s Book?” Al-Ridha’ (a.s.) told him, “Indeed the Honorable the Exalted God says, ‘Allah did choose Adam and Noah, the family of Abraham, and the family of 'Imran above all people. Offspring, one of the

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1- Qur’an, ۵۷:۲۶

2- Qur’an, ۱۱:۴۵

3- Qur’an, ۱۱:۴۶

other: And Allah heareth and knoweth all things.’(۱) In another place the Honorable the Exalted God says, ‘Or do they envy mankind for what God hath given them of his bounty? But We had already given the people of Abraham the Book and Wisdom, and conferred upon them a great kingdom.’(۲) After saying this God addresses the believers and says, ‘O ye who believe! Obey God, and obey the Apostle, and those charged with authority among you.’(۳) This means those whom God has given them the Book and the Wisdom for which they are envied. Therefore, what is understood from the Honorable the Exalted God’s words, ‘Or do they envy mankind for what God hath given them of his bounty? But We had already given the people of Abraham the Book and Wisdom, and conferred upon them a great kingdom.’(۴) This refers to obeying the Chosen Immaculate ones.”

The scholars asked, “Let us know if the Honorable the Exalted God has interpreted this choice in the Book?”

قَالُوا: وَمِنْ أَيْنَ يَا أَبَا الْحَسَنِ؟

قَالَ: مِنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ (وَلَقَدْ أَرْسَلْنا نُوحاً وَإِبْراهِيمَ وَجَعَلْنا فِی ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتابَ فَمِنْهُمْ مُهْتَدٍ وَكَثِيرٌ مِنْهُمْ فاسِقُونَ). فَصَارَتْ وِرَاثَةُ النُّبُوَّةِ وَالْكِتَابِ لِلْمُهْتَدِينَ دُونَ الْفَاسِقِينَ. أَمَا عَلِمْتُمْ أَنَّ نُوحاً عَلَيْهِ السَّلامُ حِينَ سَأَلَ رَبَّهُ (فَقالَ رَبِّ إِنَّ ابْنِی مِنْ أَهْلِی وَإِنَّ وَعْدَكَ الْحَقُّ وَأَنْتَ أَحْكَمُ الْحاكِمِينَ) وَذَلِكَ أَنَّ اللَّهَ عَزَّ وَجَلَّ وَعَدَهُ أَنْ يُنْجِيَهُ وَأَهْلَهُ، فَقَالَ لَهُ رَبُّهُ عَزَّ وَجَلَّ: (يا نُوحُ إِنَّهُ لَيْسَ مِنْ أَهْلِكَ إِنَّهُ عَمَلٌ غَيْرُ صالِحٍ فَلا تَسْئَلْنِ ما لَيْسَ لَكَ بِهِ عِلْمٌ إِنِّی

۱- Qur’an, ۳:۳۳-۳۴

۲- Qur’an, ۴:۵۹

۳- Qur’an, ۴:۵۹

۴- Ibid.

أَعِظُكَ أَنْ تَكونَ مِنَ الْجاهِلِينَ).

فَقَالَ الْمَأْمُونُ: هَلْ فَضَّلَ اللَّهُ الْعِتْرَهَ عَلَى سَائِرِ النَّاسِ؟

فَقَالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ: إِنَّ اللَّهَ عَزَّ وَجَلَّ أَبَانَ فَضْلَ الْعِتْرَهِ عَلَى سَائِرِ النَّاسِ فِی مُحْكَمِ كِتَابِهِ.

فَقَالَ لَهُ الْمَأْمُونُ: أَيْنَ ذَلِكَ مِنْ كِتَابِ اللَّهِ؟

قَالَ لَهُ الرِّضَا عَلَيْهِ السَّلامُ: فِی قَوْلِهِ عَزَّ وَجَلَّ (إِنَّ اللَّهَ اصْطَفى آدَمَ وَنُوحاً وَآلَ إِبْراهِيمَ وَآلَ عِمْرانَ عَلَى الْعالَمِينَ ذُرِّيَّهً بَعْضُها مِنْ بَعْضٍ). وَقَالَ عَزَّ وَجَلَّ فِی مَوْضِعٍ آخَرَ: (أَمْ يَحْسُدُونَ النَّاسَ عَلى ما آتاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنا آلَ إِبْراهِيمَ الْكِتابَ وَالْحِكْمَهَ وَآتَيْناهُمْ مُلْكاً عَظِيماً). ثُمَّ رَدَّ الْمُخَاطَبَهَ فِی أَثَرِ هَذَا إِلَى سَائِرِ الْمُؤْمِنِينَ فَقَالَ: (يا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِی الْأَمْرِ مِنْكُمْ)؛ يَعْنِی الَّذِينَ قَرَنَهُمْ بِالْكِتَابِ وَالْحِكْمَهِ وَحُسِدُوا عَلَيْهِمَا. فَقَوْلُهُ عَزَّ وَجَلَّ: (أَمْ يَحْسُدُونَ النَّاسَ عَلى ما آتاهُمُ اللَّهُ مِنْ فَضْلِهِ فَقَدْ آتَيْنا آلَ إِبْراهِيمَ الْكِتابَ وَالْحِكْمَهَ وَآتَيْناهُمْ مُلْكاً عَظِيماً)؛ يَعْنِی الطَّاعَهَ لِلْمُصْطَفَيْنَ الطَّاهِرِينَ. فَالْمُلْكُ هَا هُنَا هُوَ الطَّاعَهُ لَهُمْ.

قَالَتِ الْعُلَمَاءُ: فَأَخْبِرْنَا هَلْ فَسَّرَ اللَّهُ تَعَالَى الاصْطِفَاءَ فِی الْكِتَابِ؟

Al-Ridha’ (a.s.) answered, “God has interpreted the surface meaning of this choice in twelve places in addition to many verses in which these meanings are hidden.

First, it is explained in God’s saying, ‘And admonish thy nearest kinsmen…’(١) Ubay ibn Ka’b adds(٢) ‘and your chosen family,’ to the previous verse, and the addition is recorded in Abdullah bin Mas’ud’s copy of the Holy Quran.(٣) This is certainly a sublime standing, a great excellence, and a grand honor for the Prophet’s family whom are exclusively stated by the Honorable the Exalted God in this verse as ‘your chosen family.”

The second verse

١- Qur’an, ٢٦:٢١٤

٢- Muslims in general and Shias in particular believe that the Quran is only what is between the two covers of the current copies of the Holy Quran without any addition or imperfection. However, this point was a matter of disagreement and exchangeable

accusation among the different sects of Muslims, because of many reasons some of which is the existence of many reports and narratives claiming the distortion of the Quran in addition to the existence of a number of different copies of the Holy Quran each being referred to belong to one of the Prophet's companions, such as Ubay bin Ka'b, Abdullah bin Mas'ud and others. Anyhow, when a statement is reported to have been added to a Quranic verse, this means that the statement is only an explanation of the verse, not a part of it, but was deleted or distorted.

٣ - When Othman (bin Affan) ordered Zayd bin Thabit to compile the Quran, he bypassed that statement.

regarding this choice is in the Honorable the Exalted God's words, '...And Allah only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless.'(۱) This is a nobility which no one is unaware of or denies ".except for deviate lost ones since no nobility higher than that is even imaginable

The third verse regarding this choice is that in which God gave distinction to the Immaculates over all others and ordered His Prophet (S) to take them along with him to participate in invoking God's Curse of God in the "invoking verse" where the Honorable the Exalted God says, 'O Muhammad! If anyone disputes in this matter with thee, now after (full) knowledge Hath come to thee, say, "Come! let us gather together,- our sons and your sons, our women and your women, ourselves and yourselves: Then let us earnestly pray, and invoke the curse of Allah on those who (lie!'"(۲

Then the Prophet (S) brought Ali, Al-Hassan (a.s.), Al-Husayn (a.s.), and (the Blessed Lady) Fatima (a.s.) along with himself. Do you know what the meaning of God's words "?"ourselves and yourselves" is

".The scholars said, "This refers to the Prophet himself

Abul Hassan (a.s.) said, "You are wrong. This refers to Ali ibn Abi Talib (a.s.). This can be proved by the Prophet's saying, "Let the Luhai'as keep on doing so and I will .(.subjugate them to a man who is like myself" implying Ali ibn Abi Talib (a.s

"What is meant by "our sons

Qur'an, ۳۳:۳۳ -۱
Qur'an, ۳:۶۱ -۲

is Al-Hassan (a.s.) and Al-Husayn (a.s.), and what is meant by "our women" is (the Blessed Lady) Fatima (a.s.). This is a characteristic which no one can surpass, and a nobility which no human

فَقالَ الرِّضا عَلَيْهِ السَّلامُ: فَسَّرَ الإصْطِفاءَ فِی الظّاهِرِ سِوَی الْباطِنِ فِی اثْنَیْ عَشَرَ مَوْطِناً وَمَوْضِعاً. فَأَوَّلُ ذلِکَ قَوْلُهُ عَزَّ وَجَلَّ: (وَأَنْذِرِ عَشِيرَتَکَ الأَقْرَبينَ) وَرَهْطَکَ مِنْهُمُ الْمُخْلَصِينَ، هَکَذا فِی قِراءَهِ أُبَیِّ بْنِ کَعْبٍ، وَهِیَ ثابِتَهٌ فِی مُصْحَفِ عَبْدِ اللّهِ بْنِ مَسْعُودٍ، وَهذِهِ مَنْزِلَهٌ رَفِيعَهٌ وَفَضْلٌ عَظِيمٌ وَشَرَفٌ عالٍ حِينَ عَنَی اللّهُ عَزَّ وَجَلَّ بِذلِکَ الْآلَ فَذَکَرَهُ لِرَسُولِ اللّهِ صَلَّی اللهُ عَلَيْهِ وَآلِهِ فَهَذِهِ واحِدَهٌ.

وَالْآيَهُ الثّانِيَهُ فِی الإصْطِفاءِ قَوْلُهُ عَزَّ وَجَلَّ: (إِنَّما يُرِيدُ اللّهُ لِيُذْهِبَ عَنْکُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَکُمْ تَطْهِيراً)، وَهَذا الْفَضْلُ الَّذِی لا يَجْحَدُهُ أَحَدٌ مُعانِدٌ أَصْلاً لأَنَّهُ فَضْلٌ بَعْدَ طَهارَهٍ تُنْتَظَرُ، فَهذِهِ الثّانِيَهُ.

وَأَمَّا الثّالِثَهُ فَحِينَ مَيَّزَ اللّهُ الطّاهِرِينَ مِنْ خَلْقِهِ، فَأَمَرَ نَبِيَّهُ صَلّی اللهُ عَلَيْهِ وَآلِهِ بِالْمُباهَلَهِ بِهِمْ فِی آيَهِ الابْتِهالِ، فَقالَ عَزَّ وَجَلَّ: يا مُحَمَّدُ (فَمَنْ حاجَّکَ فِيهِ مِنْ بَعْدِ ما جاءَکَ مِنَ الْعِلْمِ فَقُلْ تَعالَوْا نَدْعُ أَبْناءَنا وَأَبْناءَکُمْ وَنِساءَنا وَنِساءَکُمْ وَأَنْفُسَنا وَأَنْفُسَکُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَتَ اللّهِ عَلَی الْکاذِبِينَ). فَأَبْرَزَ النَّبِیُّ صَلَّی اللهُ عَلَيْهِ وَآلِهِ عَلِيّاً وَالْحَسَنَ وَالْحُسَيْنَ وَفاطِمَهَ عَلَيْهِمُ السَّلامُ وَقَرَنَ أَنْفُسَهُمْ بِنَفْسِهِ فَهَلْ تَدْرُونَ ما مَعْنَی قَوْلِهِ (وَأَنْفُسَنا وَأَنْفُسَکُمْ)؟

قالَتِ الْعُلَماءُ: عَنَی بِهِ نَفْسَهُ.

فَقالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ: إِنَّما عَنَی بِها عَلِیَّ بْنَ أَبِی طالِبٍ عَلَيْهِ السَّلامُ. وَمِمّا يَدُلُّ عَلَی ذلِکَ قَوْلُ النَّبِیِّ صَلَّی اللهُ عَلَيْهِ وَآلِهِ: (لَيَنْتَهِيَنَّ بَنُو وَلِيعَهَ أَوْ لأَبْعَثَنَّ إِلَيْهِمْ رَجُلاً کَنَفْسِی) يَعْنِی عَلِیَّ بْنَ أَبِی طالِبٍ عَلَيْهِ السَّلامُ، وَعَنَی بِالأَبْناءِ الْحَسَنَ وَالْحُسَيْنَ، وَعَنَی بِالنِّساءِ فاطِمَهَ. فَهَذِهِ خُصُوصِيَّهٌ لا يَتَقَدَّمُهُمْ

فِيهَا أَحَدٌ وَفَضْلٌ لا يَلْحَقُهُمْ فِيهِ بَشَرٌ وَشَرَفٌ

being can attain. It is an honor which no person can achieve since the Prophet (S) established Ali (a.s.) to be like himself. This was the third.

The fourth verse regarding this choice is related to when the Prophet (S) ordered everybody to leave his Mosque(١) except for his family. The people showed their dissatisfaction for such a procedure and Al-Abbas (the Prophet's uncle) discussed this with the Prophet (S) and said, "O Prophet of God! You let Ali (a.s.) remain but forced us out?" The Prophet (S) answered, "It was not I who dismissed you all except for Ali. It was the Honorable the Exalted God who did that." This is a clear explanation of what the Prophet (S) said to Ali (a.s.), "Your position relative to me is the same as Aaron's position relative to Moses."

The scholars asked, "What is the relation between this and the Quran?" Abul Hassan (a.s.) said, "I will present proof for this from the Quran and will recite it to you." They said, "Present it." The Imam (a.s.) said, "The Honorable the Exalted God said, 'We inspired Moses and his brother with this Message: 'Provide dwellings for your people in Egypt, make your dwellings into places of worship…''(٢) This verse shows the relative position of Aaron (a.s.) to Moses (a.s.) and also the relative position of Ali (a.s.) to the Prophet of God (a.s.). Also the following saying of the Prophet of God (a.s.) is another clear

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١ - The Prophet's companions whose houses were encompassing the Prophet's Mosque opened doors from their houses to the Mosque. They were passing by the Mosque while they were ceremonially impure. The Prophet therefore ordered them to close all these doors except the door that leads to Ali bin Abi Talib's house. This is the meaning of dismissing all people out of the Mosque except Ali (peace be upon him). Another point is that when this happened, Al-Abbas, the Prophet's uncle, was still living in Mecca. Hence, it was another person who discussed the Prophet in this question.

Qur’an, ١٠:٨٧ -٢

proof, “Anyone who is in a state of major ritual impurity is not allowed to enter this mosque, except for Muhammad (a.s.) and the Members of his Holy Household.”

The scholars said, “O Abul Hassan! This explanation and evidence cannot be found anywhere but with you - Members of the Holy Household of God’s Prophet (S).”

The Imam (a.s.) said, “Who can deny this fact? God’s Prophet (S) said, “I am the city of knowledge, and Ali is its portal. Whoever wishes to gain knowledge should go through that portal.” Our clear explanation of the virtue, honor, and preference, being chosen and immaculate (regarding the Household of the Prophet (S)) cannot be denied by anyone except those who are obstinate. We praise the Honorable the Exalted God for this. This was the fourth.

The fifth verse regarding the choice is the Honorable the Exalted God’s words, ‘And render to the kindred their due rights…’(۱) The Honorable the Omnipotent has made them especial by this characteristic and has chosen them over the nation. When this verse was revealed to the

لا يَسْبِقُهُمْ إِلَيْهِ خَلْقٌ، إِذْ جَعَلَ نَفْسَ عَلِيٍ عَلَيْهِ السَّلامُ كَنَفْسِهِ. فَهَذِهِ الثَّالِثَهُ.

وَأَمَّا الرَّابِعَهُ فَإِخْرَاجُهُ صَلّى اللهُ عَلَيْهِ وَآلِهِ النَّاسَ مِنْ مَسْجِدِهِ مَا خَلا الْعِتْرَهَ حَتَّى تَكَلَّمَ النَّاسُ فِی ذَلِکَ وَتَكَلَّمَ الْعَبَّاسُ فَقَالَ: يَا رَسُولَ اللَّهِ، تَرَكْتَ عَلِيّاً وَأَخْرَجْتَنَا؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَا أَنَا تَرَكْتُهُ وَأَخْرَجْتُكُمْ، وَلَكِنَّ اللَّهَ عَزَّ وَجَلَّ تَرَكَهُ وَأَخْرَجَكُمْ. وَفِی هَذَا تِبْيَانُ قَوْلِهِ لِعَلِيٍ عَلَيْهِ السَّلامُ: أَنْتَ مِنِّی بِمَنْزِلَهِ هَارُونَ مِنْ مُوسَی.

قَالَتِ الْعُلَمَاءُ: وَأَيْنَ هَذَا مِنَ الْقُرْآنِ؟

قَالَ أَبُو

۱- Qur’an, ۱۷:۲۶

الْحَسَنِ عَلَيْهِ السَّلامُ: أَوجِدُكُمْ فِى ذَلِكَ قُرْآناً أَقْرَأَهُ عَلَيْكَمْ؟

قَالُوا: هَاتِ.

قَالَ: قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (وَأَوْحَيْنا إِلى مُوسى وَأَخِيهِ أَنْ تَبَوَّءا لِقَوْمِكُما بِمِصْرَ بُيُوتاً وَاجْعَلُوا بُيُوتَكُمْ قِبْلَةً)، فَفِى هَذِهِ الآْيَهِ مَنْزِلَهُ هَارُونَ مِنْ مُوسَى، وَفِيهَا أَيْضاً مَنْزِلَهُ عَلِيٍ عَلَيْهِ السَّلامُ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ. وَمَعَ هَذَا دَلِيلٌ ظَاهِرٌ فِى قَوْلِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ حِينَ قَالَ: أَلا إِنَّ هَذَا الْمَسْجِدَ لا يَحِلُّ لِجُنُبٍ إِلاّ لِمُحَمَّدٍ وَآلِهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ.

قَالَتِ الْعُلَمَاءُ: يَا أَبَا الْحَسَنِ، هَذَا الشَّرْحُ وَهَذَا الْبَيَانُ لا يُوجَدُ إِلا عِنْدَكُمْ مَعْشَرَ أَهْلِ بَيْتِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ.

فَقَالَ: وَمَنْ يُنْكِرُ لَنَا ذَلِكَ؟ وَرَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ: أَنَا مَدِينَهُ الْحِكْمَه وَعَلِيٌ عَلَيْهِ السَّلامُ بَابُهَا؛ فَمَنْ أَرَادَ الْمَدِينَهَ فَلْيَأْتِهَا مِنْ بَابِهَا. فَفِى ما أَوْضَحْنَا وَشَرَحْنَا مِنَ الْفَضْلِ وَالشَّرَفِ وَالتَّقْدِمَهِ وَالاصْطِفَاءِ وَالطَّهَارَهِ مَا لا يُنْكِرُهُ مُعَانِدٌ. وَلِلَّهِ عَزَّ وَجَلَّ الْحَمْدُ عَلَى ذَلِكَ. فَهَذِهِ الرَّابِعَهُ.

وَالآْيَهُ الْخَامِسَهُ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (وَآتِ ذَا الْقُرْبى حَقَّهُ)؛ خُصُوصِيَّهٌ خَصَّهُمُ اللَّهُ الْعَزِيزُ الْجَبَّارُ بِهَا وَاصْطَفَاهُمْ عَلَى الأُمَّهِ. فَلَمَّا نَزَلَتْ هَذِهِ الآْيَهُ عَلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْـــهِ

Prophet (S), he summoned his daughter (the Blessed Lady) Fatima (a.s.). Fatima (a.s.) said, "O Prophet of God! Yes." The Prophet (S) said, "Fadak is one of the territories that we did not exhaust our horses or camels to seize. Therefore, it is exclusively mine and not the Muslims(۱). Now, I will donate it to you and your offspring as a gift according to God's instructions." This was the fifth.

The sixth verse regarding the choice is the Honorable the Exalted God's words,

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۱- This is an indication to God's saying –in Sura of Al-Hashr (۵۹) Verse (۶): "Since you did not have to exhaust your horses and camels or (even fight), God granted to His Messenger their property. God gives authority to His Messenger over whomever He wants. God has power over all things".

No reward do I ask of you for this except the love of those near of kin.'(۱) This is a' special peculiarity of the Prophet (S) and his family up until the Resurrection Day, and that of no other family.

That is because the Honorable the Exalted God said the following regarding Noah in His Book, 'And O my people! I ask you for no wealth in return: my reward is from none but Allah. But I will not drive away (in contempt) those who believe: for verily they are to meet their Lord, and ye I see are the ignorant ones!'(۲)

And the Honorable the Exalted God said that the Prophet Hud said, "O my people! I ask of you no reward for this (Message). My reward is from none but Him who created me: Will ye not then understand?"(۳)

However, the Honorable the Exalted God told His Prophet Muhammad (S), "O Muhammad! 'Say, No reward do I ask of you for this except the love of those near of kin.'"(۴) God made the love of the Prophet's family incumbent upon others only because He knows that they will never turn back from the religion and they will never deviate.

A man may bear some malice in his heart for even his most intimate friend if his friend is an opponent of a member of his family. On that account, God wants to make the Prophet's heart completely free of malice against the believers. Therefore, He ordered them to love the Prophet's family.

۱- Qur'an, ۴۲:۲۳

۲- Qur'an, ۱۱:۲۹

۳- Qur'an, ۱۱:۵۱

۴- Qur'an, ۴۲:۲۳

The Prophet (S) will then not hate anybody who loves him and his family. In the same manner, the Prophet (S) will hate those who dislike his family, because they have ignored one of the duties made incumbent upon them by God. This is surely the most .prominent honor

When the verse 'Say, No reward do I ask of you for this except the love of those near of kin' was revealed, the Prophet (S) stood up, expressed praise and gratitude for God and glorified Him. The Prophet (S) then said, "O people! The Honorable the Exalted God has made an affair

وَ آلِهِ قَالَ: ادْعُوا لِی فَاطِمَهَ. فَدُعِیَتْ لَهُ، فَقَالَ: یَا فَاطِمَهُ. قَالَتْ: لَبَّیْکَ یَا رَسُولَ اللَّهِ. فَقَالَ صَلَّی اللهُ عَلَیْهِ وَ آلِهِ: هَذِهِ فَدَکُ هِیَ مِمَّا لَمْ یُوجَفْ عَلَیْهِ بِخَیْلٍ وَلا رِکَابٍ، وَهِیَ لِی خَاصَّهً دُونَ الْمُسْلِمِینَ، وَقَدْ جَعَلْتُهَا لَکِ لِمَا أَمَرَنِیَ اللَّهُ بِهِ، فَخُذِیهَا لَکِ وَلِوُلْدِکِ. فَهَذِهِ الْخَامِسَهُ.

وَالْآیَهُ السَّادِسَهُ قَوْلُ اللَّهِ عَزَّ وَجَلَّ: (قُلْ لا أَسْئَلُکُمْ عَلَیْهِ أَجْراً إِلا الْمَوَدَّهَ فِی الْقُرْبی). وَهَذِهِ خُصُوصِیَّهٌ لِلنَّبِیِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ إِلَی یَوْمِ الْقِیَامَهِ وَخُصُوصِیَّهٌ لِلْآلِ دُونَ غَیْرِهِمْ، وَذَلِکَ أَنَّ اللَّهَ عَزَّ وَجَلَّ حَکَی فِی ذِکْرِ نُوحٍ عَلَیْهِ السَّلامُ فِی کِتَابِهِ: (یا قَوْمِ لا أَسْئَلُکُمْ عَلَیْهِ مالاً إِنْ أَجرِیَ إِلا عَلَی اللَّهِ وَما أَنَا بِطارِدِ الَّذِینَ آمَنُوا إِنَّهُمْ مُلاقُو رَبِّهِمْ وَلکِنِّی أَراکُمْ قَوْماً تَجْهَلُونَ). وَحَکَی عَزَّ وَجَلَّ عَنْ هُودٍ عَلَیْهِ السَّلامُ أَنَّهُ قَالَ: (لا أَسْئَلُکُمْ عَلَیْهِ أَجْراً إِنْ أَجْرِیَ إِلا عَلَی الَّذِی فَطَرَنِی أَفَلا تَعْقِلُونَ). وَقَالَ عَزَّ وَجَلَّ لِنَبِیِّهِ مُحَمَّدٍ صَلَّی اللهُ عَلَیْهِ وَآلِهِ: (قُلْ) یَا مُحَمَّدُ (لا أَسْئَلُکُمْ عَلَیْهِ أَجْراً إِلا الْمَوَدَّهَ

فِی الْقُرْبی)، وَلَمْ یَفْرِضِ اللَّهُ مَوَدَّتَهُمْ إِلاّ وَقَدْ عَلِمَ أَنَّهُمْ لا یَرْتَدُّونَ عَنِ الدِّینِ أَبَداً وَلا یَرْجِعُونَ إِلَی ضَلالٍ أَبَداً. وَأُخْرَی أَنْ یَکُونَ الرَّجُلُ وَادّاً لِلرَّجُلِ فَیَکُونُ بَعْضُ أَهْلِ بَیْتِهِ عَدُوّاً لَهُ، فَلا یَسْلَمُ لَهُ قَلْبُ الرَّجُلِ، فَأَحَبَّ اللَّهُ عَزَّ وَجَلَّ أَنْ لا یَکُونَ فِی قَلْبِ رَسُولِ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ عَلَی الْمُؤْمِنِینَ شَیْ ءٌ، فَفَرَضَ اللَّهُ عَلَیْهِمْ مَوَدَّهَ ذَوِی الْقُرْبی، فَمَنْ أَخَذَ بِهَا وَأَحَبَّ رَسُولَ اللَّهِ وَأَحَبَّ أَهْلَ بَیْتِهِ لَمْ یَسْتَطِعْ رَسُولُ اللَّهِ أَنْ یُبْغِضَهُ، وَمَنْ تَرَکَهَا وَلَمْ یَأْخُذْ بِهَا وَأَبْغَضَ أَهْلَ بَیْتِهِ فَعَلَی رَسُولِ اللَّهِ صَلّی اللهُ عَلَیْهِ وَآلِهِ أَنْ یُبْغِضَهُ، لأَنَّهُ قَدْ تَرَکَ فَرِیضَهً مِنْ فَرَائِضِ اللَّهِ عَزَّ وَجَلَّ. فَأَیُّ فَضِیلَهٍ وَأَیُّ شَرَفٍ یَتَقَدَّمُ هذَا أَوْ یُدَانِیهِ! فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ هذِهِ الآْیَهَ عَلَی نَبِیِّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ: (قُلْ لا أَسْئَلُکُمْ عَلَیْهِ أَجْراً إِلا الْمَوَدَّهَ فِی الْقُرْبی) فَقَامَ رَسُولُ اللَّهِ فِی أَصْحَابِهِ فَحَمِدَ اللَّهَ وَأَثْنَی عَلَیْهِ وَقَالَ: أَیُّهَا

incumbent upon you. Will you carry it out?” No one answered him. He (a.s.) said, “O people! That is not gold, silver, edible or drinkable!” Then they said, “Fine! What is it then?” The Prophet (S) recited this verse for them.” They said, “We accept this.” ”.However, most of them did not act upon that promise

The Honorable the Exalted God has revealed to all the Prophets that they should not ask the people for any wages. The Honorable the Exalted God has Himself fully paid the wages of the Prophets. However, in the case of Muhammad (a.s.), the Honorable the Exalted God has made obeying him and loving his

family incumbent upon his nation. God has ordered Muhammad to establish his wage as love for his family. This is only realized through recognizing their nobility which the Honorable the Exalted God has established for them, since loving them is only possible to the extent that we get to know their nobility. When the Sublime God made this love incumbent upon them it was difficult for the people. That is because it is difficult to have to obey. Some of the people who had made a covenant with God remained steadfast to their covenant. However, the hypocrites, the ones who breach and the obstinate ones were stubborn and resisted this. They disbelieved in this respect and went beyond the bounds set up by the Honorable the Exalted God and said, "What is meant by family is the whole of the Arabs and all of those who are invited by him (a.s.). Anyways we know that the love for the family is a must. The closer we are to the Prophet (S) the love should be more." They did not justly deal with God's Prophet (S) regarding the love for his family with which God had honored his nation – an honor which cannot be sufficiently described in words. They did not adhere to that love for the Prophet's children and his family. They did not consider their position among themselves to be like the position of the eye on the head. This would have been honoring the Prophet of God

and a sign of love for him (a.s.). How? The Quran speaks about this and calls us to it. The traditions about the fact that they are the ones to be loved and that they are the same people whose love has been made incumbent upon us by God the Highest are certainly undeniable. However, no one adhered to his promise. Whoever faithfully and sincerely expresses this love will deserve to go to Paradise since the Honorable the Exalted God has said the following, '...But those who believe and work righteous deeds will be in the luxuriant meadows of the Gardens: they shall have, before their

النَّاسُ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ فَرَضَ لِی عَلَیْکُمْ فَرْضاً فَهَلْ أَنْتُمْ مُؤَدُّوهُ؟ فَلَمْ یُجِبْهُ أَحَدٌ. فَقَالَ: أَیُّهَا النَّاسُ إِنَّهُ لَیْسَ بِذَهَبٍ وَلا فِضَّهٍ وَلا مَأْکُولٍ وَلا مَشْرُوبٍ. فَقَالُوا: هَاتِ إِذاً. فَتَلا عَلَیْهِمْ هَذِهِ الآْیَهَ. فَقَالُوا: أَمَّا هَذَا فَنَعَمْ. فَمَا وَفَی بِهَا أَکْثَرُهُمْ. وَمَا بَعَثَ اللَّهُ عَزَّ وَجَلَّ نَبِیّاً إِلاّ أَوْحَی إِلَیْهِ أَنْ لا یَسْأَلَ قَوْمَهُ أَجْراً، لأَنَّ اللَّهَ عَزَّ وَجَلَّ یُوَفِّیهِ أَجْرَ الأَنْبِیَاءِ. وَمُحَمَّدٌ صَلَّی الله عَلَیْهِ وَآلِهِ فَرَضَ اللَّهُ عَزَّ وَجَلَّ مَوَدَّهَ قَرَابَتِهِ عَلَی أُمَّتِهِ وَأَمَرَهُ أَنْ یَجْعَلَ أَجْرَهُ فِیهِمْ لِیَوَدُّوهُ فِی قَرَابَتِهِ بِمَعْرِفَهِ فَضْلِهِمُ الَّذِی أَوْجَبَ اللَّهُ عَزَّ وَجَلَّ لَهُمْ، فَإِنَّ الْمَوَدَّهَ إِنَّمَا تَکُونُ عَلَی قَدْرِ مَعْرِفَهِ الْفَضْلِ. فَلَمَّا أَوْجَبَ اللَّهُ عَزَّ وَجَلَّ ذَلِکَ ثَقُلَ لِثِقَلِ وُجُوبِ الطَّاعَهِ، فَتَمَسَّکَ بِهَا قَوْمٌ أَخَذَ اللَّهُ مِیثَاقَهُمْ عَلَی الْوَفَاءِ، وَعَانَدَ أَهْلُ الشِّقَاقِ وَالنِّفَاقِ وَأَلْحَدُوا فِی ذَلِکَ، فَصَرَفُوهُ عَنْ حَدِّهِ الَّذِی حَدَّهُ اللَّهُ، فَقَالُوا:

الْقَرَابَهُ هُمُ الْعَرَبُ کُلُّهَا وَأَهْلُ دَعْوَتِهِ! فَعَلَی أَیِّ الْحَالَتَیْنِ کَانَ فَقَدْ عَلِمْنَا أَنَّ

الْمَـوَدَّهَ هِیَ لِلْقَرَابَهِ، فَأَقْرَبُهُمْ مِنَ النَّبِیِ صَـلَّی اللهُ عَلَیْهِ وَآلِهِ أَوْلاهُـمْ بِـالْمَوَدَّهِ، وَكُلَّمَـا قَرُبَتِ الْقَرَابَهُ كَـانَتِ الْمَـوَدَّهُ عَلَی قَـدْرِهَا، وَمَا أَنْصَـفُوا نَبِیَّ اللَّهِ فِی حِیطَتِهِ وَرَأْفَتِهِ وَمَـا مَنَّ اللَّهُ بِهِ عَلَی أُمَّتِهِ مِمَّا تَعْجِزُ الأَلْسُنُ عَنْ وَصْفِ الشُّكْرِ عَلَیْهِ أَنْ لا یُؤَدُّوهُ فِی ذُرِّیَّتِهِ وَأَهْلِ بَیْتِهِ وَأَنْ لا یَجْعَلُوهُمْ فِیهِمْ بِمَنْزِلَهِ الْعَیْنِ مِنَ الرَّأْسِ حِفْظاً لِرَسُولِ اللَّهِ صَـلَّی اللهُ عَلَیْهِ وَآلِهِ فِیهِمْ وَحُبّاً لَهُ. فَكَیْفَ وَالْقُرْآنُ یَنْطِقُ بِهِ وَیَدْعُو إِلَیْهِ، وَالأَخْبَارُ ثَابِتَهٌ بِأَنَّهُمْ أَهْلُ الْمَوَدَّهِ وَالَّذِینَ فَرَضَ اللَّهُ مَوَدَّتَهُمْ وَوَعَدَ الْجَزَاءَ عَلَیْهَا. فَمَا وَفَی أَحَدٌ بِهَا، فَهَذِهِ الْمَوَدَّهُ لا یَأْتِی بِهَا أَحَدٌ مُؤْمِناً مُخْلِصاً إِلاّ اسْتَوْجَبَ الْجَنَّهَ، لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ فِی هَذِهِ الآیَهِ: (وَالَّذِینَ آمَنُوا وَعَمِلُوا الصَّالِحاتِ فِی رَوْضاتِ الْجَنَّاتِ لَهُمْ ما یَشاؤُنَ عِنْدَ رَبِّهِمْ ذلِـــــــــــــــــــكَ

Lord, all that they wish for. That will indeed be the magnificent Bounty (of Allah). That is (the Bounty) whereof Allah gives Glad Tidings to His Servants who believe and do righteous deeds. Say, 'No reward do I ask of you for this except the love of those near of kin."(1) The top part and the latter parts of this verse clarify these points.

Then Abul Hassan said, "My father related to me his fathers' relation that Al-Husayn bin Ali (a.s.) had narrated in the following:

The Immigrants (Muhajireen) and the Helpers (Ansar) came to the Prophet (S) and said, "O Prophet of God! You may have difficulty regarding your expenses and the expenses related to the delegations which come to visit you. Please take possession of our wealth, estates and souls and keep them, bestow

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1- Qur'an, ۴۲:۲۲-۲۳

them on others or spend them as you please." Then the Honorable the Exalted God sent the Faithful Spirit (i.e. the Angel Gabriel) to convey to the Prophet His saying, (O Muhammad!) 'Say, No reward do I ask of you for this except the love of those near of kin.' (۱) This means that you should not hurt my relatives after my death.

As they left, the hypocrites said, "He rejected our offers only to urge us to accept (the leadership of) his relatives after his death. This was surely something he himself invented in that session. They also said horrible things that made God reveal this verse, 'Or do they say, "He has forged it"? Say, "Had I forged it, then can ye obtain no single (blessing) for me from Allah. He knows best of that whereof ye talk (a.s.o glibly)! Enough is He for a witness between me and you! And he is Oft-Forgiving, Most Merciful.'(۲)

Accordingly, the Prophet (S) summoned them and wondered whether they had done something due to which the verse was revealed. They confessed that they had said horrible things. When the Prophet (S) recited the verse before them, they wept loudly.

Hence, the Honorable the Exalted God revealed, 'He is the One that accepts repentance from His Servants and forgives sins: and He knows all that ye do.'(۳) And that was the sixth.

The seventh verse of the choice is the Honorable the Exalted God's words, 'Allah and His angels send blessings on the Prophet: O ye

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۱- Qur'an, ۴۲:۲۳
۲- Qur'an, ۴۶:۸
۳- Qur'an, ۴۲:۲۵

(that believe! Send ye blessings on him, and salute him with all respect.'(۱)

هُوَ الْفَضْلُ الْكَبِيرُ ذلِكَ الَّذِى يُبَشِّرُ اللَّهُ عِبادَهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحاتِ قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلا الْمَوَدَّهَ فِى الْقُرْبى) مُفَسَّراً وَمُبَيَّناً.

ثُمَّ قَالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ: حَدَّثَنِى أَبِى عَنْ جَدِّى، عَن آبَائِهِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍ عَلَيْهِ السَّلامُ قَالَ: إجْتَمَعَ الْمُهَاجِرُونَ وَالأَنْصَارُ إِلَى رَسُولِ اللَّهِ صَلَّى الله عَلَيْهِ وَآلِهِ فَقَالُوا: إِنَّ لَكَ يَا رَسُولَ اللَّهِ مَئُونَهً فِى نَفَقَتِكَ وَفِى مَنْ يَأْتِيكَ مِنَ الْوُفُودِ، وَهَذِهِ أَمْوَالُنَا مَعَ دِمَائِنَا، فَاحْكُمْ فِيهَا بَارّاً مَأْجُوراً. أَعْطِ مَا شِئْتَ وَأَمْسِكْ مَا شِئْتَ مِنْ غَيْرِ حَرَجٍ.

قَالَ فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ الرُّوحَ الأَمِينَ فَقَالَ: يَا مُحَمَّدُ (قُلْ لا أَسْئَلُكُمْ عَلَيْهِ أَجْراً إِلا الْمَوَدَّهَ فِى الْقُرْبى) يَعْنِى أَنْ تَوَدُّوا قَرَابَتِى مِنْ بَعْدِى، فَخَرَجُوا. فَقَالَ الْمُنَافِقُونَ: مَا حَمَلَ رَسُولَ اللَّهِ صَلَّى الله عَلَيْهِ وَآلِهِ عَلَى تَرْكِ مَا عَرَضْنَا عَلَيْهِ إلاّ لِيَحُثَّنَا عَلَى قَرَابَتِهِ مِنْ بَعْدِهِ. إِنْ هُوَ إِلاّ شَىْ ءٌ افْتَرَاهُ فِى مَجْلِسِهِ! وَكَانَ ذَلِكَ مِنْ قَوْلِهِمْ عَظِيماً، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ هَذِهِ الآْيَهَ: (أَمْ يَقُولُونَ افْتَرى عَلَى اللَّهِ كَذِبًا فَإِنْ يَشَأْ اللَّهُ يَخْتِمْ عَلَى قَلْبِكَ وَيَمْحُ اللَّهُ الْبَاطِلَ وَيُحِقُّ الْحَقَّ بِكَلِمَاتِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ).

وَأَنْزَلَ (أَمْ يَقُولُونَ افْتَرَاهُ قُلْ إِنِ افْتَرَيْتُهُ فَلا تَمْلِكُونَ لِى مِنَ اللَّهِ شَيْئاً هُوَ أَعْلَمُ بِما تُفِيضُونَ فِيهِ كَفى بِهِ شَهِيداً بَيْنِى وَبَيْنَكُمْ وَهُوَ الْغَفُورُ الرَّحِيمُ). فَبَعَثَ إِلَيْهِمُ النَّبِىُ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقَالَ: هَلْ مِنْ حَدَثٍ؟ فَقَالُوا: إِى وَاللَّهِ يَا رَسُولَ اللَّهِ! لَقَدْ قَالَ بَعْضُنَا كَلاماً غَلِيظاً كَرِهْنَاهُ. فَتَلا عَلَيْهِمْ رَسُولُ اللَّهِ الآْيَهَ، فَبَكَوْا وَاشْتَدَّ بُكَاؤُهُمْ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: (وَهُوَ الَّذِى يَقْبَلُ التَّوْبَهَ عَنْ عِبادِهِ وَيَعْفُوا عَنِ

۱- Qur'an, ۳۳:۵۶

السَّيِّئاتِ وَيَعْلَمُ ما تَفْعَلُونَ). فَهَذِهِ السَّادِسَهُ.

وَأَمَّا الْآيَهُ السَّابِعَهُ فَقَوْلُ اللَّهِ تَبارَكَ وَتَعَالَى: (إِنَّ اللَّهَ وَمَلائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيماً).

Some of the people said, “O Prophet of God! We know how to greet you but how should we send blessings upon you.” The Prophet (S) said, “Say, O my God! Bless Muhammad and Muhammad’s family in the same way that You blessed Abraham and Abraham’s family. You are surely Praiseworthy and Glorious.”

Can anyone of you disagree with this?” The scholars answered, “No.” Al-Ma’mun said, “This is what no one disagrees with and the whole nation agrees upon unanimously. However, we need something more evident about the Prophet’s family excerpted from the Quran.”

Abul Hassan (a.s.) said, “Fine. Let me know about the meaning of ‘Ya Sin’ when the Honorable the Exalted God says, ‘Ya Sin. By the Qur'an, full of Wisdom. Thou art indeed one of the apostles on a Straight Way.’”(۱) The scholars said, “Undoubtedly ‘Ya Sin’ here refers to Muhammad (a.s).”

Abul Hassan (a.s.) said, “In fact, the Honorable the Exalted God granted Muhammad and his family a nobility that no one can understand its true meaning except for one who really ponders over it. The Honorable the Exalted God has not blessed anyone but the Prophets (a.s).

The Blessed the Sublime God said, ‘Peace and salutation to Noah among the nations!’(۲) He also said, ‘Peace and salutation to Abraham!’(۳) God also said, ‘Peace and salutation to Moses and Aaron!’(۴) However, God does not bless

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۱- Qur’an, -Sin ۳۶:۱-۴

۲- Qur’an, ۳۷:۷۹

۳- Qur’an, ۳۷:۱۰۹

۴- Qur’an, ۳۷:۱۲۰

.the family of Noah, Abraham or Moses. But He blesses Muhammad's family

And the Honorable the Exalted God said, "Peace and salutation to such as Elias!" - that ".().is the Household of Muhammad (a.s

Al-Ma'mun said, "I have realized that the expression and clarification of this is with the .Treasurer of the Prophethood." And this is the seventh

And the eighth is that the Honorable the Exalted God said, 'And know that out of all the booty that ye may acquire (in war), a fifth share is assigned to Allah, and to the (Messenger, and to near relatives...'(۱)

In this verse, God has made the share of the Prophet's family to be similar to His share as well as the share of His Messenger. This is the distinction between the Prophet's family and the nation, whom God has situated in a place, and situated the Prophet's family in another higher place. Besides, the Almighty God chose for the Prophet's family what He

وَقَدْ عَلِمَ الْمُعَانِدُونَ مِنْهُمْ أَنَّهُ لَمَّا نَزَلَتْ هَذِهِ الْآيَهُ قِيلَ: يَا رَسُولَ اللَّهِ، قَدْ عَرَفْنَا التَّسْلِيمَ عَلَيْکَ، فَكَيْفَ الصَّلاهُ عَلَيْکَ؟ فَقَالَ: تَقُولُونَ "اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ وَآلِ إِبْرَاهِيمَ إِنَّکَ حَمِيدٌ مَجِيدٌ." فَهَلْ بَيْنَكُمْ مَعَاشِرَ النَّاسِ فِی هَذَا خِلافٌ؟

قَالُوا: لا.

قَالَ الْمَأْمُونُ: هَذَا مَا لا خِلافَ فِيهِ أَصْلاً، وَعَلَيْهِ إِجْمَاعُ الْأُمَّهِ، فَهَلْ عِنْدَکَ فِی الْآلِ شَیْ ءٌ أَوْضَحُ مِنْ هَذَا فِی الْقُرْآنِ؟

قَالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ: نَعَمْ. أَخْبِرُونِی عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (يس وَالْقُرْآنِ الْحَكِيمِ إِنَّکَ لَمِنَ الْمُرْسَلِينَ عَلَى صِرَاطٍ مُسْتَقِيمٍ). فَمَنْ عَنَى بِقَوْلِهِ يس؟

قَالَتِ الْعُلَمَاءُ: يس مُحَمَّدٌ صَلَّى

۱- Qur'an, ۸:۴۱

اللهُ عَلَيْهِ وَآلِهِ. لَمْ يَشُكَّ فِيهِ أَحَدٌ.

قَالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ: فَإِنَّ اللَّهَ عَزَّ وَجَلَّ أَعْطَى مُحَمَّداً وَآلَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مِنْ ذَلِكَ فَضْلاً لا يَبْلُغُ أَحَدٌ كُنْهَ وَصْفِهِ إِلاّ مَنْ عَقَلَهُ، وَذَلِكَ أَنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُسَلِّمْ عَلَى أَحَدٍ إِلاّ عَلَى الأَنْبِيَاءِ عَلَيْهِم السَّلامُ، فَقَالَ تَبَارَكَ وَتَعَالَى: (سَلامٌ عَلَى نُوحٍ فِي الْعالَمِينَ) وَقَالَ: (سَلامٌ عَلى إِبْراهِيمَ) وَقَالَ: (سَلامٌ عَلى مُوسى وَهارُونَ) وَلَمْ يَقُلْ سَلامٌ عَلَى آلِ نُوحٍ وَلَمْ يَقُلْ سَلامٌ عَلَى آلِ إِبْرَاهِيمَ وَلا قَالَ سَلامٌ عَلَى آلِ مُوسَى وَهَارُونَ. وَقَالَ عَزَّ وَجَلَّ: (سَلامٌ عَلَى آلِ يس) يَعْنِي آلَ مُحَمَّدٍ.

فَقَالَ الْمَأْمُونُ: قَدْ عَلِمْتُ أَنَّ فِي مَعْدِنِ النُّبُوَّةِ شَرْحَ هَذَا وَبَيَانَهُ.

قَالَ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ: فَهَذِهِ السَّابِعَةُ. وَأَمَّا الثَّامِنَةُ فَقَوْلُ اللَّهِ عَزَّ وَجَلَّ: (وَاعْلَمُوا أَنَّما غَنِمْتُمْ مِنْ شَيْءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبى) فَقَرَنَ سَهْمَ ذِي الْقُرْبَى مَعَ سَهْمِهِ بِسَهْمِ رَسُولِ اللَّهِ صَلّى اللهُ عَلَيْهِ وَآلِهِ. فَهَذَا فَصْلٌ أَيْضاً بَيْنَ الآلِ وَالأُمَّةِ، لأَنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَهُمْ فِي حَيِّزٍ وَجَعَلَ النَّاسَ فِي حَيِّزٍ دُونَ ذَلِكَ، وَرَضِيَ لَهُمْ مَا رَضِيَ لِنَفْسِهِ، وَاصْطَفَاهُمْ

chose for Himself. He chose a share of the booty for them. He begins with mentioning Himself, His Messenger, and then the kindred. This is operative not only in the distribution of the spoils of war, but also in everything that God accepts for Himself and for them. In this regard God said - and what God said is right, ‘And know that out of all the booty that ye may acquire (in war), a fifth share is assigned to Allah, and to the Messenger, and

(to near relatives…'(۱)

This holy saying is an affirmative declaration and an everlasting commandment for them all the way up until the Resurrection Day in the ever-speaking Book of God that says, 'No falsehood can approach it from before or behind it: It is sent down by One (Full of Wisdom, Worthy of all Praise.'(۲)

And regarding His words, '…orphans, the needy…'(۳) it is natural that the share of the orphan should be stopped when their feature of orphanage ceases to exist. The same thing can be said about the share of the needy. While, on the other hand, the share of the Prophet's kindred, whether they are needy or not, is incessant up until the Resurrection Day, because no one is wealthier than God or the Prophet. However, God has established a share for Himself and for His Prophet (S). Thus what He has .(liked for Himself, He has also liked for His Prophet (S

The same holds true for booties (obtained without any bloodshed). What He has liked for Himself, and His Prophet (S), he has also liked for the Prophet's kindred as God has given them a share in booties. Then God has started out with Himself- the Exalted the Magnificent - then His Messenger (a.s.), and then the kindred. God has equaled their .(share with that of God and God's Prophet (S

The same thing can be said about the commandment of obedience. (God the Exalted says,) 'O ye who believe! Obey God, and obey the Apostle, and those charged

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Qur'an, ۸:۴۱ -۱
Qur'an, ۴۱:۴۲ -۲
Qur'an, ۸:۴۱ -۳

with authority among you…'(۱) In the previous verse, God begins with Himself, His Messenger, and then His Messenger's Household. The same thing occurs in the verse of Leadership. God says, 'Your (real) friends are (no less than) Allah, His Messenger, and the (fellowship of) believers,- those who establish regular prayers and regular charity, and they bow down humbly (in worship).'(۲) Thus God has made the Leadership of the Prophet's family and the obedience to the Prophet related to the obedience to Him. Likewise, He makes His share

فِيهِ فَبَدَأَ بِنَفْسِهِ ثُمَّ ثَنَّى بِرَسُولِهِ ثُمَّ بِذِى الْقُرْبَى فِى كُلِّ مَا كَانَ مِنَ الْفَيْ ءِ وَالْغَنِيمَهِ وَغَيْرِ ذَلِكَ مِمَّا رَضِيَهُ عَزَّ وَجَلَّ لِنَفْسِهِ فَرَضِيَهُ لَهُمْ، فَقَالَ وَقَوْلُهُ الْحَقُّ: (وَاعْلَمُوا أَنَّما غَنِمْتُمْ مِنْ شَيْ ءٍ فَأَنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِى الْقُرْبى) فَهَذَا تَأْكِيدٌ مُؤَكَّدٌ وَأَثَرٌ قَائِمٌ لَهُمْ إِلَى يَوْمِ الْقِيَامَهِ فِى كِتَابِ اللَّهِ النَّاطِقِ الَّذِى (لا يَأْتِيهِ الْباطِلُ مِنْ بَيْنِ يَدَيْهِ وَلا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ).

وَأَمَّا قَوْلُهُ عَزَّ وَجَلَّ: (وَالْيَتامى وَالْمَساكِينِ) فَإِنَّ الْيَتِيمَ إِذَا انْقَطَعَ يُتْمُهُ خَرَجَ مِنَ الْغَنَائِمِ وَلَمْ يَكُنْ لَهُ فِيهَا نَصِيبٌ، وَكَذَلِكَ الْمِسْكِينُ إِذَا انْقَطَعَتْ مَسْكَنَتُهُ لَمْ يَكُنْ لَهُ نَصِيبٌ مِنَ الْمَغْنَمِ وَلا يَحِلُّ لَهُ أَخْذُهُ. وَسَهْمُ ذِى الْقُرْبَى إِلَى يَوْمِ الْقِيَامَهِ قَائِمٌ فِيهِمْ لِلْغَنِيِّ وَالْفَقِيرِ مِنْهُمْ لِأَنَّهُ لا أَحَدَ أَغْنَى مِنَ اللَّهِ عَزَّ وَجَلَّ وَلا مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، فَجَعَلَ لِنَفْسِهِ مِنْهَا سَهْماً وَلِرَسُولِهِ سَهْماً، فَمَا رَضِيَهُ لِنَفْسِهِ وَلِرَسُولِهِ رَضِيَهُ لَهُمْ، وَكَذَلِكَ الْفَيْ ءُ مَا رَضِيَهُ مِنْهُ لِنَفْسِهِ وَلِنَبِيِّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ رَضِيَهُ لِذِى الْقُرْبَى كَمَا أَجْرَاهُمْ فِى الْغَنِيمَهِ فَبَدَأَ بِنَفْسِهِ جَلَّ جَلالُهُ ثُمَّ بِرَسُولِهِ ثُمَّ بِهِمْ،

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۱- Qur'an, ۴:۵۹

۲- Qur'an, ۵:۵۵

وَقَرَنَ سَهْمَهُمْ بِسَهْمِ اللَّهِ وَسَهْمِ رَسُولِهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ، وَكَذَلِكَ فِي الطَّاعَةِ قَالَ: (يا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الأَمْرِ مِنْكُمْ) فَبَدَأَ بِنَفْسِهِ ثُمَّ بِرَسُولِهِ ثُمَّ بِأَهْلِ بَيْتِهِ. وَكَذَلِكَ آيَةُ الْوَلايَةِ: (إِنَّما وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا) فَجَعَلَ وَلايَتَهُمْ مَعَ طَاعَةِ الرَّسُولِ مَقْرُونَةً بِطَاعَتِهِ، كَمَا جَعَلَ سَهْمَهُمْ مَعَ سَهْمِ الرَّسُولِ

as well as His Messenger's share of spoils of war connected to the shares of the Prophet's family. All praise is due to God Who has given the Prophet's family the greatest grace.

As God refers to the classes to whom the alms should be given, He deems Himself, His Messenger, and the Prophet's family far above them. He the Exalted says, 'Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of God; and for the wayfarer: (thus is it) ordained by God, and God (is full of knowledge and wisdom.'(١)

You cannot find any reference to God, His Messenger, and the Prophet's family in the above-mentioned classes. This is because God has deemed Himself, His Messenger, and the Messenger's family far above receiving alms. Moreover, He has deemed it unlawful for Muhammad and his family to receive any of the alms, because alms are only the impurities of the people, and it is unlawful for the Prophet and his family to enjoy the impurities of the people, because they are purified against

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١- Qur'an, ٩:٦٠

any impurities or uncleanliness. Finally, because God has purified and selected the Prophet's family exclusively, He accepts for them only what He accepts for Himself .and dislikes for them what He dislikes for Himself. This was the eighth

The ninth verse of the choice is the Honorable the Exalted God's words, '... if ye realize this not, ask of those who possess the Message.'(۱) We - the Prophet's family - ".are those who possess the Message

The scholars said, "In this verse God refers to the Christians and the Jews." Abul Hassan (a.s.) said, "How is this acceptable? If it is so, then God is asking us to follow their religion, and they can claim that their religion is better than Islam!" Al-Ma'mun "?said, "O Abul Hassan! Do you have an explanation opposing what they say

Abul Hassan (a.s.) said, "Yes. The Message referred to in this verse is God's Messenger. We are his family. This is clear in the Book of the Honorable the Exalted God in Chapter 'At-Talaq, '...Therefore fear Allah, O ye men of understanding - who have believed!- for Allah hath indeed sent down to you a Message. A Messenger, who rehearses to you the Signs of Allah containing clear explanations...'(۲) Thus, the .Message is God's Messenger and we are his family. And that was the ninth

مَقْرُوناً بِسَهْمِهِ فِی الْغَنِیمَهِ وَالْفَیْ ءِ. فَتَبَارَکَ اللَّهُ وَتَعَالَی، مَا أَعْظَمَ نِعْمَتَهُ عَلَی أَهْلِ هَذَا الْبَیْتِ.

فَلَمَّا جَاءَتْ قِصَّهُ الصَّدَقَهِ نَزَّهَ نَفْسَهُ وَنَزَّهَ رَسُولَهُ وَنَزَّهَ أَهْلَ بَیْتِهِ فَقَالَ: (إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسَاكِینِ وَالْعَامِلِینَ عَلَیْهَا وَالْمُؤَلَّفَهِ

۱- Qur'an, ۱۶:۴۳

۲- Qur'an, ۶۵:۱۰-۱۱

قُلُوبُهُمْ وَفِی الرِّقابِ وَالْغارِمِینَ وَفِی سَبِیلِ اللَّهِ وَابْنِ السَّبِیلِ فَرِیضَهً مِنَ اللَّهِ) فَهَلْ تَجِدُ فِی شَیْ ءٍ مِنْ ذَلِکَ أَنَّهُ عَزَّ وَجَلَّ سَمَّی لِنَفْسِهِ أَوْ لِرَسُولِهِ أَوْ لِذِی الْقُرْبَی؟ لأَنَّهُ لَمَّا نَزَّهَ نَفْسَهُ عَنِ الصَّدَقَهِ وَنَزَّهَ رَسُولَهُ نَزَّهَ أَهْلَ بَیْتِهِ، لا بَلْ حَرَّمَ عَلَیْهِمْ، لأَنَّ الصَّدَقَهَ مُحَرَّمَهٌ عَلی مُحَمَّدٍ وَآلِهِ، وَهِیَ أَوْسَاخُ أَیْدِی النَّاسِ، لا تَحِلُّ لَهُمْ لأَنَّهُمْ طُهِّرُوا مِنْ کُلِّ دَنَسٍ وَوَسَخٍ، فَلَمَّا طَهَّرَهُمُ اللَّهُ عَزَّ وَجَلَّ وَاصْطَفَاهُمْ رَضِیَ لَهُمْ مَا رَضِیَ لِنَفْسِهِ وَکَرِهَ لَهُمْ مَا کَرِهَ لِنَفْسِهِ عَزَّ وَجَلَّ. فَهَذِهِ الثَّامِنَهُ.

وَأَمَّا التَّاسِعَهُ، فَنَحْنُ أَهْلُ الذِّکْرِ الَّذِینَ قَالَ اللَّهُ عَزَّ وَجَلَّ: (فَسْئَلُوا أَهْلَ الذِّکْرِ إِنْ کُنْتُمْ لا تَعْلَمُونَ) فَنَحْنُ أَهْلُ الذِّکْرِ فَاسْأَلُونَا إِنْ کُنْتُمْ لا تَعْلَمُونَ.

فَقَالَتِ الْعُلَمَاءُ: إِنَّمَا عَنَی بِذَلِکَ الْیَهُودَ وَالنَّصَارَی.

فَقَالَ أَبُو الْحَسَنِ عَلَیْهِ السَّلامُ: سُبْحَانَ اللَّهِ! وَهَلْ یَجُوزُ ذَلِکَ؟ إِذاً یَدْعُونَّا إِلَی دِینِهِمْ وَیَقُولُونَ إِنَّهُ أَفْضَلُ مِنْ دِینِ الإِسْلامِ!

فَقَالَ الْمَأْمُونُ: فَهَلْ عِنْدَکَ فِی ذَلِکَ شَرْحٌ بِخِلافِ مَا قَالُوا یَا أَبَا الْحَسَنِ؟

فَقَالَ عَلَیْهِ السَّلامُ: نَعَمْ. الذِّکْرُ رَسُولُ اللَّهِ، وَنَحْنُ أَهْلُهُ، وَذَلِکَ بَیِّنٌ فِی کِتَابِ اللَّهِ عَزَّ وَجَلَّ حَیْثُ یَقُولُ فِی سُورَهِ الطَّلاقِ: (فَاتَّقُوا اللَّهَ یا أُولِی الأَلْبابِ الَّذِینَ آمَنُوا قَدْ أَنْزَلَ اللَّهُ إِلَیْکُمْ ذِکْراً رَسُولاً یَتْلُوا عَلَیْکُمْ آیاتِ اللَّهِ مُبَیِّناتٍ) فَالذِّکْرُ رَسُولُ اللَّهِ صَلّی الله عَلَیْهِ وَآلِهِ، وَنَحْنُ أَهْلُهُ. فَهَذِهِ التَّاسِعَهُ.

The tenth verse of the choice is the Honorable the Exalted God’s words in verse about prohibition (‘Al-Tahrim) from the Quranic Chapter ‘Al-Nisaa, ‘Prohibited to you (for marriage) are: your mothers, daughters, sisters…’(۱) Then tell me, would my daughter, the daughter of my son, or other daughters from my progeny be permitted for marriage to the Prophet of God

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۱- Qur’an, ۴:۲۳

a.s.) had he been alive now?" They replied, "No." Imam Al-Ridha' (a.s.) said, "Would) your daughters be permitted for marriage to the Prophet of God had he been alive now?" They said, "Yes." Then the Imam (a.s.) said, "This itself is the proof that I am from his Household and you are not, since if you were of his Household, then your daughters would have been forbidden for marriage to the Prophet (S) just as mine are. This is because I am from his Household but you are from his nation. This is another difference between his family and his nation since the family is a part of the Prophet (S), while the nation's members are not unless they are his family. And this .was the tenth

The eleventh verse of the choice is the Honorable the Exalted God's words in Chapter 'Al-Mu'min from a believing person from the family of Pharaoh, 'A believer, a man from among the people of Pharaoh, who had concealed his faith, said, "Will ye slay a man because he says, 'My Lord is Allah.?- when he has indeed come to you with Clear (a.s.igns) from your Lord?...'(۱) That man was the maternal cousin of Pharaoh. Therefore, due to this relationship God relates him to Pharaoh, not due to his religion. The same thing can be said about us. We are the Prophet's Household because we are his family. We have the same religion as others do. This is another distinction between the Prophet's family and

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Qur'an, ۴۰:۲۸ -۱

.the nation

The twelfth verse of the choice is the Honorable the Exalted God’s words, ‘Enjoin prayer on thy people, and be constant therein…’(۱) Thus the Blessed the Sublime God has especially chosen us (the Members of the Prophets Household) and has ordered us to establish prayers along with the nation. Then God has granted to us (the Prophet’s Household) this especial characteristic. After this verse was revealed the Prophet of God (a.s.) went to the house of Ali (a.s.) and (the Blessed Lady) Fatima (a.s.) five times each day at prayer times for a period of nine months and said, ‘(It is time ”’.for) prayer. God’s Mercy be upon you

Al-Ridha’ (a.s.) continued, “God has not bestowed upon the progeny of any of the Prophets an honored virtue like that which He has exclusively

وَأَمَّا الْعَاشِرَهُ، فَقَوْلُ اللَّهِ عَزَّ وَجَلَّ فِی آیَهِ التَّحْرِیمِ: (حُرِّمَتْ عَلَیْکُمْ أُمَّهاتُکُمْ وَبَناتُکُمْ وَأَخَواتُکُمْ...) فَأَخْبِرُونِی هَلْ تَصْلُحُ ابْنَتِی أَوْ ابْنَهُ ابْنِی وَمَا تَنَاسَلَ مِنْ صُلْبِی لِرَسُولِ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ أَنْ یَتَزَوَّجَهَا لَوْ کَانَ حَیّاً؟

قَالُوا: لا.

قَالَ: فَأَخْبِرُونِی هَلْ کَانَتِ ابْنَهُ أَحَدِکُمْ یَصْلُحُ لَهُ أَنْ یَتَزَوَّجَهَا لَوْ کَانَ حَیّاً؟

قَالُوا: نَعَمْ.

قَالَ: فَفِی هَذَا بَیَانٌ، لأَنِّی أَنَا مِنْ آلِهِ وَلَسْتُمْ مِنْ آلِهِ، وَلَوْ کُنْتُمْ مِنْ آلِهِ لَحَرُمَ عَلَیْهِ بَنَاتُکُمْ کَمَا حَرُمَ عَلَیْهِ بَنَاتِی، لأَنَّا مِنْ آلِهِ وَأَنْتُمْ مِنْ أُمَّتِهِ. فَهَذَا فَرْقٌ بَیْنَ الْآلِ وَالْأُمَّهِ لأَنَّ الْآلَ مِنْهُ وَالْأُمَّهَ إِذَا لَمْ تَکُنْ مِنَ الْآلِ لَیْسَتْ مِنْهُ. فَهَذِهِ الْعَاشِرَهُ.

وَأَمَّا الْحَادِیَ عَشَرَ فَقَوْلُ اللَّهِ عَزَّ وَجَلَّ فِی سُورَهِ الْمُؤْمِنِ حِکَایَهً عَنْ رَجُلٍ مِنْ آلِ فِرْعَوْنَ: (وَقَالَ رَجُلٌ مُؤْمِنٌ مِنْ آلِ فِرْعَوْنَ یَکْتُمُ إِیمَانَهُ

Qur’an, ۲۰:۱۳۲ -۱

أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّى اللَّهُ وَقَدْ جاءَكُمْ بِالْبَيِّنَاتِ مِنْ رَبِّكَمْ وَإِنْ يَكُ كَاذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِبْكَمْ بَعْضُ الَّذِى يَعِدُكُمْ إِنَّ اللَّهَ لَا يَهْدِى مَنْ هُوَ مُسْرِفٌ كَذَّابٌ). فَكَانَ ابْنَ خَالِ فِرْعَوْنَ، فَنَسَبَهُ إِلَى فِرْعَوْنَ بِنَسَبِهِ وَلَمْ يُضِفْهُ إِلَيْهِ بِدِينِهِ، وَكَذَلِكَ خُصِّصْنَا نَحْنُ إِذْ كُنَّا مِنْ آلِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِوِلادَتِنَا مِنْهُ، وَعَمَّمَنَا النَّاسُ بِالدِّينِ، فَهَذَا فَرْقُ مَا بَيْنَ الْآلِ وَالأُمَّهِ. فَهَذِهِ الْحَادِىَ عَشَرَ.

وَأَمَّا الثَّانِىَ عَشَرَ، فَقَوْلُهُ عَزَّ وَجَلَّ: (وَأْمُرْ أَهْلَكَ بِالصَّلاهِ وَاصْطَبِرْ عَلَيْها) فَخَصَّنَا اللَّهُ عَزَّ وَجَلَّ بِهَذِهِ الْخُصُوصِيَّهِ إِذْ أَمَرَنَا مَعَ الأُمَّهِ بِإِقَامَهِ الصَّلاهِ، ثُمَّ خَصَّنَا مِنْ دُونِ الأُمَّهِ، فَكَانَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَجِى ءُ إِلَى بَابِ عَلِيٍّ وَفَاطِمَهَ عَلَيْهِمَا السَّلَامُ بَعْدَ نُزُولِ هَذِهِ الآيَهِ تِسْعَهَ أَشْهُرٍ كُلَّ يَوْمٍ عِنْدَ حُضُورِ كُلِّ صَلاهٍ خَمْسَ مَرَّاتٍ فَيَقُولُ: الصَّلاهَ رَحِمَكُمُ اللَّهُ. وَمَا أَكْرَمَ اللَّهُ عَزَّ وَجَلَّ أَحَداً مِنْ ذَرَارِىِّ الأَنْبِيَاءِ بِمِثْلِ هَذِهِ الْكَرَامَهِ الَّتِى أَكْرَمَنَا بِهَا وَخَصَّنَا مِنْ

given to us. God has made us distinct among the members of the Households of all of the Prophets.”

Al-Ma’mun and the scholars said, “May God reward you - Members of the Holy Household of the Prophet (S) on behalf of this nation. We have nothing else but what you present regarding that about which we have doubt.”

Chapter ۲۴: On Al-Ridha”s Words about the Man from Syria and His Questions from the Commander of the Faithful (a.s.) in the Kufa Mosque

۲۴-۱ Abul Hassan Muhammad ibn Amr ibn Ali ibn Abdullah al-Basri in Ilaq narrated that the preacher Abu Abdullah Muhammad ibn Abdullah ibn Ahmad ibn Jabala quoted on the authority of Abul Qasim Abdullah ibn Ahmad ibn Amer Al-Ta’ee, on the authority of his father, on the

authority of Ali ibn Musa Al-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (al-Kazim) (a.s.), on the authority of his father Ja'far ibn Muhammad (as-Sadiq) (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.), "Ali ibn Abi Talib (a.s.) was in the Jami'a Mosque of Kufa. A man from Syria stood up and said, "O Commander of the Faithful! I have several questions." The Imam (a.s.) said, "Ask in order to understand. Do not ask in order to bother us." All the people were staring at them. The man asked, "Let me know what was that which the Sublime God created first." The Imam (a.s.) said, "It was light." The man asked, "What are the heavens made of? " The Imam (a.s.) said, "From water vapour." The man asked, "What is the Earth made of? " The Imam said, "From the foam on top of the water." The man asked, "What are the mountains made of?" The Imam (a.s.) said, "From the waves." The man asked, "Why have they called Mecca the mother of the towns?" The Imam (a.s.) said, "Because the Earth has expanded out from beneath it." The man asked, "What is the sky of this world made of?"

دُونِ جَمِيعِ أَهْلِ بَيْتِهِ.

فَقَالَ الْمَأْمُونُ وَالْعُلَمَاءُ: جَزَاكُمُ اللَّهُ أَهْلَ بَيْتِ نَبِيِّكُمْ عَنِ الأُمَّهِ خَيْراً، فَمَا نَجِدُ الشَّرْحَ وَالْبَيَانَ فِيما اشْتَبَهَ عَلَيْنَا إِلاّ عِنْدَكُمْ.

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بابُ ما جاءَ

p: ۵۸۳

عَنِ الرِّضا عَلَيْهِ السَّلامُ مِن خَبَرِ الشَّامِي وَما سَأَلَ عَن أَمِيرِ الْمُؤْمِنين عَلَيْهِ السَّلامُ فِي جامِعِ الكَوفَهِ

١ - حَدَّثَنا أَبُو الحَسَن مُحَمَّدِ بْنِ عمرو بْنِ عَلِيٍّ بْنِ عَبْدِ اللَّه البَصْرِيّ بإيلاق قالَ: حَدَّثَناعَبْدِ اللَّه مُحَمَّدِ بْنِ عَبْدِ اللَّه بْنِ أَحْمَدِ بْنِ جَبَلَه الواعظ قالَ: حَدَّثَنا أَبُو القاسِمِ عَبْدِ اللَّه بْنِ أَحْمَدِ بْنِ عامِرِ الطَّائيّ قالحدثنا أَبى قالَ: حَدَّثَنا عَلِيٍّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ قالَ: حَدَّثَنا أَبى جَعْفَر عَلَيْهِ السَّلامُ قالَ: حَدَّثَناأَبى جَعْفَرِ بْنِ مُحَمَّد عَلَيْهِ السَّلامُ قالَ: حَدَّثَنا أَبى مُحَمَّدِ بْنِ عَلِى عَلَيْهِ السَّلامُ قالَ: حَدَّثَنا أَبى الحُسَيْن عَلَيْهِ السَّلامُ قالَ: حَدَّثَنا أَبى الحُسَيْنِ بْنِ عَلِى عَلَيْهِ السَّلامُ قالَ كانَ عَلِيٌّ بْنُ أَبى طَالِبٍ عَلَيْهِ السَّلامُ بِالْكُوفَهِ فِى الْجامِعِ إِذْ قَامَ إِلَيْهِ رَجُلٌ مِنْ أَهْلِ الشَّامِ فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّى أَسْأَلُکَ عَنْ أَشْيَاءَ فَقَالَ سَلْ تَفَقُّهاً وَلا تَسْأَلْ تَعَنُّتاً فَأَحْدَقَ النَّاسُ بِأَبْصَارِهِمْ.

فَقَالَ أَخْبِرْنِى عَنْ أَوَّلِ مَا خَلَقَ اللَّهُ تَبَارَکَ وَتَعَالَى. فَقَالَ: خَلَقَ النُّورَ. قَالَ: فَمِمَّ خَلَقَ السَّمَاوَاتِ؟ قَالَ: مِنْ بُخَارِ الْمَاءِ. قَالَ: فَمِمَّ خَلَقَ الأَرْضَ؟ قَالَ: مِنْ زَبَدِ الْمَاءِ. قَالَ: فَمِمَّ خُلِقَتِ الْجِبَالُ؟ قَالَ: مِنَ الأَمْوَاجِ. قَالَ: فَلِمَ سُمِّيَتْ مَكَّهُ أُمَّ الْقُرَى؟ قَالَ: لأَنَّ الأَرْضَ دُحِيَتْ مِنْ تَحْتِهَا. وَسَأَلَهُ عَنْ سَمَاءِ الدُّنْيَا مِمَّا هِىَ.

".The Imam (a.s.) said, "It is made of a restricted wave

The man asked, "What is the width and length of the sun and the moon?" The Imam (a.s.) said, "It is nine-hundred Farsakhs square."(١)

The man asked, "What is the width and length of the stars?" The Imam (a.s.) said, ".Twelve Farsakhs times the same amount"

The man asked, "What are the colors of the seven heavens and

١- The word Farsakh in Arabic means extended and uninterrupted. It is only used in Persian to denote a unit of distance. It is not clear why the talk that is being carried out in Arabic is mixed up with Persian words. This points out to the weakness of this .tradition and its unreliability

what are their names?" The Imam (a.s.) said, "The lowest heaven is called 'Rafi'a' made of smoke and water. The second heaven is called 'Faydoom' and it is the same color as copper. The third heaven is called 'Maroom' and it is the same color as brass. The fourth heaven is called 'Arfoloon' and it is the same color as silver. The fifth heaven is called 'Hayoon' and it is the same color as gold. The sixth heaven is called 'Aroos' and it is the same color as chrysolite(۱) green. The seventh heaven is called ".'Ajma' and it is the same color as a while pearl

And the man asked why cows stare at the ground and never raise their head up towards the sky. The Imam (a.s.) said, "They are ashamed of the Honorable the Exalted God. The cows keep their heads down from the time when the people of ".Moses (a.s.) worshipped the calf

And the man asked about marrying two sisters at once. The Imam (a.s.) said, "Yaqoob ibn Ishaq married Hibar and Rahil. However, this was forbidden from then on and the following verse was revealed, '…and two sisters in wedlock at one and the same (time…'(۲

And the man asked about what the high and the low tides are. The Imam (a.s.) said, "It is one of the angels of God who is appointed to be at the sea. Whenever it steps into ".the water, they rise and whenever it leaves the water it lowers

The man asked about

۱- Chrysolite, a certain green transparent gem is a well-known gem that is a kind of .expensive gem similar to but more expensive than emerald, which is dark green

۲- Qur'an, ۴:۲۳

the name of the father of the genies. The Imam (a.s.) said, “His name was Shooman. ”.He is the one created from flames of the fire

And the man asked if the Honorable the Exalted God has appointed any Prophets for the genies. The Imam (a.s.) said, “Yes. God had appointed a Prophet named Joseph ”.for them, but they killed him

The man asked, “What was the name of Satan while he was in the heavens?” The ”.Imam (a.s.) replied, “His name was al-Harith

قَالَ: مِنْ مَوْجٍ مَكْفُوفٍ. وَسَأَلَهُ عَنْ طُولِ الشَّمْسِ وَالْقَمَرِ وَعَرْضِهِمَا.

قَالَ: تِسْعُمِائَهِ فَرْسَخٍ فِی تِسْعِمِائَهِ فَرْسَخٍ.

وَسَأَلَهُ: كَمْ طُولُ الْكَوَاكِبِ وَعَرْضُهُ؟ قَالَ: اثْنَا عَشَرَ فَرْسَخاً فِی اثْنَیْ عَشَرَ فَرْسَخاً.

وَسَأَلَهُ عَنْ أَلْوَانِ السَّمَاوَاتِ السَّبْعِ وَأَسْمَائِهَا. فَقَالَ لَهُ: اسْمُ السَّمَاءِ الدُّنْیَا رَفِیعٌ، وَهِیَ مِنْ مَاءٍ وَدُخَانٍ. وَاسْمُ السَّمَاءِ الثَّانِیَهِ قَیْدَراً، وَهِیَ عَلَی لَوْنِ النُّحَاسِ. وَالسَّمَاءُ الثَّالِثَهُ اسْمُهَا الْمَارُومُ، وَهِیَ عَلَی لَوْنِ الشَّبَهِ. وَالسَّمَاءُ الرَّابِعَهُ اسْمُهَا أرفلون، وَهِیَ عَلَی لَوْنِ الْفِضَّهِ. وَالسَّمَاءُ الْخَامِسَهُ اسْمُهَا هیعون، وَهِیَ عَلَی لَوْنِ الذَّهَبِ. وَالسَّمَاءُ السَّادِسَهُ اسْمُهَا عَرُوسٌ، وَهِیَ یَاقُوتَهٌ خَضْرَاءُ. وَالسَّمَاءُ السَّابِعَهُ اسْمُهَا عَجْمَاءُ، وَهِیَ دُرَّهٌ بَیْضَاءُ.

وَسَأَلَهُ عَنِ الثَّوْرِ مَا بَالُهُ غَاضٌّ طَرْفَهُ وَلا یَرْفَعُ رَأْسَهُ إِلَی السَّمَاءِ. قَالَ: حَیَاءً مِنَ اللَّهِ عَزَّ وَجَلَّ لَمَّا عَبَدَ قَوْمُ مُوسَی الْعِجْلَ نَكَسَ رَأْسَهُ.

وَسَأَلَهُ عَنْ مَنْ جَمَعَ بَیْنَ الأُخْتَیْنِ. فَقَالَ عَلَیْهِ السَّلاَمُ: یَعْقُوبُ بْنُ إِسْحَاقَ جَمَعَ بَیْنَ حَبَارَ وَرَاحِیلَ. فَحُرِّمَ بَعْدَ ذَلِكَ، فَأَنْزَلَ (وَأَنْ تَجْمَعُوا بَیْنَ الْأُخْتَیْنِ...)

وَسَأَلَهُ عَنِ الْمَدِّ وَالْجَزْرِ مَا هُمَا. قَالَ: مَلَكٌ مُوَكَّلٌ بِالْبِحَارِ یُقَالُ لَهُ رُومَانُ، فَإِذَا وَضَعَ قَدَمَیْهِ فِی الْبَحْرِ فَاضَ، وَإِذَا أَخْرَجَهُمَا غَاضَ.

وَسَأَلَهُ عَنِ اسْمِ أَبِی الْجِنِّ. فَقَالَ: شُومَانُ، وَهُوَ الَّذِی خُلِقَ مِنْ مَارِجٍ مِنْ نَارٍ.

وَسَأَلَهُ

هَلْ بَعَثَ اللَّهُ نَبِيّاً إِلَى الْجِنِّ؟ فَقَالَ: نَعَمْ، بَعَثَ إِلَيْهِمْ نَبِيّاً يُقَالُ لَهُ يُوسُفُ، فَدَعَاهُمْ إِلَى اللَّهِ فَقَتَلُوهُ.

وَسَأَلَهُ عَنِ اسْمِ إِبْلِيسَ مَا كَانَ فِي السَّمَاءِ. فَقَالَ: كَانَ اسْمُهُ الْحَارِثَ.

The man asked, “Why was Adam named Adam?” The Imam (a.s.) replied, “Since he was created from the Earth’s expanse that is called “Adeem” in Arabic.”(۱)

The man asked, “Why does a man inherit twice that of a woman?” The Imam (a.s.) replied, “It is because of the wheat branch which had three seeds. Eve ate one and gave two to Adam. That is why men inherit double the amount that women do.”

The man asked, “Which of the Prophets (a.s.) did the Honorable the Exalted God create circumcised at birth?” The Imam (a.s.) replied, “The Honorable the Exalted God create Adam, Seth, Idris, Noah, Shem the son of Noah, Abraham, David, Solomon, Lot, Ishmael, Moses, Jesus, and Muhammad (a.s.) circumcised”(۲) The man asked about the age of Adam (a.s.). The Imam (a.s.) said, “He lived for ۹۳۰ years.”

The man asked, “Who was the first poet? The Imam (a.s.) answered, “It was Adam.” The man asked, “What was the poem about?” The Imam (a.s.) said, “When Adam was cast down to the earth he saw the extent of the earth and its air. When Abel killed Cane, then Adam said,

The land and its residents have changed vastly;

The appearance of the earth has turned black and ugly;

Whatever had a taste and color has changed;

And the freshness of those good looks has diminished;

I see my life

۱- Adam is in Hebrew

۲- We also see similar accounts in the Bible. Midrash Psalms ۹,۷ accounts thirteen

people in the Biblical period who were born circumcised. Although there is no allusion in the Hebrew Bible that these men were born in such a condition or even that they were (or were not) circumcised by their fathers or anyone else, the rabbis deduced this from several verses, "And two peoples shall be separated from your bowels (Gen ٢٥,٢٣), one circumcised, and the other not circumcised. From this verse you can learn that Jacob was born circumcised.

;span filled with sorrow

?May I get rid of this life tomorrow

;Why should I not cry while Cane is in the grave

;Abel killed his brother Cane so brave

!O sorry! I have lost that good-looking son

,Then Satan - may God damn it - replied

Get away from this land and its residents

As there is no more room for you anymore in this expanded Paradise

وَسَأَلَهُ لِمَ سُمِّيَ آدَمُ آدَمَ. قَالَ: لأنَّهُ خُلِقَ مِنْ أَدِيمِ الأَرْضِ.

وَسَأَلَهُ لِمَ صَارَ الْمِيرَاثُ لِلذَّكَرِ مِثْلُ حَظِّ الأُنْثَيَيْنِ. فَقَالَ: مِنْ قِبَلِ السُّنْبُلَهِ، كَانَ عَلَيْهَا ثَلاثُ حَبَّاتٍ فَبَادَرَتْ إِلَيْهَا حَوَّاءُ فَأَكَلَتْ مِنْهَا حَبَّهً، وَأَطْعَمَتْ آدَمَ حَبَّتَيْنِ؛ فَمِنْ أَجْلِ ذَلِكَ وَرِثَ الذَّكَرُ مِثْلَ حَظِّ الأُنْثَيَيْنِ.

وَسَأَلَهُ عَمَّنْ خَلَقَ اللَّهُ مِنَ الأَنْبِيَاءِ مَخْتُوناً: فَقَالَ: خَلَقَ اللَّهُ آدَمَ مَخْتُوناً، وَوُلِدَ شَيْثٌ مَخْتُوناً، وَإِدْرِيسُ وَنُوحُ وَإِبْرَاهِيمُ وَدَاوُدُ وَسُلَيْمانُ وَلُوطٌ وَإِسْمَاعِيلُ وَمُوسَى وَعِيسَى وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَعَلَيْهِمْ أَجْمَعِينَ.

وَسَأَلَهُ كَمْ كَانَ عُمُرُ آدَمَ. فَقَالَ: تِسْعُمِائَهِ سَنَهٍ وَثَلاثِينَ سَنَهً.

وَسَأَلَهُ عَنْ أَوَّلِ مَنْ قَالَ الشِّعْرَ. فَقَالَ: آدَمُ.

قَالَ: وَمَا كَانَ شِعْرُهُ؟ قَالَ: لَمَّا أُنْزِلَ إِلَى الأَرْضِ مِنَ السَّمَاءِ، فَرَأَى تُرْبَتَهَا وَسِعَتَهَا وَهَوَاهَا وَقَتَلَ قَابِيلُ هَابِيلَ، قَالَ آدَمُ عَلَيْهِ السَّلامُ:

تَغَيَّرَتِ الْبِلادُ وَمَنْ عَلَيْهَا

فَوَجْهُ الأَرْضِ مُغْبَرٌّ قَبِيحٌ

تَغَيَّرَ كُلُّ ذِي لَوْنٍ وَطَعْمٍ

وَقَلَّ بَشَاشَهُ الْوَجْهِ الْمَلِيحِ

أَرَى طُولَ الْحَيَاهِ عَلَيَّ غَمّاً

وَهَلْ أَنَا مِنْ حَيَاتِی مُسْتَرِيحُ

وَمَا لِی لاَ أَجُودُ بِسَكْبِ دَمْعٍ

وَهَابِيلٌ تَضَمَّنَهُ الضَّرِيحُ

قَتَلْ قَابِيلُ هَابِيلاً أَخَاهُ

فَوَا حُزْنِی لَقَدْ فُقِدَ الْمَلِيحُ

فَأَجَابَهُ إِبْلِيسُ:

تَنَحَّ عَنِ الْبِلادِ وَسَاكِنِيهَا

فَفِی الْفِرْدَوْسِ ضَاقَ بِكَ الْفَسِيحُ

You and your spouse were living in peace

.And from the troubles of the world was your heart at comfort

But you could not escape my tricks and plots

Until you lost that valuable thing

And God gave the people tamarisk(۱) and bitter

p: ۵۸۸

۱- Any of a genus of chiefly desert shrubs and trees having tiny narrow leaves and .masses of minute flowers with five stamens and a one-celled ovary

(khamt(1)‘

Instead of Paradise and its open gates

And had I not received the Mercy of the Omnipotent

".You would not have lost Paradise now

The man asked about Adam crying in Paradise and how much he (a.s.) cried. The Imam (a.s.) said, “He cried one hundred years and tears flowed down his right eye like the Tigris River and from his right eye like the Euphrates River.” The man asked, “How many times did Adam (a.s.) perform the Hajj pilgrimage?” The Imam (a.s.) said, “He performed it seventy times on foot. On the first visit the Shrike(2) accompanied him and showed him where there was water. It had come out of Paradise along with him. Adam (a.s.) was admonished against eating shrikes and swallows.” The man asked, “Why does a swallow not walk on the Earth?” The Imam (a.s.) replied, “Because it lamented over the Bayt al-Maqdis(3) and cried over it for forty years. It always cried along with Adam (a.s.) and stayed with him in several homes. It carried along nine of the verses of the Honorable the Exalted God’s Book which Adam (a.s.) had recited in Paradise, still has them and will have them forever. The verses were the first three verses from the beginning of Al-Kahf, three verses from Bani Israel - that are verses [The Holy Quran: Bani Israel 17:45-47] , and three of the verses of Ya Sin starting with ‘And We have put a bar in front of them and a bar behind them, and further, We

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1- Lote-trees: A large tree (Celtis australis), found in the south of Europe. It has a hard wood, and bears a cherrylike fruit. Called also nettle tree. As we read in the Holy Quran, “But they turned away (from God), and We sent against them the Flood (released) from the dams, and We converted their two garden (rows) into "gardens" producing bitter fruit, and tamarisks, and some few (a.s.tunted) Lote-trees.” [Qur’an, Saba 34:16]

2- Any of numerous usually largely gray or brownish oscine birds (family Laniidae) that have a hooked bill, feed chiefly on insects, and often impale their prey on thorns.

Al-Aqsa Mosque in Jerusalem -٣

(have covered them up; so that they cannot see.'"(١)

The man asked about the first atheist and the initiator of atheism. The Imam (a.s.) answered, "It was the damned Satan." The man asked about Noah's name. The Imam (a.s.) said, "His name was As-Sakan. He was called 'Noah' because he lamented for his people for ٩٥٠ years."(٢) The man asked about the width and length of Noah's Ark. The Imam (a.s.) said, "It was eight-hundred arm-lengths in length and five hundred arm-lengths in width and eighty arm-lengths in height."

وَكُنْتَ بِهَا وَزَوْجُكَ فِي قَرَارٍ

وَقَلْبُكَ مِنْ أَذَى الدُّنْيَا مُرِيحٌ

فَلَمْ تَنْفَكَّ مِنْ كَيْدِي وَمَكْرِي

إِلَى أَنْ فَاتَكَ الثَّمَنُ الرَّبِيحُ

وَبُدِّلَ أَهْلُهَا إِثْلًا وَخَمْطاً

بِحَبَّاتٍ وَأَبْوَابٍ مَنِيحُ

فَلَوْ لا رَحْمَةُ الْجَبَّارِ أَضْحى

بِكَفِّكَ مِنْ جِنَانِ الْخُلْدِ رِيح

وَسَأَلَهُ عَنْ بُكَاءِ آدَمَ عَلَى الْجَنَّةِ وَكَمْ كَانَتْ دُمُوعُهُ الَّتِي جرَتْ مِنْ عَيْنَيْهِ. فَقَالَ عَلَيْهِ السَّلَامُ: بَكَى مِائَةَ سَنَةٍ. وَخَرَجَ مِنْ عَيْنِهِ الْيُمْنَى مِثْلُ دِجْلَهَ وَالْعَيْنِ الأُخْرَى مِثْلُ الْفُرَاتِ.

وَسَأَلَهُ كَمْ حَجَّ آدَمُ عَلَيْهِ السَّلامُ مِنْ حَجَّةٍ. فَقَالَ لَهُ سَبْعِينَ حَجَّةً مَاشِياً عَلَى قَدَمَيْهِ، وَأَوَّلُ حَجَّةٍ كَانَ مَعَهُ الصُّرَدُ يَدُلُّهُ عَلَى مَوَاضِعِ الْمَاءِ، وَخَرَجَ مَعَهُ مِنَ الْجَنَّهِ، وَقَدْ نُهِيَ عَنْ أَكْلِ الصُّرَدِ وَالْخُطَّافِ.

وَسَأَلَهُ مَا بَالُهُ لا يَمْشِي عَلَى الأَرْضِ. قَالَ: لأَنَّهُ نَاحَ عَلَى بَيْتِ الْمَقْدِسِ، فَطَافَ حَوْلَهُ أَرْبَعِينَ عاماً يَبْكِي عَلَيْهِ، وَلَمْ يَزَلْ يَبْكِي مَعَ آدَمَ عَلَيْهِ السَّلامُ. فَمِنْ هُنَاكَ سَكَنَ الْبُيُوتَ وَمَعَهُ تِسْعُ آيَاتٍ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ مِمَّا كَانَ آدَمُ يَقْرَؤُهَا فِي الْجَنَّهِ وَهِيَ مَعَهُ إِلَى يَوْمِ الْقِيَامَهِ. ثَلاثُ آيَاتٍ مِنْ أَوَّلِ الْكَهْفِ، وَثَلاثُ آيَاتٍ مِنْ سُبْحَانَ الَّذِي أَسْرَى، وَهِيَ وَإِذا قَرَأْتَ الْقُرْآنَ...، وَثَلاثُ آيَاتٍ مِنْ يس: وَجَعَلْنا مِنْ بَيْنِ أَيْدِيهِمْ سَدّاً

۱- Qur’an, ۳۶:۹-۱۱

۲- Noah in Arabic means lamentation.

وَمِنْ خَلْفِهِمْ سَدّاً...

وَسَأَلَهُ عَنْ أَوَّلِ مَنْ كَفرَ وَأَنْشَأَ الْكُفْرَ. فَقَالَ: إِبْلِيسُ لَعَنَهُ اللَّهُ.

وَسَأَلَهُ عَنِ اسْمِ نُوحٍ مَا كَانَ. فَقَالَ: كَانَ اسْمُهُ السَّكَنَ، وَإِنَّمَا سُمِّيَ نُوحاً لأَنَّهُ نَاحَ عَلَى قَوْمِهِ أَلْفَ سَنَةٍ إِلاّ خَمْسِينَ عاماً.

وَسَأَلَهُ عَنْ سَفِينَةِ نُوحٍ عَلَيْهِ السَّلامُ مَا كَانَ عَرْضُهَا وَطُولُهَا. فَقَالَ: كَانَ طُولُهَا ثَمَانَمِائَةِ ذِرَاعٍ وَعَرْضُهَا خَمْسَمِائَةِ ذِرَاعٍ وَارْتِفَاعُهَا فِي السَّمَاءِ ثَمَانُونَ ذِرَاعاً.

Then the man sat down. Another man stood up and said, “O Commander of the Faithful! Let me know about the name of the first tree planted on the Earth.” The Imam (a.s.) replied, “It was called ‘Al-Osaje. The cane of Moses (a.s.) was also made of the same tree.” The man asked about the first plant that grew on the Earth?” The Imam (a.s.) said, “It was pumpkin that is a gourd.” The man asked, “Who was the first of the people of the heavens and the Earth who performed the Hajj pilgrimage?” The Imam (a.s.) said, “It was Gabriel.” The man asked about the first part of the Earth that was leveled during the flood?” The Imam (a.s.) said, “It was the location of the Kaaba that was fresh chrysolite green in color.” The man asked about the noblest valley on the Earth. The Imam (a.s.) said, “It is a valley called “Sarandib” where Adam descended to from Paradise.” The man asked about the worst valley on the Earth. The Imam (a.s.) said, “It is a valley in Yemen called “Barahut” and it is one of the valleys of Hell.” The man asked

about the prison which carried its own prisoner. The Imam (a.s.) said, “It was the fish which carried Yunus ibn Matta (Jonah) with it.” The man asked about the six creatures which were not born from the womb. The Imam (a.s.) answered, “Adam, Eve, the sheep of Abraham, the cane of Moses, the she-camel of Salih, and the bat which Jesus (a.s.) - the son of (the Blessed Lady) Mary (a.s.) - made and it flew with the permission of the Honorable the Exalted God.”

And the man asked about the accused thing which is neither human nor of the genies. The Imam (a.s.) replied, “It is the wolf which Joseph’s brothers accused.”

The man asked about the thing to whom God had revealed something but is neither human nor of the genies. The Imam (a.s.) replied, “It is the bee to which God had revealed something.”

The man asked about the purest spot on the Earth on which one cannot pray. The Imam (a.s.) replied, “It is the roof of the Kaaba.”(١)

The man asked, “What part of the Earth felt the sunshine for a portion of one day but will never again feel it?” The Imam (a.s.) said, “It is that part of the sea which God split apart for Moses (a.s.) and the sun shined at its depth. Then the water covered it again and the sunshine will never reach there again.”

The man asked about the thing which drank while it was alive and ate while it was dead. The Imam

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١- The way to pray on the roof of the Kaaba has been described in Kafi and Man La Yahdharohu al-Faqih and other books on Islamic jurisprudence. This question does not appear in a similar tradition in Bihar al-Anwar. It may be that it is said as such here because the narrator of this tradition is one of the adherers to the Sunni sect.

".(a.s.) replied, "It was the cane of Moses (a.s)

ثُمَّ جَلَسَ الرَّجُلُ وَقَامَ إِلَيْهِ آخَرُ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَخْبِرْنَا عَنْ أَوَّلِ شَجَرَةٍ غُرِسَتْ فِي الأَرْضِ. فَقَالَ: الْعَوْسَجَةُ، وَمِنْهَا عَصَا مُوسَى عَلَيْهِ السَّلامُ.

وَسَأَلَهُ عَنْ أَوَّلِ شَجَرَةٍ نَبَتَتْ فِي الأَرْضِ. فَقَالَ: هِيَ الدُّبَّاءُ، وَهُوَ الْقَرْعُ.

وَسَأَلَهُ عَنْ أَوَّلِ مَنْ حَجَّ مِنْ أَهْلِ السَّمَاءِ. فَقَالَ لَهُ: جَبْرَئِيلُ عَلَيْهِ السَّلامُ.

وَسَأَلَهُ عَنْ أَوَّلِ بُقْعَةٍ بُسِطَتْ مِنَ الأَرْضِ أَيَّامَ الطُّوفَانِ. فَقَالَ لَهُ، مَوْضِعُ الْكَعْبَةِ، وَكَانَ زَبَرْجَدَةً خَضْرَاءَ.

وَسَأَلَهُ عَنْ أَكْرَمِ وَادٍ عَلَى وَجْهِ الأَرْضِ. فَقَالَ لَهُ: وَادٍ يُقَالُ لَهُ سَرَنْدِيبُ، سَقَطَ فِيهِ آدَمُ عَلَيْهِ السَّلامُ مِنَ السَّمَاءِ.

وَسَأَلَهُ عَنْ شَرِّ وَادٍ عَلَى وَجْهِ الأَرْضِ. فَقَالَ: وَادٍ بِالْيَمَنِ يُقَالُ لَهُ بَرَهُوتُ، وَهُوَ مِنْ أَوْدِيَةِ جَهَنَّمَ.

وَسَأَلَهُ عَنْ سِجْنٍ سَارَ بِصَاحِبِهِ. فَقَالَ: الْحُوتُ سَارَ بِيُونُسَ بْنِ مَتَّى عَلَيْهِ السَّلامُ.

وَسَأَلَهُ عَنْ سِتَّةٍ لَمْ يَرْكُضُوا فِي رَحِمٍ. فَقَالَ: آدَمُ وَحَوَّاءُ وَكَبْشُ إِبْرَاهِيمَ وَعَصَا مُوسَى وَنَاقَةُ صَالِحٍ وَالْخُفَّاشُ الَّذِي عَمِلَهُ عِيسَى بْنُ مَرْيَمَ وَطَارَ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ.

وَسَأَلَهُ عَنْ شَيْ ءٍ مَكْذُوبٍ عَلَيْهِ لَيْسَ مِنَ الْجِنِّ وَلا مِنَ الإِنْسِ. فَقَالَ: الذِّئْبُ الَّذِي كَذَبَ عَلَيْهِ إِخْوَةُ يُوسُفَ عَلَيْهِ السَّلامُ.

وَسَأَلَهُ عَنْ شَيْ ءٍ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ لَيْسَ مِنَ الْجِنِّ وَلا مِنَ الإِنْسِ. فَقَالَ: أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى النَّحْلِ.

وَسَأَلَهُ عَنْ مَوْضِعٍ طَلَعَتْ عَلَيْهِ الشَّمْسُ سَاعَةً مِنَ النَّهَارِ وَلا تَطْلُعُ عَلَيْهِ أَبَداً. قَالَ: ذَلِكَ الْبَحْرُ حِينَ فَلَقَهُ اللَّهُ عَزَّ وَجَلَّ لِمُوسَى عَلَيْهِ السَّلامُ، فَأَصَابَتْ أَرْضَهُ الشَّمْسُ وَأُطْبِقَ عَلَيْهِ الْمَاءُ فَلَنْ تُصِيبَهُ الشَّمْسُ.

وَسَأَلَهُ عَنْ شَيْ ءٍ شَرِبَ وَهُوَ حَيٌّ وَأَكَلَ وَهُوَ مَيِّتٌ. فَقَالَ: تِلْكَ عَصَا مُوسَى.

The man asked about the one who advised but it was neither human nor of the (genies. The Imam (a.s.) replied, "It was an ant."(١)

The

.Refer to the Chapter 'Al-Naml of the Holy Quran -١

man asked about the first one to prescribe circumcision. The Imam (a.s.) replied, “It was Abraham (a.s.).”

The man asked about the first female to be circumcised. The Imam (a.s.) replied, “It was Hagar – the mother of Ishmael whom Sarah circumcised to have honored her oath.”

The man asked about the first woman to have dragged her skirt on the ground. The Imam (a.s.) replied, “It was Hagar who was running away from Sarah.”

The man asked about the first man to have dragged his garment on the ground. The Imam (a.s.) replied, “It was Qarun.”(۱)

The man asked about the first one to wear sandals. The Imam (a.s.) replied, “It was Abraham (a.s.).”

The man asked about the one with the noblest lineage. The Imam (a.s.) replied, “It was God’s friend Joseph – the son of Jacob Israel ul-lah ibn Ishaq Thabihullah ibn Abraham (a.s.) – God’s close friend.”

The man asked about the six Prophets who had two names. The Imam (a.s.) replied, “They are Yusha’ ibn Noon(۲), also called Thul Kifl; Jacob also called Israel; Khazr also called Heliqa; Yunus also called Thul Noon; Jesus also called the Messiah; and Muhammad (a.s.) also called Ahmad.”

The man asked about the thing which breezes but has no flesh and blood. The Imam (a.s.) replied, “It is the morning.”(۳)

The man asked about the five Prophets who spoke Arabic. The Imam (a.s.) replied, “They are Hud, Sho’aib, Salih, Ishmael and Muhammad.”

Then the man sat down. Another man stood up and tried to make trouble with his

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۱- Qarun or Korah. Ibn Ab’bas – may God be pleased with him – held the opinion that

Qarun (Korah) was a paternal cousin of Moses (a.s.). This view is supported by many other narrators, including Ibn Juraij, who added that he was Qarun Ibn Yashar Ibn Qahith, while Moses was the son of Imran Ibn Hafith. Ibn Juraij went further and rejected the viewpoint of Ibn Ishaq that he was a paternal uncle of Moses (a.s.). Qatadah said that Qarun was called An-Nur (the light) for he had a melodious voice while reciting the Torah (Taurat), but he became a hypocrite just like As-Samiri. Thus, Qarun was destroyed because of his transgression due to the wealth and riches he had. Shahr Ibn Haushab said that he dragged his garment (i.e. wore it long and trailing) out of pride and arrogance. God the Almighty mentions the abundance of his wealth and riches so that its keys would have been a burden to a body of strong men. It was also said that the keys were made of leather and that they used to be carried on sixty mules. God knows best! However, Qarun was advised by the godly men from among his people: {Do not exult. Verily God likes not those who exult (with riches, being ungrateful to God). "But seek with that (wealth) which God has bestowed on you, the home of the Hereafter}. That is, do not be arrogant or conceited with riches, being ungrateful to God the Almighty. They advised him to direct his endeavors to gain Divine Reward in the Hereafter, as it is the best of all rewards. But he should take from his money what is lawful to him and have the possible lawful joys of this present life. {...and forget not your portion of lawful enjoyment in this world}. And they advised him: {do good as God has been good to you}, that is, do good to the Creation of God Who has been good to you. And {seek not mischief in the land}, that is, do not harm the people regarding whom you were commanded to do good. If you harm them, God will punish you and take back what He has granted you. {Verily, God likes not the Mufsidun (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters)}. Qarun's answer to this good advice of his people was nothing but: {He said, This has been given to me only because of the knowledge I possess}. In other words, I do not need what you have said or referred to, as God only gave me this because He knew that I deserve it and I am really qualified for it. Moreover, were it not that He loves me, He would not grant me this. However, God the Almighty refutes his statement saying: {Did he not know that God had destroyed before him generations, men who were stronger than him in might and greater in the amount (of riches) they had collected? But the Mujrimun (criminals, disbelievers,

polytheists, sinners) will not be questioned of their sins (because God knows them well, so they will be punished without being called to account)}. In other words, We have destroyed before him generations because of their sins and bad deeds, and they were stronger than Qarun and they had more riches and children than he. So, if what he said was true, We would not punish anyone of those who had more riches than he has, and his wealth and riches would not be a proof of Our love or care for him. God the Almighty says elsewhere in Qur'an, {It is not your wealth nor your sons, that will bring you nearer to Us in degree: but only those who believe and work righteousness – these are the ones for whom there is a multiplied Reward for their deeds, while secure they (reside) in the dwellings on high! [Qur'an, Saba ٣٤:٣٧). And God says, "Do they think that because We have granted them abundance of wealth and sons, We would hasten them on in every good? Nay, they do not understand." [Qur'an, Al-Mu'minun ٢٣:٥٥-٥٦]. God's answer to Qarun's claims confirms our interpretation of Qarun's saying, {This has been given to me only because of the knowledge I possess}. But as for those who claimed that he was an alchemist, or that he knew the Greatest Name of Allah the Almighty, or that he used it to collect wealth, all these are fallacies and not true. For alchemy cannot change the reality of something, and the Greatest Name is of no effect if it is pronounced by a disbeliever. And, Qarun was inherently a disbeliever and apparently a hypocrite. Moreover, the context of the advice given by his people and his answer to them do not support that claim. God the Almighty says: {So he went forth before his people in his pomp}. Many interpreters mentioned that he went forth before his people in great luxuries, with servants, rich clothes, and riding animals. When those who were desirous of the life of this world saw him, they wished to have the same and wondered, "What a great fortune he has!" When their saying reached the ears of the godly righteous men they said to them: {Woe be to you! The Reward of God is better for those who believe and do righteous good deeds}. That is, the Reward of God in the Hereafter is better and higher than this. Almighty God says: {and this none shall attain except those who are As-Sabirun (the patient in following the truth)}. In other words, none shall attain this advice regarding the Hereafter in the presence of the joys of this present life, except those who are guided and those whose hearts are fixed and minds made stable by the Almighty God's Grace. And nothing is better than the saying of some of our earlier

scholars who said, “Verily, God loves penetrative insight in the time of suspicious matters and perfect reasoning in the time of the presence of desires.” God the Almighty says: {So, We caused the earth to swallow him and his dwelling place. Then, he had no group or party to help him against God, nor was he one of those who could save themselves}. When God the Almighty mentions his setting forth in his pomp, He says {So, We caused the earth to swallow him and his dwelling place}. Ibn Ab’bas (may Allah be pleased with him) and as-Sadiy narrated that Qarun gave a prostitute a sum of money to accuse Moses (a.s.), while he was in the company of others, of committing adultery with her. It is said that she did it and, consequently, Moses (a.s.) trembled with fear and performed two units of prayer and then said to her, “By God! Tell me, who hired you to do this?” She replied, “It was Qarun who hired me to do that.” Then, she sought God’s Forgiveness and repented to Him. Upon that, Moses (a.s.) prostrated himself and invoked God against Qarun. God the Almighty revealed to him that He had subjugated the earth to obey him. Moses (a.s.) commanded the earth to swallow Qarun and his dwelling place. And so it was! God knows best! It was also said that when Qarun went forth before his people in his pomp, with guards, mules and fine clothes, he passed by Moses (a.s.) while he was reminding the people of God. When the people saw Qarun, most of them turned their faces towards him. Moses (a.s.) called to him, “Why do you do this?” Qarun replied, “O Moses! You have been favored with prophethood and I have been favored with riches. If you want, you may go forth and invoke God against me, and I will invoke Him against you.” At that, both of them went forth and Moses (a.s.) said, “Would you like to begin?” Qarun said, “Yes,” and he made his invocations, but they were not answered. When Moses (a.s.) invoked God the Almighty against him saying, “O God! Command the earth to transgress today,” God revealed to him that He did. Then Moses (a.s.) said, “O earth! Take them!” And it took them to their feet. Then he said, “Take them!” And it took them to their knees. Then he said, “Take them!” And it took them to their shoulders. Then he said, “O earth! Bring their riches and treasures!” They were brought till they saw them, then Moses (a.s.) pointed with his hand saying, “Go, you sons of Laui!” And they sank into the earth. It was narrated from Qatadah that he said, “They will sink into the earth till the Day of Resurrection.” Ibn Ab’bas - may God be pleased with him - said, “They sank into the earth till they reached the seventh earth. Allah the Almighty says: {Then he

had no group or party to help him against God, nor was he one of those who could save themselves}. He could not help himself or get help from others. God the Almighty states, "(Man) will have no power, and no helper."[Qur'an, at-Tariq ۸۶:۱۰] When the people saw what happened to Qarun and his treasures, sinking into the earth and completely destroyed, those who had desired for a position like his position the day before regretted and thanked God the Almighty. They said, {Had it not been that God was Gracious to us, He could have caused the earth to swallow us up (also)! Know you not that the disbelievers will never be successful}. Then, God the Almighty informs us that {That home of the Hereafter}, that is, Paradise, is prepared only for those {who rebel not against the truth with pride and oppression in the land nor do mischief by committing crimes}. And then He says: {And the good end is for the Muttaqun (the pious and righteous persons)}. This story of Qarun might have taken place before they got out of Egypt, for God the Almighty says, " So, We caused the earth to swallow him and his dwelling place". Or it might have taken place after the exodus from Egypt. God knows best! However, the Almighty God mentions the dispraise of Qarun in several verses in the Glorious Quran. God says, "Of old We sent Moses, with Our Signs and an authority manifest, to Pharaoh, Haman, and Qarun; but they called (him)" a sorcerer telling lies!" [Qur'an, Mu'min ۴۰:۲۳-۲۴]. And in Chapter al-Ankabut, after mentioning `Ad, Thamud, Pharaoh, Haman and Qarun, He says, "(Remember also) Qarun, Pharaoh, and Haman: there came to them Moses with Clear Signs, but they behaved with insolence on the earth; yet they could not overreach (Us). Each one of them We seized for his crime: of them, against some We sent a violent tornado (with showers of stones); some were caught by a (mighty) Blast; some We caused the earth to swallow up; and some We drowned (in the waters): It was not Allah Who injured (or oppressed) them, "They injured (and oppressed) their own souls." [Qur'an, Ankabut ۲۹:۳۹-۴۰]. The one who was swallowed by the earth was Qarun, and those who were drowned were Pharaoh, Haman and their troops because they were sinful.

[۱۸] [[Source: http://www.islamonline.net/English/ram۲۰۰۲/۱۰/Quran/Stories/article۰۴.sh...

۲- He was the Trustee of Moses and was not a Prophet.

۳ - As in Arabic they say 'Tanafas as-Sobh or the morning breathed meaning the morning came.

questions. He said, “O Commander of the Faithful! Let me know who flees from whom in the following verse from the Honorable the Exalted God, ‘That Day shall a man flee from his own brother, And from his mother and his father, And from his wife and his children. Each one of them, that Day, will have enough concern (of his own) to make him indifferent to the others.’(1) The Imam (a.s.) said, “Cane flees from Abel. The one who flees from his mother is Moses (a.s.). The one who flees from

وَسَأَلَهُ عَنْ نَذِيرٍ أَنْذَرَ قَوْمَهُ لَيْسَ مِنَ الْجِنِّ وَلا مِنَ الإِنْسِ. فَقَالَ: هِیَ الَّنمْلَهُ.

وَسَأَلَهُ عَنْ أَوَّلِ مَنْ أُمِرَ بِالْخِتَانِ. قَالَ: إِبْرَاهِيمُ.

وَسَأَلَهُ عَنْ أَوَّلِ مَنْ خُفِضَ مِنَ النِّسَاءِ. فَقَالَ: هَاجَرُ أُمُّ إِسْمَاعِيلَ؛ خَفَضَتْهَا سَارَهُ لِتَخْرُجَ مِنْ يَمِينِهَا.

وَسَأَلَهُ عَنْ أَوَّلِ امْرَأَهٍ جَرَّتْ ذَيْلَهَا. فَقَالَ: هَاجَرُ لَمَّا هَرَبَتْ مِنْ سَارَهَ.

وَسَأَلَهُ عَنْ أَوَّلِ مَنْ جَرَّ ذَيْلَهُ مِنَ الرِّجَالِ. فَقَالَ: قَارُونُ.

وَسَأَلَهُ عَنْ أَوَّلِ مَنْ لَبِسَ النَّعْلَيْنِ. فَقَالَ: إِبْرَاهِيمُ عَلَيْهِ السَّلامُ.

وَسَأَلَهُ عَنْ أَكْرَمِ النَّاسِ نَسَباً. فَقَالَ: صِدِّيقُ اللَّهِ يُوسُفُ بْنُ يَعْقُوبَ إِسْرَائِيلِ اللَّهِ بْنِ إِسْحَاقَ ذَبِيحِ اللَّهِ بْنِ إِبْرَاهِيمَ خَلِيلِ اللَّهِ.

وَسَأَلَهُ عَنْ سِتَّهٍ مِنَ الأَنْبِيَاءِ لَهُمْ اسْمَانِ. فَقَالَ: يُوشَعُ بْنُ نُونٍ وَهُوَ ذُو الْكِفْلِ، وَيَعْقُوبُ وَهُوَ إِسْرَائِيلُ، وَالْخِضْرُ وَهُوَ تَالِيَا، وَيُونُسُ وَهُوَ ذُو النُّونِ، وَعِيسَى وَهُوَ الْمَسِيحُ، وَمُحَمَّدٌ وَهُوَ أَحْمَدُ، صَلَوَاتُ اللَّهِ عَلَيْهِمْ.

وَسَأَلَهُ عَنْ شَيْ ءٍ تَنَفَّسَ لَيْسَ لَهُ لَحْمٌ وَلا دَمٌ. فَقَالَ: ذَاکَ الصُّبْحُ إِذَا تَنَفَّسَ.

وَسَأَلَهُ عَنْ خَمْسَهٍ مِنَ الأَنْبِيَاءِ تَكَلَّمُوا بِالْعَرَبِيَّهِ: فَقَالَ: هُودٌ وَشُعَيْبٌ وَصَالِحٌ وَإِسْمَاعِيلُ وَمُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَعَلَيْهِمْ.

ثُمَّ جَلَسَ وَقَامَ رَجُلٌ آخَرُ فَسَأَلَهُ وَتَعَنَّتَهُ، فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَخْبِرْنَا عَنْ قَوْلِ

1- Qur’an, ۸۰:۳۴-۳۷

اللَّهِ عَزَّ وَجَلَّ: (يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ وَأُمِّهِ وَأَبِيهِ وَصاحِبَتِهِ وَبَنِيهِ) مَنْ هُمْ؟

فَقَـالَ: قَـابِيلُ يَفِرُّ مِنْ هَـابِيلَ، وَالَّذِى يَفِرُّ مِنْ أُمِّـهِ مُوسَى، وَالَّذِى يَفِرُّ مِنْ أَبِيـهِ إِبْرَاهِيمُ،

his father - that is the one who raised him not his real father - is Abraham (a.s.). The one who flees from his wife is Lot (a.s.). The one who flees from his son is Noah (a.s.) fleeing from his son Kan'an." The man asked, "Who was the first one to undergo a sudden death?" The Imam (a.s.) said, "It was David (a.s.) who died on the pulpit on a Wednesday." The man asked, "What are the four things that never get satiated with another four things?" The Imam (a.s.) said, "The Earth never gets satiated with rain. The female never gets satiated with the male. The eyes never get satiated with looking and the scientist never gets satiated with knowledge." The man asked, "Who was the first man to coin Dinar and Dirham?" The Imam (a.s.) said, "It was Nimrood, the son of Kan'an after Noah (a.s.)." The man asked, "Who was the first one to do the acts of the people of Lot (homosexuality)?" The Imam (a.s.) said, "It was Satan who offered himself." The man asked about the meaning of the sound of the dove called 'Ra'ebia?" The Imam (a.s.) said, "It is cursing those who are people of musical instruments, singing maidens, clarinets and lutes." The man asked about the nickname of Al-Boraq. The Imam (a.s.) said, "Its

nickname is Aba Hilal." The man asked, "Why was the king of Tobba called Tobba?" The Imam (a.s.) said, "He was a young writer who used to write for the king before himself. He used to start writing by writing, "In the Name of God who created the wind and the cry." The king asked him to start by writing, "In the name of the king of lightning." But he refused to do so and said, "I will only start writing in the Name of my Worshipped One. Then I will consider your needs." Then the Honorable the Exalted God thanked him for that and granted him the kingdom of that king and the people obeyed him. That is why he was called "Tobba." The man asked, "Why is a goat's tail upwards and his private parts can be seen?" The Imam (a.s.) said, "When Noah (a.s.) wanted to have it get on the Ark, it disobeyed Noah (a.s.). Therefore, Noah (a.s.) used force to push it into the Ark and its tail broke. The private parts of sheep are covered since it got on the Ark by itself. Then Noah (a.s.) caressed it and the private parts got covered with fat."

The man asked him about the language of the people in Paradise. The Imam (a.s.) replied, "The people in Paradise speak in Arabic." He asked him about the language of the people in the Fire. The Imam replied, "They speak in Magi."(۱)

وَالَّذِی یَفِرُّ مِنْ صَاحِبَتِهِ لُوطٌ، وَالَّذِی یَفِرُّ مِنِ

۱- Zoroastrian's language

ابْنِهِ نُوحٌ، يَفِرُّ مِن ابْنِهِ كَنْعَانَ.

وَسَأَلَهُ عَنْ أَوَّلِ مَنْ مَاتَ فَجْأَهً. فَقَالَ: دَاوُدُ عَلَيْهِ السَّلامُ؛ مَاتَ عَلَى مِنْبَرِهِ يَوْمَ الْأَرْبِعَاءِ.

وَسَأَلَهُ عَنْ أَرْبَعَهٍ لا يَشْبَعْنَ مِنْ أَرْبَعَهٍ. فَقَالَ: أَرْضٌ مِنْ مَطَرٍ، وَأُنْثَى مِنْ ذَكَرٍ، وَعَيْنٌ مِنْ نَظَرٍ، وَعَالِمٌ مِنْ عِلْمٍ.

وَسَأَلَهُ عَنْ أَوَّلِ مَنْ وَضَعَ سِكَكَ الدَّنَانِيرِ وَالدَّرَاهِمِ. فَقَالَ: نُمْرُودُ بْنُ كَنْعَانَ بَعْدَ نُوحٍ.

وَسَأَلَهُ عَنْ أَوَّلِ مَنْ عَمِلَ عَمَلَ قَوْمِ لُوطٍ. فَقَالَ: إِبْلِيسُ، فَإِنَّهُ أَمْكَنَ مِنْ نَفْسِهِ.

وَسَأَلَهُ عَنْ مَعْنَى هَدِيرِ الْحَمَامِ الرَّاعِبِيَّهِ. فَقَالَ: تَدْعُو عَلَى أَهْلِ الْمَعَازِفِ وَالْقَيْنَاتِ وَالْمَزَامِيرِ وَالْعِيدَانِ.

وَسَأَلَهُ عَنْ كُنْيَهِ الْبُرَاقِ. فَقَالَ: يُكَنَّى أَبَا هُزَالٍ.

وَسَأَلَهُ لِمَ سُمِّيَ تُبَّعٌ تُبَّعاً. قَالَ: لأَنَّهُ كَانَ غُلاماً كَاتِباً، فَكَانَ يَكْتُبُ لِمَلِكٍ كَانَ قَبْلَهُ، فَكَانَ إِذَا كَتَبَ كَتَبَ بِسْمِ اللَّهِ الَّذِي خَلَقَ صُبْحاً وَرِيحاً، فَقَالَ الْمَلِكُ: اكْتُبْ وَابْدَأْ بِاسْمِ مَلِكِ الرَّعْدِ. فَقَالَ: لا أَبْدَأُ إِلا بِاسْمِ إِلَهِي ثُمَّ أَعْطِفُ عَلَى حَاجَتِكَ. فَشَكَرَ اللَّهُ عَزَّ وَجَلَّ لَهُ ذَلِكَ وَأَعْطَاهُ مُلْكَ ذَلِكَ الْمَلِكِ، فَتَابَعَهُ النَّاسُ عَلَى ذَلِكَ، فَسُمِّيَ تُبَّعاً.

وَسَأَلَهُ: مَا بَالُ الْمَاعِزِ مُفَرْقَعَهُ الذَّنَبِ بَادِيَهُ الْحَيَاءِ وَالْعَوْرَهِ؟ فَقَالَ: لأَنَّ الْمَاعِزَ عَصَتْ نُوحاً لَمَّا أَدْخَلَهَا السَّفِينَهَ، فَدَفَعَهَا فَكَسَرَ ذَنَبَهَا. وَالنَّعْجَهُ مَسْتُورَهُ الْحَيَاءِ وَالْعَوْرَهِ لأَنَّ النَّعْجَهَ بَادَرَتْ بِالدُّخُولِ إِلَى السَّفِينَهِ، فَمَسَحَ نُوحٌ عَلَيْهِ السَّلامُ يَدَهُ عَلَى حَيَاهَا وَذَنَبِهَا فَاسْتَوَتِ الْأَلْيَهُ.

وَسَأَلَهُ عَنْ كَلامِ أَهْلِ الْجَنَّهِ: فَقَالَ: كَلامُ أَهْلِ الْجَنَّهِ بِالْعَرَبِيَّهِ.

وَسَأَلَهُ عَنْ كَلامِ أَهْلِ النَّارِ: فَقَالَ: بِالْمَجُوسِيَّهِ.

The man asked him about the various ways to sleep. The Commander of the Faithful (a.s.) said, “There are four ways to sleep. The Prophets (a.s.) sleep on their back. Their eyes do not go to sleep and await revelations from their Lord - the Honorable the Exalted. The believers sleep on their right side

and face the Qibla.(۱) The Kings and their children sleep on their left side so that they can enjoy what they eat. Satan, his followers, mad and ill persons sleep on their ".stomach

Then the man sat down. Another man stood up and said, "O Commander of the Faithful! What is your opinion about Wednesdays having bad omen?" The Imam (a.s.) said, "It is the last Wednesday of the month on which the moon is wane. It was on that day that Abel killed his brother Cane. Abraham was thrown into the fire on Wednesday. He was put in a catapult on Wednesday. God drowned Pharaoh on Wednesday. The Honorable the Exalted God destroyed the people of Lot. God sent the 'furious wind'(۲) to the people of 'Ad on Wednesday. The '(garden) became, by the morning, like a dark and desolate spot, (whose fruit had been gathered)'(۳) on Wednesday. The Honorable the Exalted God had the bug overcome Nimrood on Wednesday. Pharaoh wanted to kill Moses on Wednesday. The roof fell down upon one of the pagan tribes in the past. Pharaoh issued the order to kill baby boys on Wednesday. The Bait ul-Moqaddas was ruined on Wednesday. The mosque of Solomon, the son of David, in Astakhar was burnt on Wednesday. John, the son of Zacharias, was killed on Wednesday. The punishment started to overtake the people of Pharaoh on Wednesday. Jacob (a.s.) lost his family, wealth and children on Wednesday. Joseph was taken to prison on Wednesday. God said

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۱- .The direction in which Muslims pray to or the Kaaba in Mecca

۲- "For We sent against them a furious wind, on a Day of violent Disaster." [Qur'an, ۵۴:۱۸]

۳- Qur'an, ۶۸:۲۰

that We destroyed them and their people, all (of them)’(١) on Wednesday. The ,...‘ heavenly cry overtook them on Wednesday. The people of Thamud slaughtered the she-camel on Wednesday. Stones fell down like rain on the people of Lot on Wednesday. The Prophet’s (a.s.) head and tooth broke on Wednesday. The Amaliqa (٢) took the Ark of Covenant from the Children of Israel on Wednesday.” The man asked the Imam (a.s.) about the days of the week and what can be done on them. The Commander of the Faithful (a.s.) said, “Saturdays are for deceit and trickery. Sundays are for planting and building. Mondays are for war and bloodshed. Tuesdays are for traveling and making requests. Wednesdays are for pessimism and bad omen. Thursdays are for visiting the chiefs and Fridays are for proposing to and getting (married.”(٣

وَسَأَلَهُ عَنِ النَّوْمِ عَلَى كَمْ وَجْهٍ هُوَ. فقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ: النَّوْمُ عَلَى أَرْبَعَهِ أَصْنافٍ؛ الأَنْبِيَاءُ تَنَامُ عَلَى أَقْفِيَتِهَا مُسْتَلْقِيَةً وَأَعْيُنُهَا لا تَنَامُ، مُتَوَقِّعَةً لِوَحْيِ رَبِّهَا. وَالْمُؤْمِنُ يَنَامُ عَلَى يَمِينِهِ مُسْتَقْبِلَ الْقِبْلَه. وَالْمُلُوكُ وَأَبْنَاؤُهَا تَنَامُ عَلَى شِمَالِهَا لِيَسْتَمْرِءُوا مَا يَأْكُلُونَ. وَإِبْلِيسُ وَإِخْوَانُهُ وَكُلُّ مَجْنُونٍ وَذِى عَاهَهٍ تَنَامُ عَلَى وَجْهِهِ مُنْبَطِحاً.

ثُمَّ قَامَ إِلَيْهِ رَجُلٌ آخَرُ فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ، أَخْبِرْنِى عَنْ يَوْمِ الأَرْبِعَاءِ وَتَطَيُّرِنَا مِنْهُ وَثِقْلِهِ وَأَىُّ أَرْبِعَاءَ هُوَ. قَالَ: آخِرُ أَرْبِعَاءَ فِى الشَّهْرِ، وَهُوَ الْمُحَاقُ، وَفِيهِ قَتَلَ قَابِيلُ هَابِيلَ أَخَاهُ. وَيَوْمَ الأَرْبِعَاءِ أُلْقِىَ إِبْرَاهِيمُ فِى النَّارِ. وَيَوْمَ الأَرْبِعَاءِ وَضَعُوهُ فِى الْمَنْجَنِيقِ. وَيَوْمَ الأَرْبِعَاءِ أَغْرَقَ اللَّهُ عَزَّ وَجَلَّ فِرْعَوْنَ. وَيَوْمَ الأَرْبِعَاءِ جَعَلَ اللَّهُ عالِيَها سافِلَها. وَيَوْمَ الأَرْبِعَاءِ أَرْسَلَ اللَّهُ عَزَّ وَجَلَّ الرِّيحَ عَلَى قَوْمِ

Qur’an, ٢٧:٥١ -١

They were one of the tribes which lived in the northern part of the Arabian - ٢ .Peninsula in the Sinai Desert

This is a weak tradition containing some correct parts and many contradictions and -٣ ill posed statements. The narrator of the tradition must have been one of the people working for the government since it is narrated on the authority of Imam Hadi and Imam Askari who were imprisoned. Sheikh Sadooq has narrated it without attempting .to change its contents

عَادٍ. وَيَوْمَ الأَرْبِعَاءِ أَصْبَحَتْ كَالصَّرِيمِ. وَيَوْمَ الأَرْبعَاءِ سَلَّطَ اللَّهُ عَلَى نُمْرُودَ الْبَقَّةَ. وَيَوْمَ الأَرْبعَاءِ طَلَبَ فِرْعَوْنُ مُوسَى عَلَيْهِ السَّلَامُ لِيَقْتُلَهُ. وَيَوْمَ الأَرْبِعَاءِ خَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ. وَيَوْمَ الأَرْبِعَاءِ أَمَرَ فِرْعَوْنُ بِذَبْحِ الْغِلْمَانِ. وَيَوْمَ الأَرْبِعَاءِ خُرِّبَ بَيْتُ الْمَقْدِسِ. وَيَوْمَ الأَرْبعَاءِ أُحْرِقَ مَسْجِدُ سُلَيمانَ بْنِ دَاوُدَ بِإِصْطَخْرَ مِنْ كُورَهِ فَارْسٍ. وَيَوْمَ الأَرْبعَاءِ قُتِلَ يَحْيَى بْنُ زَكَرِيَّا. وَيَوْمَ الأَرْبعَاءِ أَظَلَّ قَوْمَ فِرْعَوْنَ أَوَّلُ الْعَذَابِ. وَيَوْمَ الأَرْبعَاءِ خَسَفَ اللَّهُ بِقَارُونَ. وَيَوْمَ الأَرْبعَاءِ ابْتُلِيَ أَيُّوبُ بِذَهَابِ مَالِهِ وَوُلْدِهِ. وَيَوْمَ الأَرْبعَاءِ أُدْخِلَ يُوسُفُ السِّجْنَ. وَيَوْمَ الأَرْبِعَاءِ قَالَ اللَّهُ عَزَّ وَجَلَّ: (أَنَّا دَمَّرْناهُمْ وَقَوْمَهُمْ أَجْمَعِينَ). وَيَوْمَ الأَرْبِعَاءِ أَخَذَتْهُمُ الصَّيْحَةُ. وَيَوْمَ الأَرْبعَاءِ عُقِرَتِ النَّاقَةُ. وَيَوْمَ الأَرْبعَاءِ أُمْطِرَ عَلَيْهِمْ حِجارَةً مِنْ سِجِّيلٍ. وَيَوْمَ الأَرْبعَاءِ شُجَّ وَجْهُ النَّبِي وَكُسِرَتْ رَبَاعِيَتُهُ. وَيَوْمَ الأَرْبِعَاءِ أَخَذَتِ الْعَمَالِيقُ التَّابُوتَ.

وَسَأَلَهُ عَنِ الأَيَّامِ وَمَا يَجُوزُ فِيهَا مِنَ الْعَمَلِ. فَقَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ: يَوْمُ السَّبْتِ يَوْمُ مَكْرٍ وَخَدِيعَةٍ، وَيَوْمُ الأَحَدِ يَوْمُ غَرْسٍ وَبِنَاءٍ، وَيَوْمُ الإِثْنَيْنِ يَوْمُ سَفَرٍ وَطَلَبٍ، وَيَوْمُ الثَّلاثَاءِ يَوْمُ حَرْبٍ وَدَمٍ، وَيَوْمُ الأَرْبِعَاءِ يَوْمٌ شُؤْمٌ فِيهِ يَتَطَيَّرُ النَّاسُ، وَيَوْمُ الْخَمِيسِ يَوْمُ الدُّخُولِ عَلَى الأُمَرَاءِ وَقَضَاءِ الْحَوَائِجِ، وَيَوْمُ الْجُمُعَهِ يَوْمُ خِطْبَةٍ وَنِكَاحٍ.

Muhammad ibn Musa ibn al-Mutawakkil -may God be pleased with him- narrated ۲۴-۲ that Abdullah ibn Ja’far al-Himyari quoted on the authority of Ibrahim ibn Hashem, on the authority of Ahmad ibn Aamir Al-Ta’ee, “I heard Abul Hassan Ali ibn Musa Al-Ridha’ (a.s.) say, ‘Wednesdays are bad days with a bad omen. Whoever performs a phlebotomy (blood-letting) on that day should fear that it leaves a bruise behind. And whoever removes his hair, wool, or bristles on that day should fear to get

".leprosy

Chpater ۲۵: On What Is Narrated By Al–Ridha' (a.s.) About Zayd Ibn Ali

۲۵-۱ Ahmad ibn Yahya al-Mokattib narrated that Muhammad ibn Yahya al-Sowly quoted on the authority of Muhammad ibn Yazid al-Nahawi, on the authority of Ibn Abi Abdoon, on the authority of his father, "When Zayd ibn Musa ibn Ja'far revolted in Basra and set the homes of the Abbasids on fire, they took him to Al-Ma'mun. Al-Ma'mun forgave him on behalf of his brother Ali ibn Musa Al-Ridha' (a.s.) and told the Imam (a.s.), "If your brother has revolted and has done this and that, so did Zayd ibn Ali before and he got killed. If you did not possess the rank near me that you have now, I would have killed him since what he has done is not negligible. Al-Ridha' (a.s.) said, "O Commander of the Faithful! Do not compare my brother with Zayd ibn Ali since he was one of the scholars from the Household of Muhammad and got angry for the sake of the Honorable the Exalted God. He fought with the enemies of God until he got killed in His path. My father Musa ibn Ja'far (a.s.) narrated that he had heard his father Ja'far ibn Muhammad (a.s.) say, 'May God bless my uncle Zayd since he was inviting the people to a pleasant member of the Household of Muhammad (not himself). He would have been loyal to what he said if he had become victorious. He consulted with me about his uprising and I told him, 'O my uncle! Do this if

you are pleased with being killed and your corpse being hung up from the gallows in the al-Konasa neighborhood.’ After Zayd left, As-Sadiq (a.s.) said, “Woe be to those who hear his call but do not help him!’”

۲ - حَدَّثَنا مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّل رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَبْدِ اللَّه بْنِ جَعْفَر الحِمْيَرِيُّ عَنْ إِبْراهيم بْنِ هاشِم، عَن أَحْمَدِ بْنِ عامِر الطَّائىّ قالَ: سَمِعتُ أَبَا الحَسَن عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ يَقُولُ يَوْمُ الأَرْبِعَاءِ يَوْمُ نَحْسٍ مُسْتَمِرٍّ مَنِ احْتَجَمَ فِيهِ خِيفَ أَنْ تَخْضَرَّ مَحاجِمُهُ وَمَنِ انْتَارَ فِيهِ خِيفَ عَلَيْهِ الْبَرَصُ.

۲۵

بابُ ما جاءَ عَنِ الرِّضا عَلَيْهِ السَّلامُ فِى زَيْد بْنِ عَلِى عَلَيْهِ السَّلامُ

۱ - حَدَّثَنا أَحْمَدِ بْنِ يَحْيَى المكتب قالَ أَخْبَرنا مُحَمَّدِ بْنِ يَحْيَى الصُّولىُّ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ يَزِيد النحوى قالَ: حَدَّثَنى ابْنِ أَبى عَبْدون، عَن أَبيهِ قالَ لَمَّا حُمِلَ زَيْدُ بْنُ مُوسَى بْنِ جَعْفَرٍ إِلَى الْمَأْمُونِ وَقَدْ كَانَ خَرَجَ بِالْبَصْرَهِ وَأَحْرَقَ دُورَ وُلْدِ الْعَبَّاسِ وَهَبَ الْمَأْمُونُ جُرْمَهُ لاخِيهِ عَلِيِّ بْنِ مُوسَى الرِّضَا عَلَيْهِ السَّلامُ وَقَالَ لَهُ يَا أَبَا الْحَسَنِ لَئِنْ خَرَجَ أَخُوكَ وَفَعَلَ مَا فَعَلَ لَقَدْ خَرَجَ قَبْلَهُ زَيْدُ بْنُ عَلِيٍّ فَقُتِلَ وَلَوْ لا مَكَانُكَ مِنِّى لَقَتَلْتُهُ فَلَيْسَ مَا أَتَاهُ بِصَغِيرٍ فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ يَا أَمِيرَ الْمُؤْمِنِينَ لا تَقِسْ أَخِى زَيْداً إِلَى زَيْدِ بْنِ عَلِيٍ عَلَيْهِ السَّلامُ فَإِنَّهُ كَانَ مِنْ عُلَمَاءِ آلِ مُحَمَّدٍ غَضِبَ لِلَّهِ عَزَّ وَجَلَّ فَجَاهَدَ أَعْدَاءَهُ حَتَّى قُتِلَ فِى سَبِيلِهِ وَلَقَدْ حَدَّثَنِى أَبِى مُوسَى بْنُ جَعْفَرٍ عَلَيْهِ السَّلامُ أَنَّهُ سَمِعَ أَبَاهُ جَعْفَرَ بْنَ مُحَمَّدٍ يَقُولُ رَحِمَ اللَّهُ عَمِّى زَيْداً إِنَّهُ دَعَا إِلَى الرِّضَا مِنْ آلِ مُحَمَّدٍ وَلَوْ ظَفِرَ لَوَفَى بِمَا دَعَا إِلَيْهِ

p: ۶۰۳

وَقَدِ اسْتَشَارَنِی فِی خُرُوجِهِ فَقُلْتُ لَهُ یَا عَمِّ إِنْ رَضِیتَ أَنْ تَکُونَ الْمَقْتُولَ الْمَصْلُوبَ بِالْکُنَاسَهِ فَشَأْنَکَ فَلَمَّا وَلَّی قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ وَیْلٌ لِمَنْ سَمِعَ وَاعِیَتَهُ فَلَمْ یُجِبْهُ.

Then Al-Ma'mun said, "O Abul Hassan! Have there not been traditions blaming those who unrightfully claim to be the Divine Leader?" Al-Ridha' (a.s.) said, "Zayd did not make any such unrightful claims. He was much more pious than that. He used to invite the people to a pleasant member of the Household of Muhammad (a.s.). Those traditions are about the people who claim that God has appointed them to be a Divine Leader, invite the people to a religion other than God's religion and mislead the people so as to deviate them from the way of God. I swear by God that Zayd was one who was addressed by the following verse, 'And strive in His cause as ye ought to strive, (with sincerity and under discipline). He has chosen you...'(1)

The author of this - Muhammad ibn Ali ibn Al-Husayn - may God be pleased with him - said, "Zayd ibn Ali has many nobilities narrated by the Imams other than Al-Ridha' (a.s.). I will present them in what follows so that those who study this book can become familiar with the beliefs of the Imams about Zayd."

۲۵-۱A Ahmad ibn Harun al-Fami narrated in the Kufa Mosque in the year ۳۵۴ A.H. (۹۶۴ A.D.) that Muhammad ibn Abdullah ibn Ja'far al-Himyari quoted on the authority of his father, on the authority of Muhammad

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۱- Qur'an, ۲۲:۷۸

ibn Al-Husayn ibn Abil Khattab, on the authority of Al-Husayn ibn Ulwan, on the authority of Umar ibn Thabit, on the authority of Dawood ibn Abdul Jabbar, on the authority of Jabir ibn Yazid al-Jo'fi, on the authority of Abi Ja'far Muhammad ibn Ali Al-Baqir (a.s.), on the authority of his father, on the authority of Ali (a.s.) that God's Prophet (S) told Al-Husayn (a.s.), "O Husayn! There will be a man from your progeny called Zayd. He and his companions will cross the rows of the people on the Resurrection Day with brilliant faces. They will enter Paradise without any reckoning."

۲۵-۱B Ahmad ibn Muhammad ibn Razma al-Qazvini narrated that Ahmad ibn Isa al-Alawi Al-Husayni quoted on the authority of Abbad ibn Yaqoob al-Asadi, on the authority of Habib ibn Arta, on the authority of Muhammad ibn Zakwan, on the authority of Amr ibn Khalid that Zayd ibn Ali ibn Al-Husayn ibn Ali ibn Abi Talib (a.s.) was holding his hair and said, My father Ali ibn Al-Husayn was holding his hair and said, Al-Husayn ibn Ali (a.s.) was holding his hair in his hand and said, 'Ali ibn Abi Talib (a.s.) was holding his hair and said, 'God's Prophet (S) was

فَقَالَ الْمَأْمُونُ يَا أَبَا الْحَسَنِ أَلَيْسَ قَدْ جَاءَ فِيمَنِ ادَّعَى الإِمَامَهَ بِغَيْرِ حَقِّهَا مَا جَاءَ فَقَالَ الرِّضَا عَلَيْهِ السَّلامُ إِنَّ زَيْدَ بْنَ عَلِيٍ عَلَيْهِ السَّلامُ لَمْ يَدَّعِ مَا لَيْسَ لَهُ بِحَقٍّ وَإِنَّهُ كَانَ أَتْقَى لِلَّهِ مِنْ ذَاکَ إِنَّهُ قَالَ أَدْعُوكُمْ إِلَى الرِّضَا مِنْ آلِ مُحَمَّدٍ وَإِنَّمَا جَاءَ مَا جَاءَ

فِيمَنْ يَدَّعِي أَنَّ اللَّهَ نَصَّ عَلَيْهِ ثُمَّ يَدْعُو إِلَى غَيْرِ دِينِ اللَّهِ وَيَضِلَّ عَنْ سَبِيلِهِ بِغَيْرِ عِلْمٍ وَكَانَ زَيْدٌ وَاللَّهِ مِمَّنْ خُوطِبَ بِهَذِهِ الآيَهِ وَجاهِدُوا فِي اللَّهِ حَقَّ جِهادِهِ هُوَاجْتَباكُمْ.

قالَ عَلِيِّ بْنِ الْحُسَيْنِ مُصَنِّفُ هذا الْكِتاب رَضِيَ اللهُ عَنْهُ لزيد بْنِ عَلِي فَضائِلِ كَثِيره عَنْ غَيْرِ الرِّضا أحببت إيراد بَعْضَها عَلَى أَثَرَ هذا الْحَدِيث ليعلم من يَنْظُرُ فِي كِتابنا هذا اعتقاد الإمامِيَّه فِيهِ.

الف - حَدَّثَنا أَحْمَدِ بْنِ هارُون الفامي فِي مَسْجِد الكُوفَه سَنَهَ أَرْبَعَ وَخَمْسِينَ وَثَلاثِمائَهمُحَمَّدِ بْنِ عَبْدِاللَّه بْنِ جَعْفَر الحِمْيَرِيُّ، عَن أَبيهِ، عَن مُحَمَّدِ بْنِ الحُسَيْنِ بْنِ أَبي الخَطَّاب، عَن الحُسَيْنِ بْنِ علوان، عَن عمر بْنِ ثابِتٍ، عَن داوُدِ بْنِ عَبْد الجَبَّار، عَن جابِر بْنِ يَزيد الجُعفِيِّ، عَن أَبي جَعْفَر مُحَمَّد بنعلى الباقِر، عَن آبائِهِ، عَن عَلِي عَلَيْهِ السَّلامُ قالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لِلْحُسَيْنِ يَا حُسَيْنُ يَخْرُجُ مِنْ صُلْبِكَ رَجُلٌ يُقَالُ لَهُ زَيْدٌ يَتَخَطَّى هُوَوَأَصْحابُهُ يَوْمَ الْقِيَامَهِ رِقَابَ النَّاسِ غُرّاً مُحَجَّلِينَ يَدْخُلُونَ الْجَنَّهَ بِلا حِسَابٍ.

ب - حَدَّثَنا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ رزمه القزويني قالَ: حَدَّثَنا أَحْمَدِ بْنِ عِيسَى العَلَوِي الحُسَيْنِي حَدَّثَنا عباد بْنِ يَعْقُوب الأَسَدِي قالَ: حَدَّثَنا حَبِيبِ بْنِ أرطاه، عَن مُحَمَّدبن ذكوان، عَن عمرو بْنِ خالِد قالَ: حَدَّثَني زَيْدُ بْنُ عَلِيٍّ وَهُوَآخِذٌ بِشَعْرِهِ قالَ: حَدَّثَني أَبي عَلِيُّ بْنُ الْحُسَيْنِ وَهُوَآخِذٌ بِشَعْرِهِ قالَ: سَمِعتُ أَبِي الْحُسَيْنَ بْنَ عَلِيٍّ وَهُوَ آخِذٌ بِشَعْرِهِ قالَ: سَمِعتُ أَمِيرَ الْمُؤْمِنِينَ وَهُوَ آخِذٌ بِشَعْرِهِ، عَن رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَهُوَ

holding his hair and said, ‘Whoever hurts even one of my hairs has hurt me. Whoever hurts me has hurt the Honorable the Exalted God. God will curse whoever hurts the Honorable

’.the Exalted God to the extent of the heavens and the Earth

۲۵-۱C Ali ibn Ahmad ibn Muhammad ibn Imran ad-Daqqaq - may God be pleased with him - narrated that Ali ibn Al-Husayn al-Qadhi al-Alawi quoted on the authority of Al-Husayn ibn Ali an-Naseri - may God sanctify his soul, quoted on the authority of Ahmad ibn Rashid, on the authority of his uncle Abi Ma’mar Saeed ibn Khaytham, on the authority of his brother Ma’mar, “One day we were sitting in the mosque with As-Sadiq Ja’far ibn Muhammad (a.s.) when his uncle Zayd ibn Ali ibn Al-Husayn ibn Ali ibn Abi Talib (a.s.) came and grasped the door frame. As-Sadiq Ja’far ibn Muhammad (a.s.) told him, “O uncle! You will be hung on the gallows in the ‘Al-Konasa neighborhood.” Zayd’s mother said, “You say this to my son out of jealousy.” The Imam (a.s.) said, “I wish it was said out of jealousy!” He repeated this thrice. He then added, “My father (a.s.) narrated that my grandfather (a.s.) said, One of his progeny called Zayd will revolt. He will get killed in Kufa and his corpse will be hung in the ‘Al-Konasa neighborhood. When all the people are resurrected in the Hereafter, he will leave his grave while the Gates of the Heavens are opened for his soul. The residents of the heavens and the Earth are happy for him. His soul will be placed inside a green bird who can fly anywhere in Paradise that he wishes to

".go

٢٥-١D Al-Hassan ibn Abdullah ibn Sa’eed Al-Askari narrated that Abdul Aziz ibn Yahya quoted on the authority of Al-Ash’ath ibn Muhammad Al-Dhabbi, on the authority of Shoaib ibn Amr, on the authority of his father, on the authority of Jabir al-Jo’fi, “I went to see Abi Ja’far Muhammad ibn Ali (al-Baqir) (a.s.) when his brother Zayd was there. Then Ma’roof ibn Kharrabooz al-Makki entered. Abu Ja’far (al-Baqir) (a.s.) told him, ‘O :Ma’roof! Please recite some of your pleasing poems. He then recited the following

I swear by your life

that Abu Malik is not weak

And is not stubborn in talking

.when admonished by a wise man or to act as his enemy

آخِذٌ بِشَعْرِهِ قَالَ مَنْ آذَى شَعْرَةً مِنِّى فَقَدْ آذَانِى وَمَنْ آذَانِى فَقَدْ آذَى اللَّهَ عَزَّ وَجَلَّ وَمَنْ آذَى اللَّهَ عَزَّ وَجَلَّ لَعَنَهُ مَلا السَّمَاوَاتِ وَمَلا الأَرْض.

ج - حَدَّثَنا عَلِيِّ بْنِ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِمْران الدَّقَّاق رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيِّ بْنِ الْحُسَيْنِ العَلَوِى قالَ: حَدَّثَنى الحُسَيْنِ بْنِ عَلِى النَاصِرى قَدَّسَ اللَّهُ رُوحُهُ قالَ: حَدَّثَنى أَحْمَدِ بْنِ رَشِيد، عَن عَمِّهِ أَبى معمر سَعِيدُ بْنِ خيثم، عَن أَخِيهِ معمر قالَ كُنْتُ جالِساً عِنْدَ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلامُ فَجاءَ زَيْدُ بْنُ عَلِيِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلامُ فَأَخَذَ بِعِضَادَتَى الْباب فَقَالَ لَهُ الصَّادِقُ عَلَيْهِ السَّلامُ يا عَمِّ أُعِيذُكَ بِاللَّهِ أَنْ تَكُونَ الْمَصْلُوبَ بِالْكُنَاسَهِ فَقَالَتْ لَهُ أُمُّ زَيْدٍ وَاللَّهِ مَا يَحْمِلُكَ عَلَى هَذَا الْقَوْلِ غَيْرُ الْحَسَدِ لابْنِى فَقَالَ يَا لَيْتَهُ حَسَداً يَا لَيْتَهُ حَسَداً يا لَيْتَهُ حَسَداً ثَلاثاً ثُمَّ قالَ: حَدَّثَنى أَبِى، عَن جَدِّى عَلَيْهِ السَّلامُ أَنَّهُ يَخْرُجُ مِنْ وُلْدِهِ رَجُلٌ يُقَالُ لَهُ

زَیْدٌ یُقْتَلُ بِالْکوفَهِ وَیُصْلَبُ بِالْکَنَاسَهِ یُخْرَجُ مِنْ قَبْرِهِ نَبْشاً تُفَتَّحُ لِرُوحِهِ أَبْوَابُ السَّمَاءِ یَتَبَهَّجُ بِهِ أَهْلُ السَّمَاوَاتِ یُجْعَلُ رُوحُهُ فِی حَوْصَلَهِ طَیْرٍ خَضِرٍ [أَخْضَرَ] یَسْرَحُ فِی الْجَنَّهِ حَیْثُ یَشَاءُ.

د - حَدَّثَنَا الحَسَن بْنِ عَبْدِ اللَّه بْنِ سَعِیدُ العسکری قالَ: حَدَّثَنا عَبْدِ العَزِیز بْنِ یَحْیَی قالالأَشْعَثِ بْنِ مُحَمَّد الضبی قالَ: حَدَّثَنی شعیب بْنِ عمروعَنْ أَبِیه، عَن جابِر الجُعفِیِّ قالَ دَخَلْتُ عَلَی أَبِی جَعْفَرٍ مُحَمَّدِ بْنِ عَلِیٍ عَلَیْهِ السَّلامُ وَعِنْدَهُ زَیْدٌ أَخُوهُ عَلَیْهِ السَّلامُ فَدَخَلَ عَلَیْهِ مَعْرُوفُ بْنُ خَرَّبُوذَ الْمَکِّیُّ فَقَالَ أَبُو جَعْفَرٍ عَلَیْهِ السَّلامُ یَا مَعْرُوفُ أَنْشِدْنِی مِنْ طَرَائِفِ مَا عِنْدَکَ فَأَنْشَدَهُ:

لَعَمْرُکَ مَا إِنْ أَبُو مَالِکٍ

بِوَانٍ وَلا بِضَعِیفٍ قُوَاهُ

وَلا بِأَلَدَّ لَدَی قَوْلِهِ

یُعَادِی الْحَکِیمَ إِذَا مَا نَهَاهُ

However, he is a gentleman

.who is superior to his peers

.He has good traits and others will remember him to be good

If you be his master, you will find him in utmost servitude

".He will perform well whatever you ask him to do

The narrator added, "Then Muhammad ibn Ali (a.s.) put his hands on Zayd's shoulders ".and said, O Abul Hassan! This is about you

۲۵-۱E Ahmad ibn Al-Hassan al-Qattan narrated that Al-Hassan ibn Ali As-Sukkari quoted on the authority of Muhammad ibn Zakariya al-Jowhari, on the authority of Ja'far ibn Muhammad ibn Imara, on the authority of his father, on the authority of Amr ibn Khalid, on the authority of Abdullah ibn Sa'd ibn Tarif, on the authority of al-Asbaq ibn Sayyaba, "There were seven of us who went to Medina to see Abi Abdullah ,As-Sadiq (a.s.). We told him (a.s.), "He has revolted." The Imam (a.s.) said

Please inform me of any news that you receive." We stayed in Medina for a few days." Then a messenger came to us from Bassam al-Sayrafi with a letter in which it was written, "... Zayd ibn Ali revolted on Wednesday the first day of the (Arabic) month of Safar. He continued on Thursday and Friday, but he was killed on Friday along with so and so." Then we went to see As-Sadiq (a.s.) and gave him the letter. He (a.s.) read the letter and cried. Then the Imam (a.s.) said, "From God we are and to Him is our return. I ask God for my reward in this calamity. He was a really good uncle. My uncle was a man for our world and for our Hereafter. I swear by God that my uncle is a martyr just like the martyrs who fought along with God's Prophet (S) or Ali (a.s.) or Al-Hassan (a.s.) or Al-Husayn(a.s.)".

۲۵-۱F Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - narrated that Muhammad ibn Al-Hassan al-Saffar quoted on the authority of Ahmad ibn Abi Abdillah al-Barqi, on the authority of his father, on the authority of Muhammad ibn Al-Hassan ibn Shamoon, on the authority of Abdullah ibn Sinan, on the authority of al-Fudhayl ibn Yasar, "I went to see Zayd ibn Ali ibn Al-Husayn ibn Ali ibn Abi Talib (a.s.) on the morning of the day on which he revolted in Kufa. I heard him say. 'Which of

you men will help me fight with the Anbats(1) from Sham? I swear by Him who appointed Muhammad (a.s.) to

وَلَكِنَّهُ سَيِّدٌ بَارِعٌ

كَرِيمُ الطَّبَائِعِ حُلْوٌ ثَنَاهُ

إِذَا سُدْتَهُ سُدْتَ مِطْوَاعَةً

وَمَهْمَا وَكَلْتَ إِلَيْهِ كَفَاهُ

قَالَ فَوَضَعَ مُحَمَّدُ بْنُ عَلِيٍ عَلَيْهِ السَّلامُ يَدَهُ عَلَى كَتِفَيْ زَيْدٍ عَلَيْهِ السَّلامُ فَقَالَ هَذِهِ صِفَتُكَ يَا أَبَا الْحُسَيْنِ.

هـ - حَدَّثَنا أَحْمَدِ بْنِ الحُسَيْنِ القَطَّانُ قالَ: حَدَّثَنا الحَسَن بْنِ عَلِي السكرى قالَ: حَدَّثَنا زَكَرِيَّا الجوهرى عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عماره، عَن أَبيهِ، عَن عمرو بْنِ خالِد قالَ: حَدَّثَنى عَبْدِ اللَّه بْنِ سيابه قالَ خَرَجْنَا وَنَحْنُ سَبْعَةُ نَفَرٍ فَأَتَيْنَا الْمَدِينَه فَدَخَلْنَا عَلَى أَبِى عَبْدِ اللَّهِ عَلَيْهِ السَّلامُ فَقَالَ أَعِنْدَكُمْ خَبَرُ عَمِّى زَيْدٍ فَقُلْنَا قَدْ خَرَجَ أَوْ هُوَخَارِجٌ قَالَ فَإِنْ أَتَاكُمْ خَبَرٌ فَأَخْبِرُونِى فَمَكَثْنَا أَيَّاماً فَأَتَى رَسُولُ بَسَّام الصَّيْرَفِيِّ بِكِتَابٍ فِيهِ أَمَّا بَعْدُ فَإِنَّ زَيْداً خَرَجَ يَوْمَ الأَرْبِعَاءِ غُرَّهَ صَفَرٍ فَمَكَثَ الأَرْبِعَاءَ وَالْخَمِيسَ وَقُتِلَ يَوْمَ الْجُمُعَهِ وَقُتِلَ مَعَهُ فُلانٌ وَفُلانٌ فَدَخَلْنَا عَلَى الصَّادِقِ عَلَيْهِ السَّلامُ وَدَفَعْنَا إِلَيْهِ الْكِتَابَ فَقَرَأَ وَبَكَى ثُمَّ قَالَ إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ راجِعُونَ عِنْدَ اللَّهِ أَحْتَسِبُ عَمِّى إِنَّهُ كَانَ نِعْمَ الْعَمُّ إِنَّ عَمِّى كَانَ رَجُلاً لِدُنْيَانَا وَآخِرَتِنَا مَضَى وَاللَّهِ عَمِّى شَهِيداً كَشُهَدَاءَ اسْتُشْهِدُوا مَعَ رَسُولِ اللَّهِ وَعَلِيٍّ وَالْحَسَنِ وَالْحُسَيْنِ صَلَوَاتُ اللَّهِ عَلَيْهِمْ.

و - حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِيد رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن الصَفَّار، عَن أَحْمَدِ بْنِ أَبى عَبْدِ اللَّه البَرْقِى، عَن أَبيهِ، عَن مُحَمَّدِ بْنِ الحَسَن بْنِ شمون، عَن عَبْدِ اللَّه سِنان، عَن الفُضَيْلِ بْنِ يسار قالَ انْتَهَيْتُ إِلَى زَيْدِ بْنِ عَلِيٍ عَلَيْهِ السَّلامُ صَبِيحَهَ خَرَجَ بِالْكُوفَهِ فَسَمِعْتُهُ يَقُولُ مَنْ يُعِينُنِى مِنْكُمْ عَلَى قِتَالِ أَنْبَاطِ أَهْلِ الشَّامِ

the Prophethood and

1- Bedouin people who lived in the deserts between Basra and Kufa. They were mostly non-Arabs.

established him as one to give glad tidings and admonishments, that on the Resurrection Day I will grab the hands of whoever helps me in this battle and deliver him to Paradise with the permission of the Honorable the Exalted God.’

I rented a horse when he got killed and set out for Medina. I went to see Imam As-Sadiq (a.s.) there. I thought I should not tell him (a.s.) about Zayd getting killed since the Imam (a.s.) might get upset. When I saw the Imam (a.s.), he said, “What did my uncle Zayd do?” I got so upset I could hardly talk. I said, “They killed him.” He (a.s.) said, “Did they kill him?” I said, “Yes. By God, they killed him.” He (a.s.) asked, “Did they hang his corpse on the gallows?” I said, “Yes. By God, they hung his corpse on the gallows.”

The narrator added, “The Imam (a.s.) started to cry and his tears were flowing down his face like pearls. Then the Imam (a.s.) said, ‘O Fudhayl! Were you present there in the battle with the people of Syria along with my uncle?’ I said, ‘Yes.’ The Imam (a.s.) asked, ‘How many people did you kill?’ I said, ‘Six of them.’ The Imam (a.s.) said, ‘Did you have any doubts about shedding their blood?’ I said, ‘No, I would not have killed them if I had had any doubts.’ Then I heard the Imam (a.s.) say, ‘O God! Please give me a share of the reward for

this battle. I swear by God that my uncle and his companions were martyrs just like Ali ".ibn Abi Talib (a.s.) and his companions

a.s.heikh Sadooq said): I have only included the necessary part of this tradition here.) .God is the One who grants success

Chapter ۲۶: On Rare Traditions From Al–Ridha' About Various Issues

The author of the book narrated) my father - may God be pleased with him -) ۲۶-۱ narrated that Sa'd ibn Abdullah quoted on the authority of Muhammad ibn Isa, on the authority of Abbas (ibn Hilal al-Shami) - the servant of Al-Ridha' (a.s.), "I heard Al-Ridha' (a.s.) say, 'Whoever says the following supplication when he hears the morning or evening call to

فَوَالَّذِی بَعَثَ مُحَمَّداً بِالْحَقِّ بَشِیراً لا یُعِینُنِی مِنْكُمْ عَلَی قِتَالِهِمْ أَحَدٌ إِلا أَخَذْتُ بِیَدِهِ یَوْمَ الْقِیَامَهِ فَأَدْخَلْتُهُ الْجَنَّهَ بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ.

قَالَ فَلَمَّا قُتِلَ اكْتَرَیْتُ رَاحِلَهً وَتَوَجَّهْتُ نَحْوَالْمَدِینَهِ فَدَخَلْتُ عَلَی الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَیْهِ السَّلامُ فَقُلْتُ فِی نَفْسِی لا أَخْبَرْتُهُ بِقَتْلِ زَیْدِ بْنِ عَلِیٍّ فَیَجْزَعَ عَلَیْهِ فَلَمَّا دَخَلْتُ قَالَ لِی یَا فُضَیْلُ مَا فَعَلَ عَمِّی زَیْدٌ قَالَ فَخَنَقَتْنِی الْعَبْرَهُ فَقَالَ لِی قَتَلُوهُ قُلْتُ إِی وَاللَّهِ قَتَلُوهُ قَالَ فَصَلَبُوهُ قُلْتُ إِی وَاللَّهِ صَلَبُوهُ فَأَقْبَلَ یَبْكِی وَدُمُوعُهُ تَنْحَدِرُ عَلَی دِیبَاجَتَیْ خَدِّهِ كَأَنَّهَا الْجُمَانُ ثُمَّ قَالَ یَا فُضَیْلُ شَهِدْتَ مَعَ عَمِّی قِتَالَ أَهْلِ الشَّامِ قُلْتُ نَعَمْ قَالَ فَكَمْ قَتَلْتَ مِنْهُمْ قُلْتُ سِتَّهً قَالَ فَلَعَلَّكَ شَاكٌّ فِی دِمَائِهِمْ قَالَ فَقُلْتُ لَوْ كُنْتُ شَاكّاً مَا قَتَلْتُهُمْ قَالَ فَسَمِعْتُهُ وَهُوَیَقُولُ أَشْرَكَنِیَ اللَّهُ فِی تِلْكَ الدِّمَاءِ مَضَی وَاللَّهِ زَیْدٌ عَمِّی وَأَصْحَابُهُ شُهَدَاءُ مِثْلُ مَا مَضَی عَلَیْهِ عَلِیُّ بْنُ أَبِی طَالِبٍ وَأَصْحَابُهُ.

أَخَذنا مِنَ الْحَدِیث مَوْضِعِ الْحاجَه وَاللَّه تَعالی هُوَالْمُوَفَّقٍ.

۲۶

بابُ ما

p: ۶۱۳

جاءَ عَنِ الرِّضا عَلَيْهِ السَّلامُ مِنَ الأَخْبارِ النَّادِرَهِ فِی فُنُونِ شَتّی

۱ - حَدَّثَنا أَبی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِاللّه قالَ: حَدَّثَنی مُحَمَّدِ بْنِ عِیسَی، عَن عَبَّاس [بن هِلالٍ الشامی] مَولَی الرِّضا عَلَیْهِ السَّلامُ، عَن أَبی الحَسَن الرِّضا عَلَیْهِ السَّلامُ قالَ سَمِعْتُهُ یَقُولُ: مَن قالَ حِینَ یَسمَعُ أَذانَ الصُّبحِ: (اَللَّهُمَّ اِنِّی أَسأَلُکَ بِإقبال نَهارِک

prayer and dies on that day or night has died having repented (and will enter Paradise): O my God! I ask Thee on behalf of Thy morning and Thy night, and the voice of Thy callers that You send Blessings upon Muhammad and his Household and that You forgive me as Thee are the Forgiver, the Merciful.'”

۲۶-۲ A neighbor to the Kufa Mosque Ali ibn Isa - may God be pleased with him - narrated that Isma’il ibn Ali ibn Razin - the brother of De’bel ibn Ali al-Khoza’ee quoted on the authority of Ali ibn De’bel (al-Khoza’ee), on the authority of Abul Hassan Ali ibn Musa Al-Ridha’ (a.s.), on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali (a.s.) that God’s Prophet (S) said, “There are four groups on whose behalf I will intercede on the Resurrection Day: Those who honor my offspring after me; those who fulfill their needs; those who try to assist them in times they need them; and those who love them both wholeheartedly and verbally.”

۲۶-۳ Abu Talib Al-Mudhaffar ibn Ja’far ibn Al-Mudhaffar al-Alawi al-Samarqandi - may God be pleased with

him - narrated that Ja'far ibn Muhammad ibn Mas'ood quoted on the authority of his father Abil Nadhr Muhammad ibn Mas'ood al-Ayyashi, on the authority of Ja'far ibn Ahmad, on the authority of Ali ibn Muhammad ibn Shoja', on the authority of Muhammad ibn Uthman, on the authority of Hameed ibn Muhammad, on the authority of Ahmad ibn Al-Hassan al-Salih, on the authority of his father, on the authority of al-Fath ibn Yazid al-Gorgani, "I wrote a letter to Abil Hassan (a.s.) and asked about a man who makes love to a woman ten times - whether it be legitimate or not - on one of the days of the (Arabic) month of fasting - Ramadan. He (a.s.) replied, He has to pay ten times the expiation: an expiation for each time, and if he ".eats or drinks something he should also pay for the expiation of one day

Muhammad ibn Al-Qasim al-Jurjani the interpreter known as Abil Hassan - may ۲۶-۴ God be pleased with him - narrated that Yusuf ibn Muhammad ibn Ziyad quoted on the authority of his father Al-Hassan ibn Ali (a.s.), on the authority of his father Ali ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Al-Ridha' Ali ibn Musa (a.s.), on the authority of his father Musa ,(.ibn Ja'far (a.s.), on the authority of his father As-Sadiq Ja'far ibn Muhammad (a.s

وَإدبار لَیلَکَ وَحُضُور صَلَواتِک وَأَصواتِ دُعائِکَ أَن تُصَلِّیَ عَلَی مُحَمَّد وَآلِ مُحَمَّد وَأَن تَتُوبَ

عَلِيٍّ إِنَّکَ التَّوّابُ الرَّحِیم) وَمِثْلَ ذلِکَ سَمِعَ أَذانَ المَغْرِبِ، ثُمَّ مات مِن یَوْمِهِ أَوْ مِن لَیلَتِه ماتَ تائِباً [دَخَلَ الجَنَّهَ] .

۲ - حَدَّثَنا عَلِیُّ بْنِ عِیسَی الُمجاوِر فِی مَسْجِد الکُوفَه رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا إِسْمَاعِیل بْنِ عَلِیِّ بْنِ رزین أَخِی دعبل بْنِ عَلِی الخزاعی قالَ: حَدَّثَنا دعبل بْنِ عَلِی قالَ: حَدَّثَنی أَبُو الحَسَن مُوسَی الرِّضا عَلَیْهِ السَّلامُ، عَن أَبیهِ، عَن آبائِهِ، عَن عَلِی عَلَیْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ: أَرْبَعَهَ أَنَا لَهُم شَفِیعٌ یَوْمَ القِیامَهِ المُکَرَّم لِذُرِّیَّتی مِن بَعْدی وَالقاضِی لَهُم حَوائِجَهُمْ وَالسّاعی لَهُم أُمُورُهُم اضطِرارِهِم إِلَیْهِ، وَالُمحِبُّ لَهُم بِقَلبِهِ وَلِسانِهِ.

۳ - حَدَّثَنا أَبُو طالِب المُظَفَّر بْنِ جَعْفَرِ بْنِ المُظَفَّر العَلَوی السَمَرْقَنْدِیُّ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنامُحَمَّدِ بْن مَسْعُود عَنْ أَبِیهِ أَبی النضر مُحَمَّدبن مَسْعُود العَیَّاشِیُّ قالَ: حَدَّثَنا جَعْفَرِ بْنِ أَحْمَدِ قالَ عَلِیِّ بن مُحَمَّدِ بْنِ شجاع، عَن مُحَمَّدبن عُثْمان، عَن حَمِید بْنِ مُحَمَّد، عَن أَحْمَدِ بْنِ الحَسَن الصَّالِح، عَن أَبیهِ، عَن الفتح بْنِ یَزِیدالجرجانِی أَنَّهُ کَتَبَ إِلی أَبی الحَسَن عَلَیْهِ السَّلامُ یَسْأَلُهُ، عَن رَجُل واقع اِمْرَأَهُ فِی شَهْرِ رَمَضان من حلالأ-وَحَرام فِی یَوْمَ واحِد عَشَر مَرَّاتٍ قالَ عَلَیْهِ عَشَر کَفّاراتٍ لِکُلِّ مَرَّهً کَفَّارَه فَإِنَّ أَکَلَ أَوْ شَرَبَ فَکَفّارَهُ یَوْم واحِدٍ.

۴ - حَدَّثَنا مُحَمَّدِ بْنِ القاسِم المفسر المَعْرُوف بِأَبی الحَسَن الجرجانِی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا یُوسِف بن مُحَمَّدِ بْنِ زِیاد، عَن أَبیهِ عَنِ الحَسَن بْنِ عَلِی، عَن أَبیهِ عَلِیِّ بْنِ مُحَمَّد، عَن أَبیهِ مُحَمَّدِ بْنِ عَلِیّ، عن ا لرِّضا عَلِیِّ بْنِ مُوسَی عَلَیْهِ السَّلامُ، عَن أَبیهِ مُوسَی بْنِ جَعْفَر عَلَیْهِ السَّلامُ، عَن أَبیهِ الصَّادِق جَعْفَرِ بْنِ مُحَمَّد عَلَیْهِ السَّلامُ، عَن أَبیهِ مُحَمَّدِ بْنِ

on the authority of his

father (a.s.) Muhammad ibn Ali Al-Baqir (a.s.), on the authority of his father - the Ornament of the Worshippers - Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.) that Ali ibn Abi Talib (a.s.) said, “When Ja’far ibn Abi Talib returned from Ethiopia, the Prophet (S) stood up in front of him and took twelve steps forward. The Prophet (S) hugged him, kissed him on the forehead, cried and said, ‘O Ja’far! I do not know what has pleased me more? Is it your return or is it the conquering of Khaybar by God through the means of your brother (Ali bin Abi Talib).’ ”.The Prophet cried being happy to see him

The author of the book narrated) my father - may God be pleased with him -) ۲۶-۵ narrated that Abdullah ibn Ja’far al-Himyari quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali al-Washsha’, on the authority of Abil Hassan Al-Ridha’ (a.s.), on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali (a.s.) that God’s Prophet (S) said, “When I was being taken to the heavens on my ascension I saw someone hanging onto the heavens and complaining to his Lord about one of his relatives. I asked him how many generations apart they were from each other. He said that they ”.reach each other to the same grandfather in lineage forty generations back

Al-Mudhaffar ibn Ja'far ۲۶-۶

Al-Mudhaffar al-Alawi As-Samarqandi - may God be pleased with him - narrated that Ja'far ibn Muhammad ibn Mas’ood quoted on the authority of his father, on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of Muhammad ibn al-Waleed, on the authority of Al-Abbas ibn Hilal, “I heard Abul Hassan Ali ibn Musa Al-Ridha’ (a.s.) say, ‘Whoever fasts on one of the days in the (Arabic) month of Sha’ban for the sake of God or repents seventy times on one of the days in the (Arabic) month of Sha’ban will be resurrected by the Honorable the Exalted God along with the nation of God’s Prophet (S). He will deserve to receive an honor from God. God will forbid the Fire from touching the corpse of whoever gives some charity in the (Arabic) month of Sha’ban, even if it be as much as half of a date. God will record two consecutive months of fasting for whoever fasts for three days in the (Arabic) month of Sha’ban ”’.and continues on fasting for the (Arabic) month of Ramadhan

عَلِی الباقِر عَلَیْهِ السَّلامُ، عَنْ أَبیهِ زَیْنُ العابِدِینَ عَلِیِّ بْنِ الحُسَیْن عَلَیْهِ السَّلامُ، عَن أَبیهِ الحُسَیْنِ بْنِ عَلِی عَلَیْهِ السَّلامُ، عَن أَبیهِ عَلِیِّ بْنِ أَبِی طالِب عَلَیْهِ السَّلامُ قالَ: کانَ رَسُولَ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ لَمّا جاءَه جَعْفَرِ بْنِ أَبی طالِب من حبشه قامَ إِلَیْهِ وَاستَقْبَلَهُ اثْنَتیْ عَشَره خطوه وَعانَقَهُ و قَبْلُ ما بیْنِ عَیْنَیْهِ وَبکی وَقالَ فَما أَدْرِی بأیهما أَنَا أَشَدُّ سروراً بقدومک یا جَعْفَر اُمُّ بفتح اللَّه عَلَی

يد أَخِيكَ خير وَبَكَى فَرِحاً بِرُؤْيَتِهِ.

۵ - حَدَّثَنا أَبی قالَ: حَدَّثَنا عَبْدِ اللّه بْنِ جَعْفَر الحِمْيَرِیُّ عَنْ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الحَسَن بْنِ عَلِی الوَشَّاء، عَن أَبی الحَسَن الرِّضا عَلَيْهِ السَّلامُ، عَن أَبيهِ، عَن آبائِهِ عَنْ عَلِی عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللّهِ صَلَّی اللهُ عَلَيْهِ وَآلِهِ لَمّا اُسْرِی بی إِلی السَّماءِ رَأَيْت رحما مُتِعَلِّقَهٌ بِالعرش تشكو رحما إِلی ربها فَقُلْتُ لَها كَمْ بَيْنَكِ وَبينها من أب فَقالَتْ نلتقی فِی أَرْبَعِينَ أَباً.

۶ - حَدَّثَنا المُظَفَّر بْنِ جَعْفَرِ بْنِ المُظَفَّر العَلَوِی السَمَرْقَنْدِیُّ قالَ: حَدَّثَنا جَعْفَرِ بْنِ مَسْعُودقالَ: حَدَّثَنا عَلِیِّ بْنِ الحَسَنِ بْنِ عَلِیِّ بْنِ فضال قالَ: حَدَّثَنا مُحَمَّدِ بْنِ الوَلِيد، عَن العَبَّاسِ بْنِ هِلالٍ قالَ: سَمِعتُ أَبَا الحَسَن عَلِیِّ بْنِ مُوسَی الرِّضا عَلَيْهِ السَّلامُ يَقُولُ من صام من شَعْبانَ يَوْماً واحِداً اِبْتِغاءَ ثواب اللّه دَخَلَ الجَنَّه وَمن استغفر اللّه سَبْعِينَ مَرَّهً فِی كُلِّ يَوْم من شَعْبانَ حَشَرَهُ اللّه يَوْمَ القيامه فِی زمره رَسُولَ اللّهِ صَلَّی اللهُ عَلَيْهِ وَآلِهِ وَوجبت لَهُ من اللّه الكرمه وَمن تَصَدَّقَ فِی شَعْبانَ بِصَدَقَهٍ وَلَوْ بشق تمره حَرَّمَ اللّه جَسَدَهُ عَلَی النَّارِ وَمن صام ثَلاثَهَ أَيَّام من شَعْبانَ وصلها بِصِيامِ شَهْرِ رَمَضان كَتَبَ اللّه صوم شَهْرين متتابعين.

۲۶-۷ (- The author of the book narrated) my father - may God be pleased with him narrated that Muhammad ibn Yahya al-Attar and Ahmad ibn Idris quoted on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Al-Husayn ibn Abdullah, on the authority of Adam ibn Abdullah al-Ash'ari, on the authority of Zakariya ibn Adam, "I heard Abil Hassan Al-Ridha' (a.s.) say, 'There are forty-thousand

".gates to prayer'

۲۶-۸ Muhammad ibn Ali ibn Bashshar - may God be pleased with him - narrated that Abul Faraj al-Mudhaffar ibn Ahmad ibn Al-Hassan al-Qazvini quoted on the authority of Abul Fadhl Al-Abbas ibn Muhammad ibn Al-Qasim ibn Hamza ibn Musa ibn Ja'far (a.s.), on the authority of Al-Hassan ibn Sahl al-Qumi, on the authority of Muhammad ibn Hamid, on the authority of Abi Hashem al-Ja'fari, "I asked Abil Hassan (a.s.) about the reward of praying for one who is hung? The Imam (a.s.) said, Don't you know that my grandfather (a.s.) prayed for his uncle (Zayd)? I said, I know this, but cannot clearly understand how. The Imam (a.s.) said, I will explain it to you. If the face of the hanged person is towards the Qibla, you should stand on the side of his right shoulder. If his back is towards the Qibla you should stand on the side of his left shoulder. Whichever way he is facing, you should not stand away from his shoulders. Your face should be in between the East and the West. You should neither face him, nor should you have him at your back." Abu Hashem added, "Then Al-Ridha' (a.s.) said, God "!willing, you understood

The author of this book (a.s.heikh Sadooq) - may God have Mercy upon him - said, "This is a strange tradition which I have not found anywhere else. I have not found (any other narrations of this tradition."(۱)

۲۶-۹ (my father (The author of the book narrated -

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۱ - This tradition has also been narrated in al-Kafi through a different chain of .narrators

may God be pleased with him - narrated that Ahmad ibn Idris quoted on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Sahl ibn Ziyad, on the authority of al-Harith ibn al-Dalhath - a servant of Al-Ridha' (a.s.) that he had heard Abul Hassan Al-Ridha' (a.s.) say, "One cannot be a true believer unless he possesses the following three traits - one from his Lord, one from his Prophet and one from his Imam. The one from his Lord is guarding secrets as the Honorable the Exalted God said, 'He (alone) knows the Unseen, nor does He make anyone acquainted with his Mysteries, except an Apostle whom He has chosen.'(۱)

۷ - حَدَّثَنا أَبی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ یَحْیَی العَطَّار وَأَحْمَدِبن إِدْرِیس جَمِیعاً، عَن أَحْمَدِ بْنِ یَحْیَی بْنِ عِمْران الأَشْعَرِیِّ قالَ: حَدَّثَنی الحُسَینِ بْنِ عَبْدِاللَّه، عَن آدَمِ بْنِ عَبْدِ اللَّه الأَشْعَرِیِّ، عَن زَکَرِیَّا بْنِ آدَمِ، عَن أَبی الحَسَن الرِّضا عَلَیْهِ السَّلامُ قالَ: سَمِعتُ هُ یَقُولُ الصَّلاه لَها ربعه آلافَ بابُ.

۸ - حَدَّثَنا مُحَمَّدِ بْنِ عَلِیِّ بْن بَشَّار رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَبُو الفَرَج المُظَفَّر بْنِ أَحْمَدِ بْنِ الحَسَن القزوینی قالَ أَخْبَرنا أَبُو الفَضْلِ العَبَّاسِ بْنِ مُحَمَّدِ بْنِ القاسمبن حَمْزَه بْنِ مُوسَی بْنِ جَعْفَرحَدَّثَنی الحَسَن بْنِ سَهْل القُمِّیّ، عَن مُحَمَّدِ بْنِ حامِدٍ، عَن أَبی هاشِمِ الجَعْفَرِیِّ، عَن أَبی الحَسَن عَلَیْهِ السَّلامُ سألته عَنِ الصَّلاه عَلَی المَصلُوبِ، قالَ أما عَلِمْتَ أَن جَدِّی صَلَّی اللهُ عَلَیْهِ وَآلِهِ صَلَّی عَلَی عَمِّهِ، قُلْتُ أَعْلَمُ ذلِکَ وَلکِنِّی لَمْ أَفهمهُ مُبیناً قالَ: نُبَیِّنَهُ لَکَ إِنْ کانَ وَجْهَ المَصلُوبِ إِلی

۱- Qur'an, ۷۲:۲۵-۲۶

القِبْلَه، فَقُم عَلَى مَنكِبِهِ الأَيمَنِ، وَإنْ كانَ قَفاؤُهُ إلى القِبْلَه، فَقُم عَلَى مَنكِبِهِ الأيسَرِ، فَإنَّ ما بَيْنِ المَشرِقِ وَالمَغْرِبِ قِبلَه وَإن مَنكِبِه الأَيسَرِ إلى القِبْلَه، فَقُم عَلَى مَنكِبِهِ الأَيمَن وَإنْ كانَ مَنكِبِه الأَيمَن إلى القِبْلَه، فَقُم عَلَى مَنكِبِه الأَيسَر وَكَيْفَ كانَ مُنحَرِفاً فَلا تَزايِلَنَّ مَناكِبُهُ، وَلْيَكُن وَجهُكَ إلى ما بَيْنِ المَشرِقِ وَالمَغرِبِ، وَلا تَستَقبِلهُ وَلا تَستَدبِرهُ البَتَّه. قالَ أَبُو هاشِم: ثُمَّ قالَ الرِّضا عَلَيْهِ السَّلامُ قَدْ فَهِمتَ إن شاءَ اللَّه.

قالَ مُصَنِّفُ هذا الْكِتاب رحمه الله هذا حَدِيثٌ غَرِيبٌ لَمْ أَجِدهُ فِى شَى ءٍ مِنَ الْاُصُولِ وَالمُصَنَّفاتِ وَلا أَعرِفُهُ إلّا بِهذَا الإسناد.

٩ - حَدَّثَنا أَبى رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدِ بْنِ إدْرِيس قالَ: حَدَّثَنى مُحَمَّدِ بْنِ أَحْمَدِ بْنِ يَحْيَى بْنِ عِمْران الأَشْعَرِىِّ قالَ: حَدَّثَنى سَهْلِ بْنِ زِياد، عَن الحارِثِ بْنِ الدلهاث مَوْلى الرِّضا عَلَيْهِ السَّلامُ سَمِعْتُ أَبَا الحَسَن عَلَيْهِ السَّلامُ يَقُولُ لا يَكُون المؤمن مُؤْمِنا حَتّى يَكُون فِيهِ ثَلاثَ خصال سَنَه من رَبَّهُ و سَنَه من نَبِيِّهِ وَسَنَه من وَلِيِّهِ فالسنه من رَبَّهُ كتمان سره قالَ اللَّه عَزَّ وَجَلَّ (عالِمُ الْغَيْبِ فَلا يُظْهِرُ عَلى غَيْبِهِ أَحَداً إلامَنِ ارْتَضى مِنْ رَسُولٍ).

However, the one from the Prophet is kind treatment with people, as the Honorable the Exalted God has ordered His Prophet (S) to treat the people with kindness and patience and said, 'Hold to forgiveness; command what is right; but turn away from the ignorant.'(1)

And the one from the Imams (a.s.) is patience and perseverance during times of hardship and calamities. The Honorable the Exalted God says, '...and to be firm and patient, in pain (or suffering) and adversity, ...'(2)"

۱۰-۲۶ Muhammad ibn Ali

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۱- Qur'an, ۷:۱۹۹

۲- Qur'an, ۲:۱۷۷

Majiluwayh – may God be pleased with him – narrated that his uncle Muhammad ibn Abil Qasim quoted on the authority of Ahmad ibn Abi Abdillah al-Barqi, on the authority of Ali ibn Muhammad, on the authority of Abi Ayyoub al-Madani, on the authority of Soleiman ibn Ja'far al-Ja'fari, on the authority of Al-Ridha' (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali (a.s.) that God's Prophet (S) said, "Learn three traits from the crow: having sex in private, going out after your daily bread early in the morning and being cautious."

۱۱-۲۶ Muhammad ibn Al-Hassan ibn Ahmad al-Waleed – may God be pleased with him – narrated that Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Hamza al-Ash'ari, on the authority of Yasir – the servant that he had heard Abul Hassan Al-Ridha' (a.s.) say, "There are three days which are the most horrible for man: the day he is born, leaves his mother's stomach and sees this world; the day that he dies and sees the Hereafter and its people; and the day he is resurrected and sees decrees which he has not seen in this world. On these three occasions, the Honorable the Exalted God sends peace on Yahya (John) and says, 'So Peace on him the day he was born, the day that he dies, and the day that he will be raised up to life (again)!'(۱) Jesus (a.s.) – the son of (the Blessed Lady) Mary (a.s.) has also sent

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۱- Qur'an, ۱۹:۱۵

peace on himself on these three occasions and said, 'So peace is on me the day I was (born, the day that I die, and the day that I shall be raised up to life (again)!'"(١)

The author of the book narrated) my father - may God be pleased with him -) ۲۶-۱۲ narrated that Ahmad ibn Idris quoted on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Salama ibn al-Khattab, on the authority of Ahmad ibn Ali, on the authority of Al-Husayn ibn Ali al-Daylami - the servant of Al-Ridha' (a.s.), "I heard Al-Ridha' (a.s.) say, 'Whoever sends three believers to the Hajj

وَأَمَّا السنه من نَبِيِّهِ فمداراه النَّاسِ فَإِنَّ اللَّه عَزَّ وَجَلَّ أَمَرَ نَبِيِّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بمداراه النَّاسِ فَقالَ (خُذِ الْعَفْوَوَأْمُرْ بِالْعُرْفِ وَأَعْرِضْعَنِ الْجاهِلِينَ) أما السنه من وَلِيِّهِ فالصبر فِي البأساء وَالضراء فَإِنَّ اللَّه عَزَّ وَجَلَّ يَقُولُ (وَالصَّابِرِينَ فِي الْبَأْساءِ وَالضَّرَّاءِ).

۱۰ - حَدَّثَنا مُحَمَّدِ بْنِ عَلِي ماجِيلوَيْه رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَمِّي مُحَمَّدبن أَبي القاسِم، عَن أَبي البَرْقِي، عَن عَلِيِّ بْنِ مُحَمَّد، عَن أَبي أَيُّوب المَدَنِيُّ، عَن سُلَيْمان بْنِ جَعْفَر الجَعْفَرِيِّ، عَن عَلَيْهِ السَّلامُ، عَن آبائِهِ، عَن عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ تعلموا مِنَ الغراب خصالا ثَلاثاً استتاره بِالسفاد وَبكوره فِي طلب الرِّزْق حَذَّرَهُ.

۱۱ - حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِيد رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه، عَن حَمْزَه الأَشْعَرِيِّ قالَ: حَدَّثَني ياسر الخادِم قالَ: سَمِعتُ أَبَا الحَسَن الرِّضا عَلَيْهِ السَّلامُ يَقُولُ إِن أوحش ما يَكُون الخلق فِي ثَلاثَهَ مواطن

Qur'an, ۱۹:۳۳ -۱

يَوْمَ يولد وَيَخْرُج من بطن أُمِّهُ فيرى الدُّنْيا وَيَوْمَ يَمُوتُ فِي عاين الآخِرَهِ وَأهلها ويَوْمَ يَبْعَثُ فيرى أَحْكاماً لَمْ يرها فِي دارِ الدُّنْيا وَقَدْ سَلَّمَ اللَّه عَزَّ وَجَلَّ عَلَى يَحْيَى عَلَيْهِ السَّلامُ فيهـذه الثَلاثَه المواطن وَآمن روعته فَقالَ (وَسَـلامٌ عَلَيْهِ يَوْمَ وُلِدَ وَيَوْمَ يَمُوتُ وَيَوْمَ يُبْعَثُ حَيّاً) وَقَدْ سَلَّمَ عِيسَى ابْنِ مَرْيَمَ عَلَى نَفْسَهُ فِي هذِهِ الثَلاثَه المواطن فَقالَ (وَالسَّلامُ عَلَيَّ يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ حَيّاً).

١٢ – حَدَّثَنا أَبى – رَضِىَ اللهُ عَنْهُ – قالَ: حَدَّثَنا أَحْمَدِ بْنِ إِدْرِيس عَنْ مُحَمَّدِ بْنِ أَحْمَدِ بْنِ يَحْيَى بْنِ عِمْران الْأَشْعَرِيِّ، عَن سلمه بْنِ الخَطّاب، عَن أَحْمَدِ بْنِ عَلِي، عَن الحُسَيْنِ بْنِ عَلِي الـديلمى مَوْلى الرِّضـا عَلَيْهِ السَّلامُ قـالَ: سَمِعتُ الرِّضا عَلَيْهِ السَّلامُ يَقُولُ من ح–ج

pilgrimage has indeed bought himself from God with that money. God will not ask him where he has brought the money from – whether it is legitimately earned or (illegitimately earned.'"(١)

The author of this book (a.s.heikh Sadooq) said, "This means that God will not ask him about the doubtful portions of his money and will compensate for them by giving the ".people he probably is indebted to some other wealth

Muhammad ibn Ali Majiluwayh – may God be pleased with him – narrated that his ٢۶-١٣ father quoted on the authority of Ahmad ibn Abi Abdillah al-Barqi, on the authority of al-Sayyari, on the authority of al-Harith ibn al-Dalhath, on the authority of his father, on the authority of Abil Hassan Al-Ridha' (a.s.), "Indeed the Honorable the Exalted God has ordered three things which are along with three

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١- This might be conditional upon his repenting and not knowing the original owners of .that wealth

other things. He has ordered us to pray and pay the alms. The prayers of whoever prays but does not pay the alms is not accepted of him. He has also ordered to thank Him and our parents. Whoever thanks God but does not thank his parents has not really thanked God. God has ordered us to fear God and to visit the relations of kin. ".Whoever does not visit his relatives has indeed not feared God

۲۶-۱۴ (- The author of the book narrated) my father - may God be pleased with him narrated that Ali ibn Musa ibn Ja'far ibn Abi Ja'far al-Komandani quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bezanti that Abul Hassan (Imam Ridha') (a.s.) said, "Patience, knowledge and silence are among the signs of the jurisprudent. Silence is one of the gates of wisdom. Silence attracts affection and it is a guide to any good ".affair

۲۶-۱۵ Ali ibn Ahmad ibn Muhammad ibn Imran ad-Daqqaq - may God be pleased with him - narrated that Muhammad ibn Abi Abdillah al-Kufi quoted on the authority of Ahmad ibn Muhammad ibn Salih al-Razi, on the authority of Hamdan ad-Diawni that Al-Ridha' (a.s.) said, "The friend of any individual is his mind and his enemy is his ".ignorance

۲۶-۱۶ Abu Mansoor Ahmad ibn Ibrahim al-Khori(۱) narrated that Zayd ibn Muhammad al-Baghdadi quoted on the authority of Abul Qasim Abdullah Muhammad al-Ta'ee at Basra, on the authority of his

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۱- It is written al-Jowzi in Al-Khisal.

father, on the authority of Ali ibn Musa Al-Ridha' (a.s.), on the authority of his father (a.s.), on the authority of his forefathers that a man invited Ali ibn Abi

بِثَلاثَهِ مِنَ الْمُؤْمِنِين فَقَدْ اشْتَرى نَفْسَهُ من اللَّه عَزَّ وَجَلَّ بِالثمن وَلَمْ يَسْأَلُهُ من أَيْنَ اكتسب ماله من حَلال أَوْ حَرام.

قالَ مُصَنِّفُ هذا الْكِتاب يَعْنِى بِذلِكَ أَنَّهُ لَمْ يَسْأَلُهُ عَمَّا وَقَعَ فِى ماله مِنَ الشبهه وَيرضى عَنْهُ خصماءه بِالعوض.

۱۳ - حَدَّثَنا مُحَمَّدِ بْنِ عَلِى ماجِيلوَيْه رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنى أَبى، عَن أَحْمَدِ بْن أَبى عَبْدِ اللَّه البَرْقِى، عَن السَيّارِىُّ عَنْ الحارِثِ بْنِ الدلهاث، عَن أَبيهِ، عَن أَبى الحَسَن الرِّضا عَلَيْهِ السَّلامُ قالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَر بِثَلاثَهِ مقرون بهاثَلاثَه أُخْرى أَمْر بِالصَّلاهِ وَالزَّكاه فَمَنْ صَلَّى وَلَمْ يزك لَمْ يُقْبَلُ مِنْهُ صَلاتَهُ وَأَمْر بِالشكرله وَللوالِدِّين فَمَنْ لَمْ يشكر والديه لَمْ يشكر اللَّه وَأَمْر باتقاء اللَّه صله الرَّحِمَ فَمَنْ لم يُصَلِّ رحمه لَمْ يتق اللَّه عَزَّ وَجَلَّ.

۱۴ - حَدَّثَنا أَبى رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَناعَلِيِّ بْنِ مُوسَى بْنِ جَعْفَرِ بْنِ أَبى جَعْفَر الكميدانِى، عَن مُحَمَّدِ بْنِ عِيسَى، عَن أَحْمَدِ بْنِ مُحَمَّدِ بْنِ أَبى نَصْرِ البِزَنْطِيِّ قالَ: قالَ أَبُو الحَسَن عَلَيْهِ السَّلامُ من علامات الفقيه الْحِلْمِ وَالعِلْمُ والصمت إِن الصمت بابُ من أَبْواب الحكمه إِن الصمت يكسب المحبه إِنَّهُ دليل عَلَى كُلِّ خَيْرَ.

۱۵ - حَدَّثَنا عَلِيِّ بْنِ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِمْران الدَّقَّاق رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنى مُحَمَّدِ بْنِ أَبى الكُوفِى، عَن أَحْمَدِ بْنِ مُحَمَّدِ بْنِ صالِح الرَّازِيُّ، عَن حَمْدانَ الديوانِى قالَ: قالَ الرِّضا عَلَيْهِ السَّلامُ صديق كُلِّ امرئ عقله وَعَدُوِّه جهله.

۱۶ - حَدَّثَنا أَبُو مَنْصُورِ أَحْمَدِ بْنِ إِبْراهيم الخورى قالَ: حَدَّثَنا زِيْد

بْنِ مُحَمَّد البَغْدادی حَدَّثَناأَبُو القاسِمِ عَبْدِ اللَّه بْنِ مُحَمَّد الطّائیّ بِالْبَصْرَهِ قالَ: حَدَّثَنا أَبی قالَ: حَدَّثَنا مُوسَی الرِّضا عَلَیْهِ السَّلامُ، عَن أَبیهِ، عَن آبائِهِ، عَن عَلِیِّ بْنِ أَبی طالِب عَلَیْهِ السَّـلامُ أَنَّـهُ

Talib (a.s.) to his house. The Imam (a.s.) accepted upon the fulfillment of three conditions. The man said, ‘O Commander of the Faithful! What are they?’ The Imam (a.s.) said, ‘They are that you bring nothing for me from the outside; that you do not deny me of anything that is in the house; and that you do not burden your wife on my behalf.’ The man said, ‘Fine.’ Ali ibn Abi Talib (a.s.) accepted his invitation.

۲۶-۱۷ Abdullah ibn Muhammad al-Wahhab narrated that Abu Nasr Mansoor ibn Abdullah ibn Ibrahim al-Isfahani quoted on the authority of Ali ibn Abdullah, on the authority of Dawood ibn Soleiman, on the authority of Ali ibn Musa Al-Ridha’ (a.s.), on the authority of his father (a.s.), on the authority of his grandfather (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali (a.s.) that God’s Prophet (S) said, “There are four groups on whose behalf I will intercede on the Resurrection Day: those who honor the members of my Household after me; those who fulfill their needs; those who try to assist my Family in times of need; and those who love them both wholeheartedly and verbally.”

۲۶-۱۸ (The author of the book narrated) my father - may God be pleased with him - narrated that Sa’d ibn Abdullah quoted on the

authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali ibn Fadhdhal, on the authority of Abil Hassan (a.s.), “The moon did not shine for the Children of Israel for some time. The Honorable the Exalted God revealed the following to Moses (a.s.), ‘Take the remaining bones of Joseph (a.s.) out of Egypt.’ God promised that once the bones were taken out, the moon would shine again.’ Moses (a.s.) sought for someone who knew where they were. He was told that an old lady knew where they were. Moses (a.s.) sent for her. They brought a crippled blind old woman. Moses (a.s.) asked her, ‘Do you know where Joseph (a.s.) is buried?’ She said, ‘Yes.’ Moses (a.s.) said, ‘Then let me know where it is.’ She said, ‘I have four conditions for this. First, you must heal my legs; second you must return my youth to me; third you must return my sight; fourth you must take me to Paradise along with you.’ Moses (a.s.) thought that these conditions were too much to be asked for, but the Honorable the Exalted God revealed to him, ‘O Moses! Give her what she asks for as you are doing that on My behalf.’ Moses (a.s.) did that and the lady showed him the grave. Moses (a.s.) brought the bones out of a marble coffin from the Nile's shore. Then the moon rose. They took the bones to Syria. From then on the People of the Book take their

(dead ones to Syria."(1)

دَعاه رَجُل فَقالَ لَهُ عَلِي عَلَيْهِ السَّلامُ عَلَى أنتضمن لى ثَلاثَ خصال قالَ وَما هِىَ يا أَمِيرِ الْمُؤْمِنين قالَ لا تدخل عَلَيْناشَيْئاً من خارِج ولا تدخر عناشَيْئاً فِى البيْت وَلا تجحف بِالعيال قالَ ذٰلِكَ لَكَ فَأَجابه عَلِيّ بْنِ أَبى طالِب عَلَيْهِ السَّلامُ.

۱۷ - حَدَّثَنا عَبْدِ اللَّه بْنِ مُحَمَّدِ بْنِ عَبْد الوَهَّاب قالَ: حَدَّثَنا أَبُو نَصْرِ مَنْصُورِبن عَبْدِ اللَّه بْنِ إِبْراهِيم الأصفهانِى قالَ: حَدَّثَنا عَلِيّ بْنِ أَبى عَبْدِ اللَّه قالَ: حَدَّثَنا داوُدِبن سُلَيْمان، عَن عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ عَنْ أَبيهِ، عَن آبائِهِ، عَن عَلِيّ بْنِ أَبى طالِب عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى الله عَلَيْهِ وَآلِهِ أَرْبَعَة أَنَا شَفِيعَهم يَوْمَ القِيامَهِ وَلَوْ تونِى بذنوب أَهْلِ الأَرْض معين أَهْلِ بَيْتِى وَالقاضِى لَهُم حوائجهم عِنْدَ ما اضطروا إِلَيْهِ وَالمحب لَهُم بقلبه وَلِسانِهِ وَالدافع عَنْهُمْ بِيَدِهِ.

۱۸ - حَدَّثَنا أَبى رَضِىَ الله عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه، عَن أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الحَسَن بن عَلِيّ بْنِ فضال، عَن أَبى الحَسَن عَلَيْهِ السَّلامُ أَنَّهُ قالَ احتبس القَمَر، عَن بَنِى إِسْرائِيل فَأَوحى اللَّه عَزَّ وَجَلَّ إِلى مُوسَى أَن أُخْرِجَ عظام يُوسُف عَلَيْهِ السَّلامُ من مصر وَوعده طُلُوع القَمَر إِذا أُخْرِجَ عظامه فسأل مُوسَى عَلَيْهِ السَّلامُ، عَن من يَعْلَمُ مَوْضِعَهُ فَقِيلَ لَهُ إِن ههُنا عجوز تعلم علمه فَبَعَثَ إِلَيْهِ افَأَتى بعجوز مقعده عَمْياء فَقالَ لَها تعرفين مَوْضِع قَبْرِ يُوسِف قالَتْ نعم قالَ فَأَخبرينى بِهِ فَقالَتْ لا حَتّى تعطينى أَرْبَعَ خصال تطلق لى رجلى وَتعيد إِلى شبابى وَتَرُدَّ إِلى بصرى وتجعلنى مَعَكَ فِى الجَنَّه قالَ فكبر ذٰلِكَ عَلَى مُوسَى عَلَيْهِ السَّلامُ قالَ فَأَوحى اللَّه عَزَّ وَجَلَّ إِلَيْهِ يا مُوسَى أعطها

1- This is a weak tradition and seems to be made up.

ما سَأَلْت فَإِنَّک إِنَّما تُعْطی عَلِیٍّ فَفَعَلَ فدلته عَلَیْهِ فاستخرجه من شاطئ النیل فِی صندوق مرمر فَلَمَّا خرجه طلع القَمَر فحمله إِلی الشام فَلِذلِکَ یحمل أَهْلِ الْکِتاب موتاهم إِلی الشام.

۲۶-۱۹ Muhammad ibn Ibrahim ibn Ishaq al-Taliqani - may God be pleased with him - narrated that Ahmad ibn Muhammad ibn Sa'eed - the servant of the Hashemites quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father, "I asked Al-Ridha' (a.s.) about the meaning of 'In the Name of Allah.'" Al-Ridha' (a.s.) said, 'The meaning of saying 'In the Name of Allah' is that I put one of the marks of the Honorable the Exalted God that is His servitude on myself.' Then I asked Al-Ridha' (a.s.) what is meant by 'the mark of'?' Al-Ridha' (a.s.) replied, 'It means a sign of.'"

۲۶-۲۰ Abdullah ibn Muhammad ibn Abdul Wahhab al-Qurashi narrated that Abu Nasr Mansoor ibn Abdullah quoted on the authority of al-Monthir ibn Muhammad, on the authority of Al-Husayn ibn Muhammad, on the authority of Soleiman ibn Ja'far, on the authority of Al-Ridha' (a.s.), on the authority of his father (a.s.), on the authority of his grandfather (a.s.), on the authority of his forefathers (a.s.) that Ali ibn Abi Talib (a.s.) said, "It is written in Assyrian on the wings of all hoopoes(۱) that are created, 'The Household of Muhammad are the best of the people.'"

۲۶-۲۱ Abdullah ibn Muhammad ibn Abdul Wahhab narrated that Abu Nasr Mansoor ibn Abdullah ibn Ibrahim al-Isfahani

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۱- Any of several Old World non-passerine birds having a slender decurved bill

quoted on the authority of Ali ibn Abdullah al-Iskandarani, on the authority of Abu Ali Ahmad ibn Ali ibn Mehdi al-Raqi, on the authority of his father, on the authority of Ali ibn Musa Al-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (as-Sadiq) (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.), on the authority of his father Ali ibn Abi Talib (a.s.) that God's Prophet (S) said, "O Ali! Blessed be (١) whoever loves you and acknowledges you. Woe be to whoever hates you and denies you. Your lovers are known in the seventh heaven and the lower seventh earth and in between. They are religious, pious, good- mannered and humble to the Honorable the Exalted God. Their gazes are humble and their hearts are wary of remembering the Honorable the Exalted God. They have recognized the worth of your Mastery. Their tongues are busy mentioning your nobilities. Their eyes are full of tears out of their love for you and the Divine Leaders from your progeny. They adhere to what God has ordained in His Book and what His Prophet (S) has brought in his traditions and is supported by reasons. They follow what the one in

١٩ - حَدَّثَنا مُحَمَّدِ بْنِ إِبْراهيمِ بْنِ إِسْحاق الطَّالِقانِيُّ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ

١- In the Arabic text of this verse, the word 'Tooba is used which is translated to mean 'blessedness' here. 'Tooba is the name of a Heavenly tree which is rooted in the Prophet's (a.s.) house according to some traditions and is rooted in the house of the Commander of the Faithful (a.s.) according to some other traditions. There are branches of this tree in the homes of the believers. These branches will yield whatever you desire. The branches are so extensive that if someone races under them with a fast horse for even one hundred years, he will not leave the shade of this branch. If a crow starts from the trunk of the tree and tries to fly towards the top, it can never reach the top until it gets old.

سَعِیدُ مَوْلی بَنِی هاشِم، عَن عَلِیِّ بْنِ الحَسَنِ بْنِ عَلِیِّ بْنِ فضال عَنْ أَبِیهِ قالَ سَأَلْت الرِّضا عَلَیْهِ السَّلامُ، عَن بِسْمِ اللَّهِ قالَ مَعْنی قَوْلَ القائل بِسْمِ اللَّهِ، أَیُّ أسم عَلَی نَفْسِی بسمه من سمات اللَّه عَزَّ وَجَلَّ هی العبودیه قالَ فَقُلْتُ لَهُ ما السمه قالَ العلامه.

۲۰ – حَدَّثَنا عَبْدِ اللَّه بْنِ مُحَمَّدِ بْنِ عَبْد الوَهَّاب قالَ أَخْبَرنا أَبُو نَصْرِ مَنْصُورِ بْن عَبْدِ اللَّه قالَ: حَدَّثَنا المنذر بْنِ مُحَمَّد قالَ: حَدَّثَنا الحُسَیْنِ بْنِ مُحَمَّد قالَ: حَدَّثَنا سُلَیْمان بْنِ جَعْفَر عَنْ عَلَیْهِ السَّلامُ قالَ: حَدَّثَنی أَبی، عَن جَدِّی عَنْ آبائِهِ، عَن عَلِیِّ بْنِ أَبی طالِب عَلَیْهِ السَّلامُ قالَ فِی جناح کُلِّ هدهد خلقه اللَّه عَزَّ وَجَلَّ مَکْتُوب بِالسریانیه آلِ مُحَمَّد خَیْرَ البریه.

۲۱ – حَدَّثَنا عَبْدِ اللَّه بْنِ مُحَمَّدِ بْنِ عَبْدُالْوَهَّاب قالَ أَخْبَرنا أَبُو نَصْرِ مَنْصُورِ بْن عَبْدِ اللَّه بن إِبْراهیم الأصفهانِی قالَ: حَدَّثَنا عَلِیِّ بْنِ عَبْدِ اللَّه الإسکندرانِی قالَ: حَدَّثَنا أَبُو عَلِی أَحْمَدِ بْنِ عَلِی بْنِ مَهْدِیٌّ الرَّقِّیِّ قالَ: حَدَّثَنا أَبی قالَ: حَدَّثَنا عَلِیِّ بْنِ مُوسَی الرِّضا عَلَیْهِ السَّلامُ قالَ: حَدَّثَنی أَبی مُوسَی بْنِ جَعْفَر عَلَیْهِ السَّلامُ، عَن أَبیهِ جَعْفَرِ بْنِ مُحَمَّد عَلَیْهِ السَّلامُ، عَن أَبِیهِ مُحَمَّدِ بْنِ عَلِی عَلَیْهِ السَّلامُ، عَن أَبِیهِ عَلِی عَلَیْهِ السَّلامُ، عَن أَبِیهِ عَلِیِّ بْنِ أَبی طالِب عَلَیْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ یا عَلِیِّ طُوبی لِمَنْ أحبک صدق بِکَ وَویل لِمَنْ أبغضک وَکذب بِکَ محبوک معروفون فِی السَّماءِ السَّابِعَه وَالأَرْض السَّابِعَه السفلی وَما بَیْن ذلِکَ هم أَهْل الدِّین والوَرْع وَالسمت الحَسَن وَالتواضع لِلَّهِ عَزَّ وَجَلَّ خاشعه أبصارهم وجله قلوبهم لذکر اللَّه عَزَّ وَجَلَّ وَقَدْ عرفوا حَقُّ وِلایَتِک وَألسنتهم ناطقه بفضلک وَأَعْیُنِهِمْ ساکبه

p: ۶۳۳

تحتنا عَلَيْكَ وعَلَى الأئِمَّهِ من وُلْدَكَ يدينون لِلَّهِ بِما أَمْرهم بِهِ فِى كِتابِهِ وَجاءَهم بِهِ البره_ان من سِنَهَ نَبِيِّهِ عامِ_لُون بِما يَأْمُره_م بِهِ أول_و

charge of the affairs amongst them orders. They are united and are not separate from each other. They love each other and have no despise for one another. The angels will send blessings upon them, say Amen when they pray, implore forgiveness for those of them who repent, are present when they die, and feel lonely when they ".perish up until the Resurrection Day

In Kufa in the year ۳۵۴ A.H. (۹۶۴ A.D.) Al-Hassan ibn Muhammad ibn Sa'eed al- ۲۶-۲۲ Hashemi al-Kufi narrated that Forat ibn Ibrahim ibn Forat al-Kufi quoted on the authority of Muhammad ibn Ahmad ibn Ali al-Hamdani, on the authority of Abul Fadhl Al-Abbas ibn Abdullah al-Bukhari, on the authority of Muhammad ibn Al-Qasim ibn Ibrahim ibn Muhammad ibn Abdullah ibn Al-Qasim ibn Muhammad ibn Abi Bakr, on the authority of Abdul Salam ibn Salih al-Harawi, on the authority of Ali ibn Musa Al-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.), on the authority of his father Ali ibn Abi Talib (a.s.), "God's Prophet (S) said, 'God has not created any creature nobler than me and more honored near Himself than me.' Ali

a.s.) said, ‘O Prophet of God! Are you nobler or is Gabriel nobler?’ The Prophet (S)) said, ‘O Ali! The Blessed the Sublime God has made the Messengers nobler than the nearby-stationed angels. He has also made me nobler than all the Prophets and Messengers. O Ali! He has made you and the Divine Leaders after you the noblest after me. O Ali! The angels are at our service and at the service of those who love us. O Ali! They are the same angels ‘… who sustain the Throne (of God) and those around it, and sing Glory and Praise to their Lord; believe in Him; and implore forgiveness for those who believe’(۱) in our Mastery. Were it not for us, God would not have created Adam (a.s.), Eve, Paradise, Hell, the heavens and the Earth. Then how could we not be nobler than the angels? We recognized our Lord earlier than they did, we sang Glory and Praise be to Him and Sanctified Him before them. The first things that the Honorable the Exalted God created were our spirits which He made declare His Unity and Exalt Him. Then He created the angels. Once the angels saw our spirits as a single light, they found it to be majestic. We sang Glory be to God the Sublime, so that they realize that we are creatures and that God

الأَمْر مِنْهُمْ مُتَوَاصِلُونَ غَيْرُ مُتَقَاطِعِينَ مُتَحَابُّونَ غَيْرُ مُتَبَاغِضِينَ. إِن المَلائِكَه لَتُصَلِّى عَلَيْهِمْ وَتؤمِّنُ عَلَى دُعَائِهِمْ وَتسْتَغْفِرُ لِلمُذْنِبِ مِنْهُمْ وَتشْهَدُ حَضْرَتَهُ وَتسْتَوْحِشُ

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Qur’an, ۴۰:۷ -۱

لِفَقْدِهِ إِلى يَوْمِ القِيامَهِ.

۲۲ - حَدَّثَنا الحَسَن بْنِ مُحَمَّدِ بْنِ سَعِيدُ الهاشِمی الكُوفِی بِالْكُوفَهِ سَنَهَ أَرْبَعَ وَخَمْسِينَ ثَلاثِمائَهٍ قالَ: حَدَّثَنا فرات بْنِ إِبْراهيم بْنِ فرات الكُوفِی قالَ: حَدَّثَنا مُحَمَّدِ بْنِ أَحْمَدِ بْنِ عَلِی الهَمْدانِیَّ قالَ: حَدَّثَنی أَبُو الفَضْلِ العَبَّاسِ بْنِ عَبْدِ اللَّه البخاری قالَ: حَدَّثَنا مُحَمَّدِ بْنِ القاسِمِ بن إِبْراهيم بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّه بْنِ القاسِمِ بْنِ مُحَمَّدِ بْنِ أَبی بَكْرٍ قالَ: حَدَّثَنا عَبْدِ السَّلامُ بْنِ صالح الهَرَوِیِّ، عَن عَلِیِّ بْنِ مُوسَی الرِّضا عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُوسَی بْنِ جَعْفَر عَلَيْهِ السَّلامُ، عَن أَبِيهِ جَعْفَرِ بْنِ مُحَمَّد عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُحَمَّدِ بْنِ عَلِی عَلَيْهِ السَّلامُ، عَن أَبِيهِ عَلِیِّ بْنِ الحُسَيْن عَلَيْهِ السَّلامُ، عَن أَبِيهِ الحُسَيْن بْنِ عَلِی عَلَيْهِ السَّلامُ، عَن أَبِيهِ عَلِیِّ بْنِ أَبی طالِب عَلَيْهِ السَّلامُ قالَ: قَالَ رَسُولُ اللَّهِ صَلَّی الله عَلَيْهِ وَآلِهِ: مَا خَلَقَ اللَّهُ عَزَّ وَجَلَّ خَلْقاً أَفْضَلَ مِنِّی وَلا أَكْرَمَ عَلَيْهِ مِنِّی.

قَالَ عَلِیٌّ عَلَيْهِ السَّلامُ: فَقُلْتُ يَا رَسُولَ اللَّهِ فَأَنْتَ أَفْضَلُ أَوْ جِبْرَئِيلُ؟ فَقَالَ صَلَّی الله عَلَيْهِ وَآلِهِ: يَا عَلِیُّ، إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَی فَضَّلَ أَنْبِيَاءَهُ الْمُرْسَلِينَ عَلَی مَلائِكَتِهِ الْمُقَرَّبِينَ، وَفَضَّلَنِی عَلَی جَمِيعِ النَّبِيِّينَ وَالْمُرْسَلِينَ. وَالْفَضْلُ بَعْدِی لَكَ يَا عَلِیُّ وَلِلأَئِمَّهِ مِنْ بَعْدِكَ. وَإِنَّ الْمَلائِكَهَ لَخُدَّامُنَا وَخُدَّامُ مُحِبِّينَا.

يَا عَلِیُّ، الَّذِينَ يَحْمِلُونَ الْعَرْشَ وَمَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَيَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا بِوَلايَتِنَا. يَا عَلِیُّ، لَوْ لا نَحْنُ مَا خَلَقَ اللَّهُ آدَمَ وَلا حَوَّاءَ وَلا الْجَنَّهَ وَلا النَّارَ وَلا السَّمَاءَ وَلا الأَرْضَ. فَكَيْفَ لا نَكُونُ أَفْضَلَ مِنَ الْمَلائِكَهِ وَقَدْ سَبَقْنَاهُمْ إِلَی مَعْرِفَهِ رَبِّنَا وَتَسْبِيحِهِ وَتَهْلِيلِهِ وَتَقْدِيسِهِ، لأَنَّ أَوَّلَ مَا خَلَقَ اللَّهُ عَزَّ وَجَلَّ خَلَقَ أَرْوَاحِنَا، فَأَنْطَقَنَا بِتَوْحِيدِهِ وَتَحْمِيدِهِ، ثُمَّ خَلَقَ الْمَلائِكَهَ. فَلَمَّا شَاهَدُوا أَرْوَاحَنَا نُوراً وَاحِداً

is Exalted High above our traits. Then the angels sang Glory be to God the Sublime and declared Him Exalted High above our traits. When the angels saw the majesty of our rank we testified to the Unity of God, so that the angels would know that there is no god but God, that we are only servants, that we are not gods and should not be worshipped along with Him or besides Him. Then the angels declared that there is no god but God. When they saw the greatness of our position we declared God is the Greatest, so that the angels would know that God is Great and no one can attain a high position unless God grants him that position. When they saw the honor and strength that God has granted us, we declared that there is no power nor any strength save in God, so that they would know that whatever power or strength we have is from God. When they saw the blessings granted to us by God - that is our being obliged to obey Him - we declared praise be to God, so that the angels would know that praising God for His Blessings is the right of God - High is His Remembrance .- incumbent upon us. Then the angels declared Praise be to God

Thus it was by us that the angels were led to the recognition of the Unity of the ,Honorable the Exalted God, His Glory, Majesty, Praise

and Exaltation. Then the Blessed the Sublime God created Adam, placed us in his loin and ordered the angels to fall in prostration in order to exult and honor us. Their prostration was indeed equal to their worship of the Honorable the Exalted God and a form of honoring and obedience for Adam due to our being in his loin. How could we then not be nobler than the angels while all the angels have fallen in prostration for ?Adam

When I (Muhammad (a.s.)) was taken up to the heavens for the Ascension, Gabriel recited the 'Azan(١) and the 'Iqamah(٢) saying each part twice. Then Gabriel told me, 'O Muhammad! Stand up in the front.' Then I said, 'O Gabriel! Should I stand in front of you?' Gabriel said, 'Yes because the Blessed the Sublime God has honored His Prophets over all of His angels and He has especially honored you.' Then I stood in the front and they followed me, but I am not haughty about this. Then we reached a screen of Light. Gabriel told me, 'You go ahead.' Gabriel himself stood back. I told him, 'O Gabriel! Will you abandon me here in this position?' Gabriel said, 'O Muhammad! This place is the end of the limits which the Honorable the Exalted God has established for me. If I go beyond this point, my wings will burn due to transgressing beyond the

لِتَعْلَمَ الْمَلائِكَهُ أَنَّا خَلْقٌ مَخْلُوقُونَ وَأَنَّهُ مُنَزَّهٌ عَنْ صِفَاتِنَا، فَسَبَّحَتِ الْمَلائِكَهُ بِتَسْبِيحِنَا وَنَزَّهَتْهُ عَن صِفَاتِنَا، فَلَمَّا شَاهَدُوا

١- The general call to prayer.

٢- The call to stand to pray.

عِظَمَ شَأْنِنَا هَلَّلْنَا، لِتَعْلَمَ الْمَلائِكَةُ أَنْ لا إِلَهَ إِلا اللَّهُ وَأَنَّا عَبِيدٌ وَلَسْنَا بِآلِهَةٍ يَجِبُ أَنْ نُعْبَدَ مَعَهُ أَوْ دُونَهُ. فَقَالُوا لا إِلَهَ إِلا اللَّهُ، فَلَمَّا شَاهَدُوا كِبَرَ مَحَلِّنَا كَبَّرْنَا، لِتَعْلَمَ الْمَلائِكَةُ أَنَّ اللَّهَ أَكْبَرُ مِنْ أَنْ يُنَالَ عِظَمُ الْمَحَلِّ إِلاّ بِهِ. فَلَمَّا شَاهَدُوا مَا جَعَلَهُ لَنَا مِنَ الْعِزَّةِ وَالْقُوَّةِ قُلْنَا لا حَوْلَ وَلا قُوَّةَ إِلا بِاللَّهِ، لِتَعْلَمَ الْمَلائِكَةُ أَنْ لا حَوْلَ لَنَا وَلا قُوَّةَ إِلاّ بِاللَّهِ. فَلَمَّا شَاهَدُوا مَا أَنْعَمَ اللَّهُ بِهِ عَلَيْنَا وَأَوْجَبَهُ لَنَا مِنْ فَرْضِ الطَّاعَةِ قُلْنَا الْحَمْدُ لِلَّهِ، لِتَعْلَمَ الْمَلائِكَةُ مَا يَحِقُّ لِلَّهِ تَعَالَى ذِكْرُهُ عَلَيْنَا مِنَ الْحَمْدِ عَلَى نِعْمَتِهِ. فَقَالَتِ الْمَلائِكَةُ الْحَمْدُ لِلَّهِ. فَبِنَا اهْتَدَوْا إِلَى مَعْرِفَةِ تَوْحِيدِ اللَّهِ وَتَسْبِيحِهِ وَتَهْلِيلِهِ وَتَحْمِيدِهِ وَتَمْجِيدِهِ. ثُمَّ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ آدَمَ فَأَوْدَعَنَا صُلْبَهُ، وَأَمَرَ الْمَلائِكَةَ بِالسُّجُودِ لَهُ تَعْظِيماً لَنَا وَإِكْرَاماً، وَكَانَ سُجُودُهُمْ لِلَّهِ عَزَّ وَجَلَّ عُبُودِيَّةً وَلآدَمَ إِكْرَاماً وَطَاعَةً لِكَوْنِنَا فِي صُلْبِهِ. فَكَيْفَ لا نَكُونُ أَفْضَلَ مِنَ الْمَلائِكَةِ وَقَدْ سَجَدُوا لآدَمَ كُلُّهُمْ أَجْمَعُونَ، وَإِنَّهُ لَمَّا عُرِجَ بِي إِلَى السَّمَاءِ أَذَّنَ جَبْرَئِيلُ مَثْنَى مَثْنَى وَأَقَامَ مَثْنَى مَثْنَى. ثُمَّ قَالَ لِي: تَقَدَّمْ يَا مُحَمَّدُ. فَقُلْتُ لَهُ: يَا جَبْرَئِيلُ أَتَقَدَّمُ عَلَيْكَ؟ فَقَالَ: نَعَمْ، لأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى فَضَّلَ أَنْبِيَاءَهُ عَلَى مَلائِكَتِهِ أَجْمَعِينَ، وَفَضَّلَكَ خَاصَّةً. فَتَقَدَّمْتُ فَصَلَّيْتُ بِهِمْ وَلا فَخْرَ. فَلَمَّا انْتَهَيْتُ إِلَى حُجُبِ النُّورِ قَالَ لِي جَبْرَئِيلُ: تَقَدَّمْ يَا مُحَمَّدُ. وَتَخَلَّفَ عَنِّي، فَقُلْتُ: يَا جَبْرَئِيلُ، فِي مِثْلِ هَذَا الْمَوْضِعِ تُفَارِقُنِي؟ فَقَالَ: يَا مُحَمَّدُ، إِنَّ انْتِهَاءَ حَدِّيَ الَّذِي وَضَعَنِي اللَّهُ عَزَّ وَجَلَّ فِيهِ إِلَى هَذَا الْمَكَانِ فَإِنْ تَجَاوَزْتُهُ احْتَرَقَتْ أَجْنِحَتِي بِتَعَدِّي حُدُودِ رَبِّي جَلَّ جَلالُهُ فَزُخَّ بِي

limits set by my Lord – the Exalted the Magnificent.’ At this time the

Light pushed me forward until I reached to as close a High Position that the Honorable the Exalted God had willed. Then I was called. I said, 'Yes, my Lord! You are Blessed and High!' Then I was called again, 'O Muhammad! You are My servant and I am your Lord! Then worship Me and rely on Me. You are My Light amongst My creatures, and My Proof amongst the people. I have created Paradise for you and your followers, and created Hell for those who oppose you. I have made it incumbent to honor your Trustees, and have assured reward for their followers.'

Then I asked, "O Lord! Who are my Trustees?" Then I was called, "O Muhammad! The names of your Trustees are recorded on the base of My Throne." When I was in front of my Lord - the Exalted the Magnificent - I looked at the base of the Throne and saw twelve Lights. Over each Light there was a green line on which the name of one of my Trustees was written. The first of them was Ali ibn Abi Talib. The last one was the Al-Mahdi (Divinely Guided One) of my nation. Then I said, "O Lord! Are these the Trustees after me?" Then I was called, "O Muhammad! They are My Trustees, Loved Ones, Chosen Ones and Proofs for my creatures after you. They are your Trustees and successors and are the best of the people after you. I swear by My Honor and

Majesty that I will make my Religion victorious by means of them. I will announce My Word by them. I will cleanse the Earth from My enemies by the last one of them (Imam al-Mahdi). I will Rule the East and the West of the Earth by him. I will make the winds subdued to him. I will debase tough clouds for him. I will raise him up to the heavens and assist him with My Troops. I will assist him with the angels so that he propagates My invitation and unites the people concerning My Unity. Then I will extend his rule and continue the times under the control of my Masters up until the ".Resurrection Day

According to the same documentation, on the authority of Al-Ridha' (a.s.), "Being ۲۶-۲۳ ".shy is due to faith

Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with him - ۲۶-۲۴ narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Ali ibn Ma'bad, on the authority of Al-Husayn ibn Khalid, on the authority of Ali ibn Musa Al-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the

فِی النُّورِ زَخَّهً حَتَّی انْتَهَیْتُ إِلَی حَیْثُ مَا شَاءَ اللَّهُ مِنْ عُلُوِّ مُلْکِهِ فَنُودِیتُ یَا مُحَمَّدُ فَقُلْتُ لَبَّیْکَ رَبِّی وَسَعْدَیْکَ تَبَارَکْتَ وَتَعَالَیْتَ فَنُودِیتُ یَا مُحَمَّدُ أَنْتَ عَبْدِی وَأَنَا رَبُّکَ فَإِیَّایَ فَاعْبُدْ وَعَلَیَّ فَتَوَکَّلْ فَإِنَّکَ نُورِی فِی عِبَادِی وَرَسُولِی إِلَی خَلْقِی وَحُجَّتِی عَلَی بَرِیَّتِی لَکَ وَلِمَنِ اتَّبَعَکَ خَلَقْتُ جَنَّتِی وَلِمَنْ خَالَفَکَ خَلَقْتُ نَارِی وَلِأَوْصِیَائِکَ

أَوْجَبْتُ كَرَامَتِي وَلِشِيعَتِهِمْ أَوْجَبْتُ ثَوَابِي فَقُلْتُ يَا رَبِّ وَمَنْ أَوْصِيَائِي فَنُودِيتُ يَا مُحَمَّدُ أَوْصِيَاؤُكَ الْمَكْتُوبُونَ عَلَى سَاقِ عَرْشِي فَنَظَرْتُ وَأَنَا بَيْنَ يَدَيْ رَبِّي جَلَّ جَلالُهُ إِلَى سَاقِ الْعَرْشِ فَرَأَيْتُ اثْنَيْ عَشَرَ نُوراً فِي كُلِّ نُورٍ سَطْرٌ أَخْضَرُ عَلَيْهِ اسْمُ وَصِيٍّ مِنْ أَوْصِيَائِي أَوَّلُهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ وَآخِرُهُمْ مَهْدِيُّ أُمَّتِي فَقُلْتُ يَا رَبِّ هَؤُلاءِ أَوْصِيَائِي مِنْ بَعْدِي فَنُودِيتُ يَا مُحَمَّدُ هَؤُلاءِ أَوْلِيَائِي وَأَوْصِيَائِي وَأَصْفِيَائِي وَحُجَجِي بَعْدَكَ عَلَى بَرِيَّتِي وَهُمْ أَوْصِيَاؤُكَ وَخُلَفَاؤُكَ وَخَيْرُ خَلْقِي بَعْدَكَ وَعِزَّتِي وَجَلالِي لاظْهِرَنَّ بِهِمْ دِينِي وَلاعْلِيَنَّ بِهِمْ كَلِمَتِي وَلاطَهِّرَنَّ الأَرْضَ بِ آخِرِهِمْ مِنْ أَعْدَائِي وَلامَكِّنَنَّهُ مَشَارِقَ الأَرْضِ وَمَغَارِبَهَا وَلاسَخِّرَنَّ لَهُ الرِّيَاحَ وَلاذَلِّلَنَّ لَهُ السَّحَابَ الصِّعَابَ وَلارْقِيَنَّهُ فِي الأَسْبَابِ فَلانْصُرَنَّهُ بِجُنْدِي وَلامُدَّنَّهُ بِمَلائِكَتِي حَتَّى تَعْلُوَ دَعْوَتِي وَتَجْمَعَ الْخَلْقُ عَلَى تَوْحِيدِي ثُمَّ لادِيمَنَّ مُلْكَهُ وَلادَاوِلَنَّ الأَيَّامَ بَيْنَ أَوْلِيَائِي إِلَى يَوْمِ الْقِيَامَهِ.

٢٣ – وَبِهذَا الإسناد قالَ: قالَ الرِّضا عَلَيْهِ السَّلامُ: الحَياءُ مِنَ الإيمان.

٢۴ – حَدَّثَنا أَحْمَدِ بْن زِيادِ بْنِ جَعْفَر الْهَمَذانيّ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيِّ بْنِ إِبراهِيم بْنِ هاشِم، عَن أَبيهِ، عَن عَلِيِّ بْنِ معبد، عَن الحُسَيْنِ بْنِ خالِد، عَن أَبى الحَسَن عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عن مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ، عَن أَبيهِ جَعْفَرِ بْنِ

authority of his father Ja’far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), One day Solomon - the son of David (a.s.) - told his companions, “In fact, the Blessed the Sublime God has granted me such a rule that no one deserve to have after me. He has empowered me with the power to harness the winds, power over the people, the genies, the birds and

the beasts. He has taught me the speech of birds. God has given me some of everything. However, I am not able to be happy one full day from the morning to the night in spite of all this rule. I would like to go to my palace tomorrow, climb to the uppermost level and look at all the countryside around under my rule. Do not let anyone come in lest he might ruin my day." They said, "Yes."

The following morning he took his cane and climbed up to the uppermost level of his palace. He leaned on his cane and was looking at the country over which he ruled happily. Then he saw a young handsome and well-dressed man who was approaching him from one of the corners of the palace. When Solomon (a.s.) saw him, he said, "Who has allowed you to enter this palace? I had decided to be alone here today. Who let you in?" The young fellow said, "The owner of this palace has brought me in here and I have come in with His permission." Solomon (a.s.) said, "The owner has more rights over it than I do. Who are you?" The young fellow said, "I am the angel of death." Solomon said, "What have you come here for?" He said, "To take away your spirit." Solomon (a.s.) said, "Then do whatever you are ordered to do with me. Today is my happy day. My Lord the Honorable the Exalted God wanted me to

have no pleasure other than meeting Him." Then the angel of death took away his spirit when he was leaning on his cane. He died as God willed. The people kept looking at him thinking that he was alive. Then a dispute arose amongst them. Some of them said, "Solomon (a.s.) has remained leaning on his cane for several consecutive days while standing. He has neither eaten nor drank anything. He has neither become tired nor has he fallen asleep. Just he is our lord. It is incumbent upon us to worship him." Others said, "Solomon (a.s.) is a magician. He has placed a talisman on our eyes and makes us imagine that he is standing and leaning on his cane, while it is not so." The believers said, "Solomon (a.s.) is God's servant. God will do whatever He wills with him." When the arguments reached a climax, the Honorable the Exalted God appointed a little warm of the earth to go into the cane and eat it up from within. Then the cane broke, Solomon fell out

مُحَمَّد عَلَيْهِ السَّلامُ، عَن أَبيهِ مُحَمَّدِ بْنِ عَلِى عَلَيْهِ السَّلامُ قالَ إِنَّ سُلَيمانَ بْنَ دَاوُدَ عَلَيْهِ السَّلامُ قَالَ ذَاتَ يَوْم لاصْحَابِهِ إِنَّ اللَّهَ تَبارَكَ وَتَعَالَى قَدْ وَهَبَ لِى مُلْكاً لا يَنْبَغِى لاحَدٍ مِنْ بَعْدِى سَخَّرَ لِىَ الرِّيحَ وَالإِنْسَ وَالْجِنَّ وَالطَّيْرَ وَالْوُحُوشَ وَعَلَّمَنِى مَنْطِقَ الطَّيْرِ وَآتَانِى كُلَّ شَىْ ءٍ وَمَعَ جَمِيعِ مَا أُوتِيتُ مِنَ الْمُلْكِ مَا تَمَّ لِى سُرُورُ يَوْمٍ إِلَى اللَّيْلِ وَقَدْ أَحْبَبْتُ أَنْ أَدْخُلَ قَصْرِى فِى غَدٍ وَأَصْعَدَ أَعْلاهُ وَأَنْظُرَ إِلَى مَمَالِكِى فَلا

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تَأْذَنُوا لاحَدٍ عَلَيَّ لِئَلا يَرِدَ عَلَيَّ مَا يُنَغِّصُ عَلَيَّ يَوْمِي قَالُوا نَعَمْ فَلَمَّا كَانَ مِنَ الْغَدِ أَخَذَ عَصَاهُ بِيَدِهِ وَصَعِدَ إِلَى أَعْلَى مَوْضِعٍ مِنْ قَصْرِهِ وَوَقَفَ مُتَّكِئاً عَلَى عَصَاهُ يَنْظُرُ إِلَى مَمَالِكِهِ مَسْرُوراً بِمَا أُوتِيَ فَرِحاً بِمَا أُعْطِيَ إِذْ نَظَرَ إِلَى شَابٍّ حَسَنِ الْوَجْهِ وَاللِّبَاسِ قَدْ خَرَجَ عَلَيْهِ مِنْ بَعْضِ زَوَايَا قَصْرِهِ فَلَمَّا بَصُرَ بِهِ سُلَيمانُ عَلَيْهِ السَّلامُ قَالَ لَهُ مَنْ أَدْخَلَكَ إِلَى هَذَا الْقَصْرِ وَقَدْ أَرَدْتُ أَنْ أَخْلُوَفِيهِ الْيَوْمَ فَبِإِذْنِ مَنْ دَخَلْتَ فَقَالَ الشَّابُّ أَدْخَلَنِي هَذَا الْقَصْرَ رَبُّهُ وَبِإِذْنِهِ دَخَلْتُ فَقَالَ رَبُّهُ أَحَقُّ بِهِ مِنِّي فَمَنْ أَنْتَ قَالَ أَنَا مَلَكُ الْمَوْتِ قَالَ عَلَيْهِ السَّلامُ وَفِيمَا جِئْتَ قَالَ جِئْتُ لاقْبِضَ رُوحَكَ قَالَ امْضِ لِمَا أُمِرْتَ بِهِ فَهَذَا يَوْمُ سُرُورِي أَبَى اللَّهُ عَزَّ وَجَلَّ أَنْ يَكُونَ لِي سُرُورٌ دُونَ لِقَائِهِ فَقَبَضَ مَلَكُ الْمَوْتِ رُوحَهُ وَهُوَمُتَّكِئٌ عَلَى عَصَاهُ فَبَقِيَ سُلَيمانُ مُتَّكِئاً عَلَى عَصَاهُ وَهُوَمَيِّتٌ مَا شَاءَ اللَّهُ وَالنَّاسُ يَنْظُرُونَ إِلَيْهِ وَهُمْ يُقَدِّرُونَ أَنَّهُ حَيٌّ فَافْتَتَنُوا فِيهِ وَاخْتَلَفُوا فَمِنْهُمْ مَنْ قَالَ إِنَّ سُلَيمانَ قَدْ بَقِيَ مُتَّكِئاً عَلَى عَصَاهُ هَذِهِ الأَيَّامَ الْكَثِيرَةَ وَلَمْ يَتْعَبْ وَلَمْ يَنَمْ وَلَمْ يَأْكُلْ وَلَمْ يَشْرَبْ إِنَّهُ لَرَبُّنَا الَّذِي يَجِبُ عَلَيْنَا أَنْ نَعْبُدَهُ وَقَالَ قَوْمٌ إِنَّ سُلَيمانَ سَاحِرٌ وَإِنَّهُ يُرِينَا أَنَّهُ وَاقِفٌ مُتَّكِئٌ عَلَى عَصَاهُ يَسْحَرُ أَعْيُنَنَا وَلَيْسَ كَذَلِكَ فَقَالَ الْمُؤْمِنُونَ إِنَّ سُلَيمانَ هُوَعَبْدُ اللَّهِ وَنَبِيُّهُ يُدَبِّرُ اللَّهُ أَمْرَهُ بِمَا شَاءَ فَلَمَّا اخْتَلَفُوا بَعَثَ اللَّهُ عَزَّ وَجَلَّ الأَرَضَةَ فَدَبَّتْ فِي عَصَاهُ فَلَمَّا أَكَلَتْ جَوْفَهَا انْكَسَرَتِ الْعَصَا وَخَرَّ سُلَيمانُ مِنْ قَصْرِهِ

of the palace and landed on his face. The genies thanked the little worm for that. That is why where there is any life there is also some water and mud

p: ۶۴۵

as we read in the following by the Honorable the Exalted God, 'Then, when We decreed (a.s.olomon's) death, nothing showed them his death except a little worm of the earth, which kept (a.s.lowly) gnawing away at his staff...' (۱) that is his cane. And '... so when he fell down, the Jinn saw plainly that if they had known the unseen, they would not have tarried in the humiliating Penalty (of their Task)...'" (۲) As-Sadiq (a.s.) said, "This verse was not revealed this way. It was revealed as follows, '...so when he fell down, the people realized that if the Jinn had known the unseen, they would not (have tarried in the humiliating Penalty (of their Task).'" (۳)

Chapter ۲۷: On What Al-Ridha' (a.s.) Said About Harut And Marut

۲۷-۱ The interpreter Muhammad ibn Al-Qasim al-Jurjani known as Abil Hassan - may God be pleased with him - narrated that Yusuf ibn Muhammad ibn Ziyad and Ali ibn Muhammad ibn Sayyar quoted on the authority of their father, on the authority of Al-Hassan ibn Ali (a.s.), on the authority of his father Ali ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Al-Ridha' Ali ibn Musa (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father As-Sadiq Ja'far ibn Muhammad (a.s.) who said the following regarding the Honorable the Exalted God's words, 'They followed what the evil ones gave out (falsely) against the power of Solomon: the blasphemers Were, not Solomon, but the evil ones, teaching men

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۱- Qur'an, ۳۴:۱۴

۲- Ibid.

۳- We should not think that this means that the verse was changed when recorded. What the author means here is that this is what is implied by the verse.

Magic, and such things as came down at Babylon to the angels Harut and Marut. But neither of these taught anyone (a.s.uch things) without saying, ‘We are only for trial; so do not blaspheme.’ They learned from them the means to sow discord between man and wife. But they could not thus harm anyone except by Allah's permission. And they learned what harmed them, not what profited them. And they knew that the buyers of (magic) would have no share in the happiness of the

عَلَى وَجْهِهِ فَشَكَرَ الْجِنُّ لِلْأَرَضَهِ صَنِيعَهَا فَلاجْلِ ذَلِكَ لا تُوجَدُ الْأَرَضَهُ فِي مَكَانٍ إِلا وَعِنْدَهَا مَاءٌ وَطِينٌ وَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ فَلَمَّا قَضَيْنا عَلَيْهِ الْمَوْتَ ما دَلَّهُمْ على مَوْتِهِ إِلا دَابَّهُ الْأَرْضِ تَأْكُلُ مِنْسَأَتَهُ يَعْنِي عَصَاهُ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ أَنْ لَوْ كانُوا يَعْلَمُونَ الْغَيْبَ ما لَبِثُوا فِي الْعَذابِ الْمُهِينِ.

ثُمَّ قَالَ الصَّادِقُ عَلَيْهِ السَّلامُ: وَاللَّهِ مَا نَزَلَتْ هَذِهِ الْآيَهُ هَكَذَا، وَإِنَّمَا نَزَلَتْ فَلَمَّا خَرَّ تَبَيَّنَتِ الإِنْسُ أَنَّ الْجِنَّ لَوْ كَانُوا يَعْلَمُونَ الْغَيْبَ مَا لَبِثُوا فِي الْعَذَابِ الْمُهِينِ.

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بابُ ما جاءَ عَنِ الرِّضا عَلَيْهِ السَّلامُ فِي هارُوتِ وَمارُوتِ

۱ - حَدَّثَنا مُحَمَّدِ بْنِ القاسِمِ المفسر المَعْرُوف بِأَبِي الحَسَن الجرجانِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا يُوسِف بن مُحَمَّدِ بْنِ زِياد وَعَلِيِّ بْنِ مُحَمَّدِ بْنِ سيار، عَن أَبُويهما عَنِ الحَسَن بْنِ عَلِي عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُحَمَّد عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُحَمَّدِ بْنِ عَلِي عَلَيْهِ السَّلامُ عَنْ أَبِيهِ الرِّضا عَلِيِّ بْنِ مُوسَى عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ، عَن أَبِيهِ الصَّادِق جَعْفَرِ بْنِ مُحَمَّد عَلَيْهِ السَّلامُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: (وَاتَّبَعُوا ما تَتْلُوا الشَّياطِينُ عَلى مُلْكِ

سُلَيْمَانَ وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنْ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَهِ مِنْ خَلَاقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ)

Hereafter. And vile was the price for which they did sell their souls, if they but knew!'(١) The atheist evil ones used magic for the people of Solomon. The people followed them and thought that Solomon had used the same forms of magic to rule. So they thought that they would use the same means of magic to show miracles to the people and have the people obey them. They said that Solomon was a blasphemer and a powerful magician. The Honorable the Exalted God refutes them and says, '…the blasphemers Were, not Solomon,…'(٢) He did not use magic as they claim '…but the evil ones (blasphemed), teaching men Magic…'(٣) which they ascribed to Solomon and the two angels '…and such things as came down at Babylon to the angels Harut and Marut…'(۴)

There were many magicians and tricksters after Noah. Therefore, the Honorable the Exalted God sent the two angels (Harut and Marut) to the Prophet of the time to teach him magic and how to cancel its effect. Solomon learned this from those two angels and taught it to the people according

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١- Qur'an, ٢:١٠٢

٢- Qur'an, ٢:١٠٢

٣- Ibid.

۴- Ibid.

to the Honorable the Exalted God's orders. He ordered the two angels to stand up against magic and cancel its effect this way. He admonished them against using .magic on the people. This is like introducing a poison and its anti-poison to someone

Then the Honorable the Exalted God said, "...But neither of these taught anyone (a.s.uch things) without saying, 'We are only for trial; so do not blaspheme....'(۱) This means that that Prophet (S) ordered the two angels to appear to the people in human form and teach the people what God had taught them in this regard. The Honorable the Exalted God also said, '...But neither of these taught anyone (a.s.uch things) without saying, 'We are only for trial; so do not blaspheme..."(۲) And the trial for the people is obeying the Honorable the Exalted God by what they learn and cancel the effect of the magic acts of the magicians. Therefore, you should also not blaspheme by using this magical power and harming the people, or inviting them to believe that you raise the dead or put the living to death using these magical powers and do things which no one but God can do. Do not blaspheme since these deeds constitute .blasphemy

The Honorable the Exalted God said, '...They learned from them...'(۳) meaning the people who were seeking magic learned it from what the Satans wrote for the people of Solomon and things which were sent down at Babylon to the angels Harut and Marut. They learned 'the

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.Ibid -۱

.Ibid -۲

Qur'an, ۲:۱۰۲ -۳

means to

قَالَ اتَّبَعُوا مَا تَتْلُو كَفَرَهُ الشَّيَاطِينِ مِنَ السِّحْرِ وَالنَّيْرَنْجَاتِ عَلَى مُلْكِ سُلَيمانَ الَّذِينَ يَزْعُمُونَ أَنَّ سُلَيمانَ بِهِ مُلْكٌ وَنَحْنُ أَيْضاً بِهِ نُظْهِرُ الْعَجَائِبَ حَتَّى يَنْقَادَ لَنَا النَّاسُ وَنَسْتَغْنِی عَنِ الانْقِيَادِ لِعَلِيٍّ وَقَالُوا كَانَ سُلَيمانُ كَافِراً سَاحِراً مَاهِراً بِسِحْرِهِ مَلَكَ مَا مَلَكَ وَقَدَرَ عَلَى مَا قَدَرَ فَرَدَّ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِمْ فَقَالَ: (وَما كَفَرَ سُلَيْمانُ) وَلا اسْتَعْمَلَ السِّحْرَ كَمَا قَالَ هَؤُلاءِ الْكَافِرُونَ (وَلكِنَّ الشَّياطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ) الَّذِی نَسَبُوهُ إِلَى سُلَيمانَ وَإِلَى (ما أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبابِلَ هارُوتَ وَمارُوتَ) وَكَانَ بَعْدَ نُوحٍ عَلَيْهِ السَّلامُ قَدْ كَثُرَ السَّحَرَهُ وَالْمُمَوِّهُونَ فَبَعَثَ اللَّهُ عَزَّ وَجَلَّ مَلَكَيْنِ إِلَى نَبِيِّ ذَلِكَ الزَّمَانِ بِذِكْرِ مَا يَسْحَرُ بِهِ السَّحَرَهُ وَذِكْرِ مَا يُبْطِلُ بِهِ سِحْرَهُمْ وَيَرُدُّ بِهِ كَيْدَهُمْ فَتَلَقَّاهُ النَّبِیُّ عَنِ الْمَلَكَيْنِ وَأَدَّاهُ إِلَى عِبَادِ اللَّهِ بِأَمْرِ اللَّهِ عَزَّ وَجَلَّ وَأَمَرَهُمْ أَنْ يَقِفُوا بِهِ عَلَى السِّحْرِ وَأَنْ يُبْطِلُوهُ وَنَهَاهُمْ أَنْ يَسْحَرُوا بِهِ النَّاسَ وَهَذَا كَمَا يَدُلُّ عَلَى السَّمِّ مَا هُوَ وَعَلَى مَا يُدْفَعُ بِهِ غَائِلَهُ السَّمِّ ثُمَّ يُقَالُ لِلْمُتَعَلِّمِ ذَلِكَ هَذَا السَّمُّ فَمَنْ رَأَيْتَهُ يَسُمُّ فَادْفَعْ غَائِلَتَهُ بِكَذَا وَإِيَّاكَ أَنْ تَقْتُلَ بِالسَّمِّ أَحَداً ثُمَّ قَالَ عَزَّ وَجَلَّ: (وَما يُعَلِّمانِ مِنْ أَحَدٍ حَتَّى يَقُولا إِنَّما نَحْنُ فِتْنَهٌ فَلا تَكْفُرْ) يَعْنِی أَنَّ ذَلِكَ النَّبِيَّ أَمَرَ الْمَلَكَيْنِ أَنْ يَظْهَرَا لِلنَّاسِ بِصُورَهِ بَشَرَيْنِ وَيُعَلِّمَاهُمَا مَا عَلَّمَهُمَا اللَّهُ مِنْ ذَلِكَ فَقَالَ اللَّهُ عَزَّ وَجَلَّ: (وَما يُعَلِّمانِ مِنْ أَحَدٍ) ذَلِكَ السِّحْرَ وَإِبْطَالَهُ (حَتَّى يَقُولا) لِلْمُتَعَلِّمِ (إِنَّما نَحْنُ فِتْنَهٌ) امْتِحَانٌ لِلْعِبَادِ لِيُطِيعُوا اللَّهَ فِيما يَتَعَلَّمُونَ مِنْ هَذَا وَيُبْطِلُوا بِهِ كَيْدَ السَّاحِرِ وَلا يَسْحَرُوهُمْ (فَلا تَكْفُرْ) بِاسْتِعْمَالِ هَذَا السِّحْرِ وَطَلَبِ الإِضْرَارِ بِهِ وَدُعَاءِ النَّاسِ إِلَى أَنْ يَعْتَقِدُوا أَنَّكَ بِهِ تُحْيِی وَتُمِيتُ وَتَفْعَلُ مَا لا يَقْدِرُ

عَلَيْهِ إِلا ـ اللَّهُ عَزَّ وَجَـلَّ فَـإِنَّ ذلِـكَ كُفْرٌ قَالَ اللَّهُ عَزَّ وَجَلَّ: (فَيَتَعَلَّمُونَ) يَعْنِى طَالِبِى السِّحْرِ (مِنْهُما) يَعْنِى مِمَّــا كَتَبَتِ الشَّيَاطِينُ عَلى مُلْـــكِ سُلَيْمانَ مِنَ النَّيْرَنْجَاتِ وَما أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبابِلَ هارُوتَ وَمارُوتَ يَتَعَلَّمُونَ مِنْ هَذَيْنِ الصِّنْفَيْـــنِ

sow discord between man and wife.’(۱) These were the people who taught other people ways to harm others.”

Using various tricks and manipulations such as such and such a thing is buried in such and such a place, or so and so did such and such an act, they learned how to harm the people and make a married woman fall in love with a strange man or make a married man fall in love with a woman. Thus they caused discord between a couple. Then the Honorable the Exalted says, ‘…But they could not thus harm anyone except by Allah's permission…’(۲) This means that God is aware of what they do, but leaves them on their own. Had He willed to stop them He could have done so using force and wrath. He then says, ‘…And they learned what harmed them, not what profited them…’(۳), since once they learned magic with the intention of casting a spell over others and harming them they would have learned what would hurt their religion or what would be of no benefit for their religion. Rather they would have abandoned God’s religion using magic. These people knew well that whoever sells his religion for these things will have no share in Paradise, ‘…And they knew that the buyers

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۱- Ibid.

۲- Ibid.

۳- Ibid

of (magic) would have no share in the happiness of the Hereafter...' (۱) Then the Honorable the Exalted God said, '...And vile was the price for which they did sell their souls, if they but knew!...'(۲) and exposed themselves to everlasting punishment. They had sold their Hereafter and abandoned their share of Paradise. But those who taught magic were the same people who believed that there is no God, no Resurrection and no Hereafter. That is why God says, '...And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter...!' (۳), since they believed that there is no Hereafter. They believed that if there is no Hereafter, they would not have any benefits in this world either. And if there is a Hereafter, they would not gain any benefits there due to their disbelief. Then God says, '... And vile was the price for which they did sell their souls...'(۴) meaning that they will be punished since they sold the Hereafter for this world and exposed themselves to everlasting punishment '... if they but knew!'(۵) But they do not know since they deny it. Once they did not ponder over God's proofs to understand and learn, God will punish them for their false beliefs .and for their denial of the truth

Yusuf ibn Muhammad ibn Ziyad and Ali ibn Muhammad ibn Sayyar quoted on the authority of their fathers that they have told Al-Hassan ibn

(ما يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ) هَذَا مَنْ يَتَعَلَّمُ لِلإِضْرَارِ بِالنَّاسِ يَتَعَلَّمُونَ

p: ۶۵۲

۱- Ibid.

۲- Qur'an, ۲:۱۰۲

۳- Ibid.

۴- Ibid.

۵- Ibid.

التَّضْرِيبَ بِضُرُوبِ الْحِيَلِ وَالتَّمَائِمِ وَالإِيهَامِ أَنَّهُ قَدْ دَفَنَ فِي مَوْضِعِ كَذَا وَعَمِلَ كَذَا لِيُحَبِّبَ الْمَرْأَةَ إِلَى الرَّجُلِ وَالرَّجُلَ إِلَى الْمَرْأَةِ أَوْ يُؤَدِّيَ إِلَى الْفِرَاقِ بَيْنَهُمَا ثُمَّ قَالَ عَزَّ وَجَلَّ: (وَما هُمْ بِضارِّينَ بِهِ مِنْ أَحَدٍ إِلاّ بِإِذْنِ اللّهِ) أَيْ مَا الْمُتَعَلِّمُونَ لِذَلِكَ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلا بِإِذْنِ اللَّهِ يَعْنِي بِتَخْلِيَةِ اللَّهِ وَعِلْمِهِ فَإِنَّهُ لَوْ شَاءَ لَمَنَعَهُمْ بِالْجَبْرِ وَالْقَهْرِ.

ثُمَّ قَالَ: (وَيَتَعَلَّمُونَ ما يَضُرُّهُمْ وَلا يَنْفَعُهُمْ) لانَّهُمْ إِذَا تَعَلَّمُوا ذَلِكَ السِّحْرَ لِيَسْحَرُوا بِهِ وَيَضُرُّوا فَقَدْ تَعَلَّمُوا مَا يَضُرُّهُمْ فِي دِينِهِمْ وَلا يَنْفَعُهُمْ فِيهِ بَلْ يَنْسَلِخُونَ عَنْ دِينِ اللَّهِ بِذَلِكَ، (وَلَقَدْ عَلِمُوا) عَلِمَ هَؤُلاءِ الْمُتَعَلِّمُونَ (لَمَنِ اشْتَراهُ) بِدِينِهِ الَّذِي يَنْسَلِخُ عَنْهُ بِتَعَلُّمِهِ (ما لَهُ فِي الْآخِرَةِ مِنْ خَلاقٍ) أَيْ مِنْ نَصِيبٍ فِي ثَوَابِ الْجَنَّةِ.

ثُمَّ قَالَ عَزَّ وَجَلَّ: (وَلَبِئْسَ ما شَرَوْا بِهِ أَنْفُسَهُمْ) وَهَنُوهَا بِالْعَذَابِ (لَوْ كانُوا يَعْلَمُونَ) أَنَّهُمْ قَدْ بَاعُوا الْآخِرَةَ وَتَرَكُوا نَصِيبَهُمْ مِنَ الْجَنَّةِ لأَنَّ الْمُتَعَلِّمِينَ لِهَذَا السِّحْرِ هُمُ الَّذِينَ يَعْتَقِدُونَ أَنْ لا رَسُولَ وَلا إِلَهَ وَلا بَعْثَ وَلا نُشُورَ. فَقَالَ: (وَلَقَدْ عَلِمُوا لَمَنِ اشْتَراهُ ما لَهُ فِي الْآخِرَةِ مِنْ خَلاقٍ) لأَنَّهُمْ يَعْتَقِدُونَ أَنْ لا آخِرَةَ فَهُمْ يَعْتَقِدُونَ أَنَّهَا إِذَا لَمْ تَكُنْ آخِرَةٌ فَلا خَلاقَ لَهُمْ فِي دَارٍ بَعْدَ الدُّنْيَا وَإِنْ كَانَ بَعْدَ الدُّنْيَا آخِرَةٌ فَهُمْ مَعَ كُفْرِهِمْ بِهَا لا خَلاقَ لَهُمْ فِيهَا ثُمَّ قَالَ: (وَلَبِئْسَ ما شَرَوْا بِهِ أَنْفُسَهُمْ) إِذْ بَاعُوا الْآخِرَةَ بِالدُّنْيَا وَرَهَنُوا بِالْعَذَابِ الدَّائِمِ أَنْفُسَهُمْ (لَوْ كانُوا يَعْلَمُونَ) أَنَّهُمْ قَدْ بَاعُوا أَنْفُسَهُمْ بِالْعَذَابِ وَلَكِنْ لا يَعْلَمُونَ ذَلِكَ لِكُفْرِهِمْ بِهِ فَلَمَّا تَرَكُوا النَّظَرَ فِي حُجَجِ اللَّهِ حَتَّى يَعْلَمُوا عَذَابَهُمْ عَلَى اعْتِقَادِهِمُ الْبَاطِلَ وَجَحْدِهِمُ الْحَقَّ.

قَالَ يُوسُفُ بْنُ مُحَمَّدِ بْنِ زِيَادٍ وَعَلِيُّ بْنُ مُحَمَّدِ بْنِ سَيَّارٍ عَنْ أَبَوَيْهِمَا أَنَّهُمَا قَالا فَقُلْنَا

لِلْحَسَنِ أَبِی الْقَائِمِ عَلَیْهِ السَّلامُ فَإِنَّ قَوْماً عِنْدَنَا یَزْعُمُونَ أَنَّ هَارُوتَ وَمَــــارُوتَ مَلَکَــــانِ

Ali (al-Askari) (a.s.), "There are some people who believe that Harut and Marut were two angels who were sent down to the Earth when the extent of the disobedience of the Children of Adam increased. God chose those two angels and sent them down along with another angel. They were attracted to Venus and fell into sin by lusting after her, and drinking wine and killing people. Then God punished them in Babylon and perverted that woman named Venus into the form of the planet Venus." The Imam (a.s.) said, "I seek refuge in God from these words! The angels are innocent, and are safeguarded from atheism and bad deeds by God's Grace. About them the Honorable the Exalted God said, '...who flinch not (from executing) the Commands they receive from Allah, but do (precisely) what they are commanded.'(۱) Also the Honorable the Exalted God said, 'To Him belong all (creatures) in the heavens and on earth. Even those who are in His (very) Presence(۲) are not too proud to serve Him, nor are they (ever) weary (of His service). They celebrate His praises night and day, nor do they ever flag or intermit.'(۳) God has also said the following about the angels, '...Glory be to Him! they are (but) servants raised to honor. They speak not before He speaks, and they act (in all things) by His Command. He knows what is before them, and what is

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۱- Qur'an, ۶۶:۶

۲- Referring to the angels.

۳- Qur'an, ۲۱:۱۹-۲۰

behind them, and they offer no intercession except for those who are acceptable, and (they stand in awe and reverence of His (Glory).'(۱)

Then the Imam added, "Then if it be as they said, God had established these angels as His vicegerents on the Earth and they were like the Prophets and the Divine Leaders. Do the Prophets and the Divine Leaders ever commit murders or adultery? Don't you know that the Honorable the Exalted God has never left the Earth without a human Prophet or Divine Leader? Has not the Honorable the Exalted God said, 'Nor did We send before thee (as apostles)...'(۲) meaning apostles to the people '... any but men, whom we did inspire, (men) living in human habitations...'(۳) Therefore He has informed us that He has not sent the angels down to the Earth as leaders or rulers but ".to be as messengers to God's Prophets

Yusuf ibn Muhammad ibn Ziyad and Ali ibn Muhammad ibn Sayyar added, "We asked him, 'Was Satan an angel or not?' He (a.s.) said, 'No. He was of the genies. Have you not heard that the Honorable the Exalted God said, 'Behold! We said to the angels, 'Bow down to Adam.' They bowed down except Satan. He was one of the Jinn...'(۴) Thus in this verse

اخْتَارَتْهُمَـا الْمَلائِكَهُ لَمَّا كَثُرَ عِصْيَانُ بَنِی آدَمَ وَأَنْزَلَهُمَـا اللَّهُ مَعَ ثَالِثٍ لَهُمَـا إِلَی الدُّنْيَا وَأَنَّهُمَا افْتَتَنَا بِالزُّهَرَهِ وَأَرَادَا الزِّنَا بِهَا وَشَرِبَا الْخَمْرَ وَقَتَلا النَّفْسَ الْمُحْتَرَمَهَ وَأَنَّ اللَّهَ تَبَارَکَ وَتَعَالَی يُعَذِّبُهُمَا بِبَابِلَ وَأَنَّ السَّحَرَهَ مِنْهُمَا يَتَعَلَّمُونَ السِّحْرَ وَأَنَّ

۱- Qur'an, ۲۱:۲۶-۲۸

۲- Qur'an, ۱۲:۱۰۹

۳- Ibid.

۴- Qur'an, ۱۸:۵۰

اللَّهَ مَسَخَ تِلْكَ الْمَرْأَهَ هَذَا الْكَوْكَبَ الَّذِی هُوَ الزُّهَرَهُ. فَقَالَ الإِمَامُ عَلَيْهِ السَّلامُ: مَعَاذَ اللَّهِ مِنْ ذَلِكَ! إِنَّ مَلائِكَهَ اللَّهِ مَعْصُومُونَ مَحْفُوظُونَ مِنَ الْكُفْرِ وَالْقَبَائِحِ بِأَلْطَافِ اللَّهِ. قَالَ اللَّهُ عَزَّ وَجَلَّ فِيهِمْ: (لا يَعْصُونَ اللَّهَ ما أَمَرَهُمْ وَيَفْعَلُونَ ما يُؤْمَرُونَ) وَقَالَ عَزَّ وَجَلَّ: (وَلَهُ مَنْ فِی السَّماواتِ وَالأَرْضِ وَمَنْ عِنْدَهُ) يَعْنِی مِنَ الْمَلائِكَهِ (لا يَسْتَكْبِرُونَ عَنْ عِبادَتِهِ وَلا يَسْتَحْسِرُونَ يُسَبِّحُونَ اللَّيْلَ وَالنَّهارَ لا يَفْتُرُونَ) وَقَالَ عَزَّ وَجَلَّ فِی الْمَلائِكَهِ أَيْضاً: (بَلْ عِبادٌ مُكْرَمُونَ لا يَسْبِقُونَهُ بِالْقَوْلِ وَهُمْ بِأَمْرِهِ يَعْمَلُونَ يَعْلَمُ ما بَيْنَ أَيْدِيهِمْ وَما خَلْفَهُمْ وَلا يَشْفَعُونَ إِلا لِمَنِ ارْتَضى وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ)

ثُمَّ قَالَ عَلَيْهِ السَّلامُ: لَوْ كَانَ كَمَا يَقُولُونَ كَانَ اللَّهُ قَدْ جَعَلَ هَؤُلاءِ الْمَلائِكَهَ خُلَفَاءَ عَلَى الأَرْضِ وَكَانُوا كَالأَنْبِيَاءِ فِی الدُّنْيَا أَوْ كَالأَئِمَّهِ فَيَكُونُ مِنَ الأَنْبِيَاءِ وَالأَئِمَّهِ عَلَيْهِ السَّلامُ قَتْلُ النَّفْسِ وَالزِّنَا.

ثُمَّ قَالَ عَلَيْهِ السَّلامُ: أَوَلَسْتَ تَعْلَمُ أَنَّ اللَّهَ عَزَّ وَجَلَّ لَمْ يُخْلِ الدُّنْيَا قَطُّ مِنْ نَبِیٍّ أَوْ إِمَامٍ مِنَ الْبَشَرِ؟ أَوَلَيْسَ اللَّهُ عَزَّ وَجَلَّ يَقُولُ: (وَما أَرْسَلْنا قَبْلَكَ يَعْنِی إِلَى الْخَلْقِ إِلا رِجالاً نُوحِی إِلَيْهِمْ مِنْ أَهْلِ الْقُرى) فَأَخْبَرَ أَنَّهُ لَمْ يَبْعَثِ الْمَلائِكَهَ إِلَى الأَرْضِ لِيَكُونُوا أَئِمَّهً وَحُكَّاماً وَإِنَّمَا أُرْسِلُوا إِلَى أَنْبِيَاءِ اللَّهِ.

قَالا: قُلْنَا لَهُ: فَعَلَى هَذَا لَمْ يَكُنْ إِبْلِيسُ أَيْضاً مَلَكاً.

فَقَالَ: لا. بَلْ كَانَ مِنَ الْجِنِّ. أَمَا تَسْمَعَانِ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: (وَإِذْ قُلْنا لِلْمَلائِكَهِ اسْجُدُوا لآِدَمَ فَسَجَدُوا إِلا إِبْلِيسَ كانَ مِنَ الْجِنِّ) فَأَخْبَرَ عَزَّ وَجَلَّ أَنَّهُ كَانَ مِنَ الْجِنِّ. وَهُوَ الَّذِی قَـــالَ

the Honorable the Exalted God informs us that Satan is one of the genies. It is the same about whom the Honorable the Exalted God said, ‘And the Jinn race, We had created

(before, from the fire of a scorching wind.'"(١)

Al-Imam Al-Hassan ibn Ali (a.s.) narrated that his father (a.s.) quoted on the authority of his grandfather (a.s.), on the authority of Al-Ridha' (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali (a.s.) that God's Prophet (S) said, "The Honorable the Exalted God chose us the Household of Muhammad and chose the Prophets and the nearby-stationed angels. This appointment was based upon the fact that we will not do anything which would cause us to forgo His Mastery, would be denied His Protection and join the ranks of those who deserve His Punishment."

Yusuf ibn Muhammad ibn Ziyad and Ali ibn Muhammad ibn Sayyar added, "We told him that it is narrated that when God's Prophet (S) declared the Mastery of Ali (a.s.), the Honorable the Exalted God presented His Mastery to a group of people and angels in the Heavens but they refused to accept it. Then God perverted them into the shape of frogs." The Imam (a.s.) said, "I take refuge in God! They denounce us and ascribe lies to us. The angels are God's messengers like other Prophets and Messengers to the people. Could they blaspheme to God?" We said, "No." The Imam (a.s.) said, "The angels are this way. The rank of the angels is very high. Their affairs are very magnificent."

٢-٢٧ Tamim ibn Abdullah ibn Tamim al-Qurashi - may God be pleased with him - narrated that Ahmad ibn Ali Al-Ansari quoted on the authority

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١- Qur'an, ١٥:٢٧

of Muhammad ibn Al-Jahm, “I heard that Al-Ma’mun asked Al-Ridha’ Ali ibn Musa (a.s.) about the following which the people say, “Venus is the perverted form of a woman with whom Harut and Marut practiced black witchcraft and Canopus(١) is the perverted form of the tax collector in Yemen.” Al-Ridha’ (a.s.) said, “No. They lie when they say that those two were perverted into Venus and Canopus stars. They were perverted into two aqueous creatures. The people are mistaken when they say that those two were perverted into two stars. God would not distort His enemies into the form of bright stars which would illuminate forever. The perverted would not live for more than three days. They will not reproduce either. There are no perverted creatures on the Earth these days. Animals like monkeys, pigs, bears or other similar animals are not

اللَّهُ عَزَّ وَجَلَّ وَالْجَانَّ خَلَقْناهُ مِنْ قَبْلُ مِنْ نارِ السَّمُومِ.

قَالَ الإِمَامُ الْحَسَنُ بْنُ عَلِيٍ عَلَيْهِ السَّلامُ حَدَّثَنِی أَبِی، عَن جَدِّی عَنِ الرِّضَا، عَن آبَائِهِ، عَن عَلِيٍ عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِنَّ اللَّهَ عَزَّ وَجَلَّ اخْتَارَنَا مَعَاشِرَ آلِ مُحَمَّدٍ وَاخْتَارَ النَّبِيِّينَ وَاخْتَارَ الْمَلائِكَةَ الْمُقَرَّبِينَ وَمَا اخْتَارَهُمْ إِلا عَلَى عِلْمٍ مِنْهُ بِهِمْ أَنَّهُمْ لا يُوَاقِعُونَ مَا يَخْرُجُونَ بِهِ عَنْ وَلايَتِهِ وَيَنْقَلِعُونَ بِهِ عَنْ عِصْمَتِهِ وَيَنْتَمُونَ بِهِ إِلَى الْمُسْتَحِقِّينَ لِعَذَابِهِ وَنِقْمَتِهِ قَالا فَقُلْنَا لَهُ فَقَدْ رُوِیَ لَنَا أَنَّ عَلِيّاً عَلَيْهِ السَّلامُ لَمَّا نَصَّ عَلَيْهِ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ بِالإِمَامَهِ عَرَضَ اللَّهُ عَزَّ وَجَلَّ وَلايَتَهُ فِی السَّمَاوَاتِ عَلَى فِئَامٍ مِنَ النَّاسِ وَفِئَامٍ مِنَ الْمَلائِكَهِ فَأَبَوْهَا

Canopus which is also called Suhail. Canopus, or Alpha Carinae, is the brightest star -١ in the southern constellation of Carina. A yellowish-white supergiant star, Canopus is the second brightest star in the sky with a visual magnitude of -۰.۶۲. It is located well into the southern hemisphere, at a Declination of -۵۲° ۴۲' (۲۰۰۰) and a Right Ascension of ۰۶:۲۴.۰, and is visible on the southern horizon of even the southern US States as far north as Virginia or the African coast of the Mediterranean Sea.

فَمَسَخَهُمُ اللَّهُ ضَفَادِعَ فَقَالَ عَلَيْهِ السَّلامُ مَعَاذَ اللَّهِ هَؤُلاءِ الْمُكَذِّبُونَ لَنَا الْمُفْتَرُونَ عَلَيْنَا الْمَلائِكَهُ هُمْ رُسُلُ اللَّهِ فَهُمْ كَسَائِرِ أَنْبِيَاءِ اللَّهِ وَرُسُلِهِ إِلَى الْخَلْقِ فَيَكُونُ مِنْهُمُ الْكُفْرُ بِاللَّهِ قُلْنَا لا قَالَ فَكَذَلِكَ الْمَلائِكَهُ إِنَّ شَأْنَ الْمَلائِكَهِ لَعَظِيمٌ وَإِنَّ خَطْبَهُمْ لَجَلِيلٌ.

۲ – حَدَّثَنا تَمِيمُ بْنِ عَبْدِ اللَّه بْنِ تَمِيمُ الْقُرَشِى رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنى أَبى، عَن أَحْمَدِ بْنِ عَلِى الأَنْصارى، عَن عَلِيِّ بْنِ مُحَمَّدِ بْنِ الْجَهْمِ قالَ: سَمِعتُ الْمَأْمُونَ يَسْأَلُ الرِّضَا عَلِيَّ بْنَ مُوسَى عَلَيْهِ السَّلامُ عَمَّا يَرْوِيهِ النَّاسُ مِنْ أَمْرِ الزُّهَرَهِ وَأَنَّهَا كَانَتِ امْرَأَهً فُتِنَ بِهَا هَارُوتُ وَمَارُوتُ وَمَا يَرْوُونَهُ مِنْ أَمْرِ سُهَيْلٍ وَأَنَّهُ كَانَ عَشَّاراً بِالْيَمَنِ فَقَالَ كَذَبُوا فِى قَوْلِهِمْ إِنَّهُمَا كَوْكَبَانِ وَإِنَّمَا كَانَتَا دَابَّتَيْنِ مِنْ دَوَابِّ الْبَحْرِ فَغَلِطَ النَّاسُ وَظَنُّوا أَنَّهُمَا كَوْكَبَانِ وَمَا كَانَ اللَّهُ لِيَمْسَخَ أَعْدَاءَهُ أَنْوَاراً مُضِيئَهً ثُمَّ يُبْقِيَهَا مَا بَقِيَتِ السَّمَاءُ وَالأَرْضُ وَإِنَّ الْمُسُوخَ لَمْ يَبْقَ أَكْثَرَ مِنْ ثَلاثَهِ أَيَّامٍ حَتَّى مَاتَتْ وَمَا تَنَاسَلَ مِنْهَا شَىْءٌ وَمَا عَلَى وَجْهِ الأَرْضِ الْيَوْمَ مَسْخٌ وَإِنَّ الَّتِى وَقَعَ عَلَيْهَا اسْمُ الْمُسُوخِيَّهِ مِثْلُ الْقِرَدَهِ وَالْخِنْزِيرِ وَالدُّبِّ وَأَشْبَاهِهَا إِنَّمَا هِىَ

perverted themselves, but are similar to those who were cursed and perverted by God for denying the Unity of God and denouncing the Prophets. However, Harut and Marut were two angels who taught the people magic so that they could escape the magic of the magicians and cancel the effect of their magic. They told whomever they taught magic, '...We are only for trial; so do not blaspheme...'(۱) However, there were some people who blasphemed via what they had learned and used what they had learned to cause discord and

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۱- Qur'an, ۲:۱۰۲

separation between husband and wife. The Honorable the Exalted God says, '... But they could not thus harm anyone except by Allah's permission...'(١) meaning with His ".Knowledge

(.Chapter ٢٨: On Various Traditions from Imam Ali Ibn Musa Al–Ridha' (a.s

The author of the book narrated) my father - may God be pleased with him -) ٢٨-١ narrated that Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa and Ali ibn Isma'il ibn Isa, on the authority of Al-Abbas ibn Ma'ruf, on the authority of Ali ibn Mahzyar, on the authority of Muhammad ibn al-Haytham, on the authority of Muhammad ibn Al-Fadhl, "I asked Abil Hassan Al-Ridha' (a.s.), 'Is it possible for the Earth to exist with no Divine Leader present on it?' The Imam (a.s.) replied, 'No. In "'.such a case the Earth will take in all its residents

My father - may God be pleased with him - narrated that Sa'd ibn Abdullah ٢٨-٢ quoted on the authority of Ebad ibn Soleiman, on the authority of Sa'd ibn Sa'd al-Ash'ari, on the authority of Ahmad ibn Umar, "I asked Abil Hassan Al-Ridha' (a.s.), 'Will the Earth be left without a Divine Leader?' The Imam (a.s.) said, 'No.' I said, 'It has been narrated for us on the authority of Abi Abdullah (as-Sadiq) (a.s.) that it will not be left without one unless God deals hard with the servants.' Then the Imam (a.s.) said, 'The Earth will not be left without a Divine Leader, otherwise it will devour all its "'.residents

مِثْلُ مَا مَسَخَ اللَّهُ عَلَى صُوَرِهَا قَوْماً غَضِبَ

.Ibid -١

عَلَيْهِمْ وَلَعَنَهُمْ بِإِنْكَارِهِمْ تَوْحِيدَ اللَّهِ وَتَكْذِيبِهِمْ رُسُلَهُ.

وَأَمَّا هَارُوتُ وَمَارُوتُ فَكَانَا مَلَكَيْنِ عَلَّمَا النَّاسَ السِّحْرَ لِيَتَحَرَّزُوا بِهِ مِنْ سِحْرِ السَّحَرَهِ وَيُبْطِلُوا بِهِ كَيْدَهُمْ، وَمَا عَلَّمَا أَحَداً مِنْ ذَلِكَ إِلا قَالا لَهُ إِنَّما نَحْنُ فِتْنَهٌ فَلا تَكْفُرْ، فَكَفَرَ قَوْمٌ بِاسْتِعْمَالِهِمْ لِمَا أُمِرُوا بِالاحْتِرَازِ مِنْهُ وَجَعَلُوا يُفَرِّقُونَ بِمَا يَعْرِفُونَهُ بَيْنَ الْمَرْءِ وَزَوْجِهِ. قَالَ اللَّهُ عَزَّ وَجَلَّ: (وَما هُمْ بِضارِّينَ بِهِ مِنْ أَحَدٍ إِلا بِإِذْنِ اللَّهِ) يَعْنِى بِعِلْمِهِ.

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بابُ فِيما جاءَ عَنْ الإِمام عَلِيِّ بْنِ مُوسَى عَلَيْهِمَا السَّلاَمُ مِنَ الأَخْبارِ الْمُتَفَرِّقَهِ

۱ - حَدَّثَنا أَبى رَضِىَ الله عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه عَنْ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِيسَى وَعلى بن إِسْمَاعِيل بْنِ عِيسَى عَنْ العَبَّاسِ بْنِ معروف، عَن عَلِيِّ بْنِ مهزيار، عَن مُحَمَّدِ بْنِ الهيْثَم، عَن محمد بن الفَضْلِ، عَن أَبى الحَسَن الرِّضا عَلَيْهِ السَّلامُ قالَ: قُلْتُ لَهُ تَكُونُ الأَرْضُ وَلا إِمَامَ فِيهَا؟ فَقَالَ عَلَيْهِ السَّلامُ لا إِذاً لَسَاخَتْ بِأَهْلِهَا.

۲ - حَدَّثَنا أَبى رَضِىَ الله عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنُ عَبْدِ اللَّه، عَن عبّاد بْنِ سُلَيْمان، عَن سَعْدِ بْنِ الأَشْعَرِىِّ، عَن أَحْمَدِ بْنِ عُمَر، عَن أَبى الحَسَن الرِّضا عَلَيْهِ السَّلامُ قالَ قُلْتُ هَلْ تَبْقَى الأَرْضُ بِغَيْرِ إِمَامٍ فَقالَ: لا. قلتُ: فَإِنَّا نَرْوِى، عَن أَبِى عَبْدِاللَّهِ عَلَيْهِ السَّلامُ أَنَّهُ قالَ لا تَبْقَى إِلا أَنْ يَسْخَطَ اللَّهُ عَلَى الْعِبَادِ فَقَالَ: لا تَبْقَى إِذاً لَسَاخَتْ.

Ja’far ibn Muhammad ibn Masroor - may God be pleased with him - narrated that ۲۸-۳ Al-Husayn ibn Muhammad ibn Aamir quoted on the authority of al-Mo’alla ibn Muhammad al-Basri, on the authority of Al-Hassan ibn Ali al-Washsha’, “I asked Abil Hassan Al-Ridha’ (a.s.), ‘Will the Earth be left without a Divine Leader?’ The

Imam (a.s.) said, 'No.' I said, 'It has been narrated for us that it will not be left without one. Otherwise God deals hard with the servants.' The Imam (a.s.) said, 'It will not be left without a Divine Leader, otherwise it will take in all its residents."

۲۸-۴ (- The author of the book narrated) my father - may God be pleased with him narrated that Sa'd ibn Abdullah quoted on the authority of Al-Hassan ibn Ali al-Zaytooni and Muhammad ibn Ahmad ibn Abi Qatada, on the authority of Ahmad ibn Hilal, on the authority of Sa'eed ibn Soleiman, on the authority of Soleiman ibn Ja'far al-Ja'fari, "I asked Al-Ridha' (a.s.), 'Will the Earth be left without a Proof?' The Imam (a.s.) said, 'No. If the Earth is left without a Proof for even a moment, it will take in all its residents.'"

۲۸-۵ - Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with him narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Abdul Salam ibn Salih al-Harawi, "I asked Abil Hassan Al-Ridha' (a.s.), 'O son of the Prophet of God! What is your opinion about the following tradition narrated on the authority of As-Sadiq (a.s.)? (The traditions says,) When the Riser (a.s.) comes, he (a.s.) will kill the offspring of Al-Husayn's (a.s.) murderers.' The Imam (a.s.) said, 'That is right.' Then I asked, 'Then what is the meaning of the following which the Honorable the Exalted God

says? '…Every soul draws the meed of its acts on none but itself:..'(1) The Imam (a.s.) said, 'God is honest in all which He says. However, the offspring of the murderers of Al-Husayn (a.s.) will even be pleased with the deeds of their forefathers. They will be even proud of it. Whoever is pleased with something is like one who has actually performed that deed. If someone gets killed in the East and someone else in the West is pleased that he was killed, then he will be considered to be a partner in that crime in the sight of the Honorable the Exalted God. The Riser (Imam al-Mahdi) (a.s.) will kill them for being pleased with their forefathers' murders when he (a.s.) rises.' I asked, 'What will the Riser (a.s.) who is from you do first when he (a.s.) rises?' The Imam (a.s.) said, 'At first he (a.s.) will cut off the hands of the children of Shayba since they are the thieves of the House of God - the Honorable the Exalted'."

۳ - حَدَّثنا جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْرُور رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا الحُسَیْنِ بْنِ مُحَمَّدِ بْنِ عامِر، عَن المُعَلَّی بن مُحَمَّد البَصْرِیِّ عَنِ الحَسَن بْنِ عَلِی الوَشَّاء، قـالَ قُلْتُ: لابِی الحَسَن الرِّضا عَلَیْهِ السَّلامُ هَلْ تبقی الأَرْض بغیر إِمام فَقالَ لا فَقُلْتُ فَإِنَّا نروی أَنَّها لا تبقی إِلّا أَنْ یسخط اللَّه عَلَی العِبادِ فَقالَ لا تبقی إِذاً لَساخَت.

۴ - حَدَّثنا أَبی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنُ عَبْدِ اللَّه عَنِ الحَسَن بْنِ عَلِی الزیتونی وَمُحَمَّدِ

p: ۶۶۳

۱- Qur'an, ۶:۱۶۴

بْنِ أَحْمَدِ بْنِ أَبِی قتاده عَنْ أَحْمَدِ بْنِ هِلالٍ، عَن سَعِیدُ بْنِ سُلَیْمان، عَن سُلَیْمان بْنِ جَعْفَر الحِمْیَرِیُّ سألت الرِّضا عَلَیْهِ السَّلامُ فَقُلْتُ: تخلو الأَرْض من حُجَّهَ؟ فَقالَ عَلَیْهِ السَّلامُ لَوْ خَلَتْ الأَرْضُ طَرْفَهَ عَیْنٍ من حُجَّهٍ لَساخَت بِأهلِها.

۵ - حَدَّثَنا أَحْمَدِ بْنِ زِیادِ بْنِ جَعْفَر الْهَمَدانیّ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِیِّ بْنِ إبراهِیم بْنِ هاشِم عَنْ عَبْدِ السَّلامُ بْنِ صالِح الْهَرَوِیِّ قالَ قُلْتُ لابِی الحَسَن الرِّضا عَلَیْهِ السَّلامُ یا ابْنِ رَسُولَ اللَّهِ ما تَقُولُ حَدِیث رَوِی ، عَن الصَّادِق عَلَیْهِ السَّلامُ أَنَّهُ قالَ إِذا خَرَجَ الْقائِمُ قَتَلَ ذَرارِیَّ قَتَلَهِ الْحُسَیْنِ عَلَیْهِ السَّلامُ بِفِعالِ آبائِها فَقَالَ عَلَیْهِ السَّلامُ هُوَکَذَلِکَ فَقُلْتُ وَقَوْلُ اللَّهِ عَزَّ وَجَلَّ وَلا تَزِرُ وازِرَهٌ وِزْرَ أُخْری مَا مَعْنَاهُ قَالَ صَدَقَ اللَّهُ فِی جَمِیعِ أَقْوَالِهِ وَلَکِنْ ذَرارِیُّ قَتَلَهِ الْحُسَیْنِ یَرْضَوْنَ بِأفعَالِ آبَائِهِمْ وَیَفْتَخِرُونَ بِهَا وَمَنْ رَضِیَ شَیْئاً کَانَ کَمَنْ أَتَاهُ وَلَوْ أَنَّ رَجُلاً قُتِلَ بِالْمَشْرِقِ فَرَضِیَ بِقَتْلِهِ رَجُلٌ بِالْمَغْرِبِ لَکَانَ الرَّاضِی عِنْدَ اللَّهِ عَزَّ وَجَلَّ شَرِیکَ الْقَاتِلِ وَإِنَّمَا یَقْتُلُهُمُ الْقَائِمُ عَلَیْهِ السَّلامُ إِذَا خَرَجَ لِرِضَاهُمْ بِفِعْلِ آبَائِهِمْ قَالَ قُلْتُ لَهُ بِأَیِّ شَیْ ءٍ یَبْدَأُ الْقَائِمُ مِنْکُمْ إِذَا قَامَ قَالَ یَبْدَأُ بِبَنِی شَیْبَهَ فَیَقْطَعُ أَیْدِیَهُمْ لانَّهُمْ سُرَّاقُ بَیْتِ اللَّهِ عَزَّ وَجَلَّ.

Muhammad ibn Ibrahim ibn Ishaq - may God be pleased with him - narrated that ۲۸-۶ Muhammad ibn Ahmad al-Hamdani quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father that Abil Hassan Ali ibn Musa Al-Ridha' (a.s.) said, "I see my followers when they will not find the third from my progeny(۱). They will be looking for someone to take charge of their

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There must be a mistake in the text of the tradition, and it must have been the - ۱ .fourth

affairs, but they will find no one to do so." I asked, "O son of the Prophet of God! Why?" The Imam (a.s.) said, "That is because their Divine Leader will become absent." I asked, "Why?" The Imam (a.s.) said, "That is because when he (a.s.) rises with the sword, no one's pledge of allegiance is binding upon him".

۲۸-۷ (- The author of the book narrated) my father - may God be pleased with him - narrated that Ali ibn Musa ibn Ja'far ibn Abi Ja'far al-Komandani quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Abdul Aziz ibn al-Mohtadi, on the authority of Al-Ridha' (a.s.), "One must only wash the outside of the mouth with soap. The inside of the mouth does not get oily".

۲۸-۸ Al-Husayn ibn Ahmad ibn Idris - may God be pleased with him - narrated that his father quoted on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Ibrahim ibn Hashem and others, on the authority of Safwan ibn Yahya, on the authority of Abil Hassan Al-Ridha' (a.s.), "God's Prophet (S) has admonished against talking with others or answering them while one is busy in the toilet".

۲۸-۹ The interpreter Muhammad ibn Al-Qasim al-Jurjani known as Abil Hassan - may God be pleased with him - narrated that Ahmad ibn Al-Hassan Al-Husayni quoted on the authority of Al-Hassan ibn Ali (a.s.), on the authority of his father Al-Ridha' (a.s.), on the authority of his father

Musa ibn Ja’far al-Kazim (a.s.) that Imam As-Sadiq (a.s.) was asked, “Please describe death for us.” He (a.s.) said, “Death is like a good-scented flower for a believer. He smells it and faints due to its good scent and his pains stop. However, it is like a cobra or scorpion’s bite or even worse for an unbeliever.” Then the Imam (a.s.) was asked, “Some people say that death is harder than being torn into pieces with a saw or scissors, being ground down into powder with stones, or having the eyes grounded in a mill.” The Imam (a.s.) said, “It is so for some of the unbelievers and wrong-doers. Have you not seen any such people suffer? What is even worse than all these punishments is the chastisement of the Hereafter since it is even

۶ – حَدَّثَنا مُحَمَّدِ بْنِ إِبْراهِيم بْنِ إِسْحاق رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ أحْمَد الهَمْدانِيَّ قالَ عَلِيِّ بْنِ الحَسَن بْنِ عَلِيِّ بْنِ فضال، عَن أَبيهِ، عَن أَبى الحَسَن عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ أَنَّهُ كَأَنِّى بِالشِّيعَهِ عِنْدَ فَقْدِهِمُ الثَّالِثَ مِنْ وُلْدِى يَطْلُبُونَ الْمَرْعَى فَلا يَجِدُونَهُ قُلْتُ لَهُ وَلِمَ ذَلِكَ يا ابْنَ رَسُولِ اللَّهِ قَالَ لانَّ إِمَامَهُمْ يَغِيبُ عَنْهُمْ فَقُلْتُ وَلِمَ قَالَ لِئَلا يَكُونَ فِى عُنُقِهِ لاحَدٍ بَيْعَهٌ إِذا قَامَ بِالسَّيْفِ.

۷ – حَدَّثَنا أَبى رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيِّ بْنِ مُوسَى بْنِ جَعْفَر بْنِ أَبى جَعْفَر الكمندانِى، عَن مُحَمَّدِ بْنِ عِيسَى، عَن عَبْدُالْعَزِيز بْنِ المُهْتَدِى عَنِ الرِّضا عَلَيْهِ السَّلامُ قالَ إِنَّمَا يُغْسَلُ بِالأُشْنَانِ خَارِجُ الْفَمِ فَأَمَّا دَاخِلُ الْفَمِ فَلا يَقْبَلُ الْغَمَرَ.

۸ – حَدَّثَنا الحُسَيْنِ بْنِ

أَحْمَدِ بْنِ إِدْرِيس رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَبی، عَن مُحَمَّدِ بْنِ أَحْمَدِ بْنِ يَحْيَى بْنِ عِمْران الأَشْعَرِيِّ، عَن إِبْراهيم بْنِ هاشِم وَغَيْرِهِ، عَن صَفْوان بْنِ يَحْيَى، عَن أَبی الحَسَن عَلَيْهِ السَّلامُ أَنَّهُ قالَ نهی رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَن يجيب الرَّجُل أَحَداً وَهُوَعَلَى الغائط أَوْ يُكَلِّمَهُ حَتّى يَفرَغُ.

٩ – حَدَّثَنا مُحَمَّدِ بْنِ القاسِم المفسّر المَعْرُوف بِأَبِی الحَسَنِ الجرجانِی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا احمد بن الحَسَن الحُسَيْنِيِّ عَنِ الحَسَن بْنِ عَلِی، عَن أَبيهِ عن الرِّضا عَلَيْهِ السَّلامُ عَنْ أَبيهِ مُوسَى بْنِ جَعْفَرعَلَيْهِما السَّلاَمُ قالَ قِيلَ للصادق عَلَيْهِ السَّلامُ صِفْ لَنَا الْمَوْتَ قَالَ عَلَيْهِ السَّلامُ لِلْمُؤْمِنِ كَأَطْيَبِ رِيحٍ يَشُمُّهُ فَيَنْعَسُ لِطِيبِهِ وَيَنْقَطِعُ التَّعَبُ وَالأَلَمُ كُلُّهُ عَنْهُ وَلِلْكَافِرِ كَلَسْعِ الأَفَاعِيِّ وَلَدْغِ الْعَقَارِبِ وَأَشَدَّ قِيلَ فَإِنَّ قَوْماً يَقُولُونَ إِنَّهُ أَشَدُّ مِنْ نَشْرٍ بِالْمَنَاشِيرِ وَقَرْضٍ بِالْمَقَارِيضِ وَرَضْخٍ بِالأَحْجَارِ وَتَدْوِيرِ قُطْبِ الأَرْحِيَةِ عَلَى الأَحْدَاقِ قَالَ كَذَلِكَ هُوَ عَلَى بَعْضِ الْكَافِرِينَ وَالْفَاجِرِينَ. أَلا تَرَوْنَ مِنْهُمْ مَنْ يُعَايِنُ تِلْكَ الشَّدَائِدَ،

harsher than the chastisements in this world." Others asked, "Then why is it that we see some of the unbelievers die an easier death? They laugh, talk and then die. Some of the believers die in the same way. However, some of the believers and unbelievers experience these calamities at the time of death." The Imam (a.s.) replied, "The comfort for the believers is the expedition of his rewards. The hardships experienced by a believer at the time of death are in order to cleanse him of his sins, so that he may enter the Hereafter with purity and cleanliness, and deserve to receive eternal

rewards without any obstacles in his way. The comfort for an unbeliever at the time of death is to achieve the granting of his rewards for his good deeds so that he may experience nothing, but chastisement when he enters the Hereafter. An unbeliever's hardship at the time of death is a starting point for his chastisement. This is because ".God is Just and He does not oppress anyone

The Imam (a.s.) added, 'As-Sadiq (a.s.) was asked about the plague. He (a.s.) said, 'It is God's punishment for some people and His Mercy upon others.' He (a.s.) was asked, 'How could Punishment be Mercy?' The Imam (a.s.) said, 'Don't you know that the Fire of Hell is Punishment for the atheists, but it is God's Mercy upon the Guardians of '?Hell

۱۰-۲۸ Ali ibn Ahmad ibn Abdullah ibn Ahmad ibn Abi Abdullah al-Barqi, Muhammad ibn Musa al-Barqi, Muhammad ibn Ali Majiluwayh, Muhammad ibn Ali ibn Hashem and Ali ibn Isa al-Mojawir - may God be pleased with them - narrated that Ali ibn Muhammad Majiluwayh quoted on the authority of Ahmad ibn Muhammad ibn Khalid, on the authority of Ahmad ibn Muhammad al-Sayyari, on the authority of Ali ibn Asbat, "I told Al-Ridha' (a.s.), 'There are times when I must know the decree on an issue which arises, but I am in another town where none of your followers are present from whom to ask.' The Imam (a.s.) said, 'Go to that town's jurisprudent and present your question. Act against whatever he

"’.decrees since that is the right thing to do

The author of the book narrated) my father - may God be pleased with him -) ۲۸-۱۱ narrated that Sa’d ibn Abdullah quoted on the authority of Ahmad ibn Abi Abdillah al-Barqi, on the authority of Ali ibn Ayyoub al-Madini, on the authority of Soleiman al-Ja’fari, on the authority of Al-Ridha’ (a.s.), on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali (a.s.) that God’s Prophet (S) ,said

فَذَلِكُمُ الَّذِی هُوَأَشَدُّ مِنْ هَذَا الامر عَذَابِ الْآخِرَه فَإِنَّهُ أَشَدُّ مِنْ عَذَابِ الدُّنْيَا قِيلَ فَمَا بَالُنَا نَرَى كَافِراً يَسْهُلُ عَلَيْهِ النَّزْعُ فَيَنْطَفِئُ وَهُوَيُحَدِّثُ وَيَضْحَكُ وَيَتَكَلَّمُ وَفِی الْمُؤْمِنِينَ أَيْضاً مَنْ يَكُونُ كَذَلِكَ وَفِی الْمُؤْمِنِينَ وَالْكَافِرِينَ مَنْ يُقَاسِی عِنْدَ سَكَرَاتِ الْمَوْتِ هَذِهِ الشَّدَائِدَ فَقَالَ مَا كَانَ مِنْ رَاحَهٍ لِلْمُؤْمِنِينَ هُنَاكَ فَهُوَتعجيلُ ثَوَابٍ وَمَا كَانَ مِنْ شَدِيدٍ فَتَمْحِيصُهُ مِنْ ذُنُوبِهِ لِيَرِدَ الْآخِرَهَ نَقِيّاً نَظِيفاً مُسْتَحِقّاً لِثَوَابِ الْأَبَدِ لا مَانِعَ لَهُ دُونَهُ وَمَا كَانَ مِنْ سُهُولَهٍ هُنَاكَ عَلَى الْكَافِرِ فَلِيُوَفی أَجْرَ حَسَنَاتِهِ فِی الدُّنْيَا لِيَرِدَ الْآخِرَهَ وَلَيْسَ لَهُ إِلا مَا يُوجِبُ عَلَيْهِ الْعَذَابَ وَمَا كَانَ مِنْ شِدَّهٍ عَلَى الْكَافِرِ هُنَاكَ فَهُوَابْتِدَاءُ عَذَابِ اللَّهِ لَهُ ذَلِكُمْ بِأَنَّ اللَّهَ عَدْلٌ لا يَجُورُ قَالَ و قِيلَ لِلصَّادِقِ عَلَيْهِ السَّلامُ أَخْبِرْنَا عَنِ الطَّاعُونِ فَقَالَ عَذَابُ اللَّهِ لِقَوْمٍ وَرَحْمَهٌ لِآخَرِينَ قَالُوا وَكَيْفَ تَكُونُ الرَّحْمَهُ عَذَاباً قَالَ أَمَا تَعْرِفُونَ أَنَّ نِيرَانَ جَهَنَّمَ عَذَابٌ عَلَى الْكُفَّارِ وَخَزَنَهُ جَهَنَّمَ مَعَهُمْ فِيهَا وَهِیَ رَحْمَهٌ عَلَيْهِمْ.

۱۰ - حَدَّثَنا عَلِیِّ بْنِ أَحْمَدِ بْنِ عَبْدِ اللَّه بْنِ أَحْمَدِ بْنِ أَبی عَبْدِ اللَّه الْبَرْقِی وَمُحَمَّدِ بْنِ الْبَرْقِی وَمُحَمَّدِ بْنِ عَلِی ماجِيلوَيْه وَمُحَمَّدِ بْنِ عَلِیِّ

بْن هاشِم وَعَلِيِّ بْنِ عِيسَى المجاور رَضِيَ اللَّهُ عَنْهُمْ قالُوا حَدَّثَنا عَلِيُّ بْن مُحَمَّدِ بْنِ ماجِيلوَيْه، عَن أَحْمَدِ بْن مُحَمَّدِ بْنِ خالِد، عَن أَحْمَدِ بْنِ مُحَمَّد السَّيّارِيُّ، عَن عَلِيِّ بْنِ أَسْباط قالَ قُلْتُ لِلرِّضا عَلَيْهِ السَّلامُ قالَ قُلْتُ لِلرِّضَا عَلَيْهِ السَّلامُ يَحْدُثُ الأَمْرُ لا أَجِدُ بُدّاً مِنْ مَعْرِفَتِهِ وَلَيْسَ فِي الْبَلَدِ الَّذِي أَنَا فِيهِ أَحَدٌ أَسْتَفْتِيهِ مِنْ مَوَالِيكَ قَالَ فَقَالَ عَلَيْهِ السَّلامُ ائْتِ فَقِيهَ الْبَلَدِ فَاسْتَفْتِهِ فِي أَمْرِكَ فَإِذَا أَفْتَاكَ بِشَيْ ءٍ فَخُذْ بِخِلافِهِ فَإِنَّ الْحَقَّ فِيهِ.

١١ - حَدَّثَنا أَبِي رَضِيَ الله عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْن عَبْدِ اللَّه قالَ: حَدَّثَنا أَحْمَدِ بْنِ أَبِي عَبْدِ اللَّه البَرْقِي، عَن عَلِيِّ بْن مُحَمَّد، عَن أَبِي أَيُّوب المدينى، عَن سُلَيْمان الجَعْفَرِيِّ عَنِ الرِّضا عَلَيْهِ السَّلامُ، عَن أَبِيهِ، عَن آبائِهِ، عَن عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى

White hair in front of the head is a good omen, on the side of the face it is a sign of“ generosity, on the forehead it is a sign of braveness, and on the back of the head it is ”.a bad omen

٢٨-١٢ Abul Fadhl Tamim ibn Abdullah ibn Tamim al-Qurashi - may God be pleased with him - narrated that his father quoted on the authority of Abu Ali Ahmad ibn Ali Al-Ansari, on the authority of Abul Salt Abdul Salam ibn Salih al-Harawi that he had heard Ali ibn Musa Al-Ridha’ (a.s.) say, “The Honorable the Exalted God revealed the following to one of His Prophets, ‘When you leave the house in the morning, eat the first thing that you encounter, hide the second

thing, accept the third thing, do not disappoint the fourth, and escape from the fifth. At first when he left the house in the morning, he encountered a big black mountain. He said to himself that the Exalted the Magnificent God had ordered him to eat it, and wondered how to do it. He then thought that God would not order him to do what was beyond his power. So he moved towards the mountain. The closer he got to the mountain, the smaller it became. When he finally reached it, it had turned into a small bite to eat. He ate it, and it was really delicious. He continued to go on until he reached a golden pan. He said to himself that God had ordered him to hide it. He dug a ditch, threw the golden pan in the ditch, covered it up with dirt, and started to go on his way again. But then he noticed that the pan was visible out of the ground. He said to himself that he had done what God had ordered him to and continued to go on. Then he suddenly saw a bird being pursued by a falcon trying to hunt it. The falcon was flying around the bird. The Prophet remembered that God had ordered him to accept this one. He opened his sleeve and the bird entered it. The falcon told the Prophet (S), 'You have caught the prey that I was after for a few days.' Then

he remembered that God had ordered him not to disappoint this one. Then he cut off a piece of the bird's leg and threw it to the falcon. He continued to go on, and saw a piece of rotten meat. He remembered that God had ordered him to escape from this one, so he escaped from it. When he had returned home he went to sleep, and had a dream. He was told, ‘You performed your mission, and did whatever you were instructed to do. Do you know what the philosophy behind all these issues is?’ He said, ‘No.’ He was told, ‘That mountain was anger. Whenever one gets angry, he does not see himself and does not realize his situation. If he restrains himself, recognizes his position and quenches his anger, the end

اللهُ عَلَيْهِ وَآلِهِ الشَّيْبُ فِي مُقَدَّمِ الرَّأْسِ يُمْنٌ وَفِي الْعَارِضَيْنِ سَخَاءٌ وَفِي الذَّوَائِبِ شَجَاعَةٌ وَفِي الْقَفَا شُؤْمٌ.

۱۲ - حَدَّثَنا أَبُو الفَضْلِ تَمِيمُ بْنِ عَبْدِ اللَّه بْنِ تَمِيمُ القُرَشِي الحِمْيَرِيُّ قالَ: حَدَّثَنا أَبِي أَخْبَرَناعَلِيّ أَحْمَدِ بْنِ عَلِي الأَنْصارِي قالَ: حَدَّثَنا أَبُو الصَّلْتِ عَبْد السَّلامُ بْنَ صالِح الهَرَوِيّ قالَ: سَمِعتُ عَلِيّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ يَقُولُ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَى نَبِيٍّ مِنْ أَنْبِيائِهِ إِذَا أَصْبَحْتَ فَأَوَّلُ شَيْءٍ يَسْتَقْبِلُكَ فَكُلْهُ وَالثَّانِي فَاكْتُمْهُ وَالثَّالِثُ فَاقْبَلْهُ وَالرَّابِعُ فَلا تُؤْيِسْهُ وَالْخامِسُ فَاهْرُبْ مِنْهُ قَالَ فَلَمَّا أَصْبَحَ مَضَى فَاسْتَقْبَلَهُ جَبَلٌ أَسْوَدُ عَظِيمٌ فَوَقَفَ وَقَالَ أَمَرَنِي رَبِّي أَنْ آكُلَ هَذا وَبَقِيَ مُتَحَيِّراً ثُمَّ رَجَعَ إِلَى نَفْسِهِ فَقَالَ إِنَّ رَبِّي جَلَّ جَلالُهُ لا يَأْمُرُنِي إِلا بِمَا أُطِيقُ فَمَشَى إِلَيْهِ لِيَأْكُلَهُ فَكُلَّمَا دَنَا مِنْهُ صَغُرَ

حَتَّى انْتَهَى إِلَيْهِ فَوَجَدَهُ لُقْمَةً فَأَكَلَهَا فَوَجَدَهَا أَطْيَبَ شَيْءٍ أَكَلَهُ ثُمَّ مَضَى فَوَجَدَ طَشْتاً مِنْ ذَهَبٍ فَقَالَ أَمَرَنِي رَبِّي أَنْ أَكْتُمَ هَذَا فَحَفَرَ لَهُ وَجَعَلَهُ فِيهِ وَأَلْقَى عَلَيْهِ التُّرَابَ ثُمَّ مَضَى فَالْتَفَتَ فَإِذَا الطَّشْتُ قَدْ ظَهَرَ فَقَالَ قَدْ فَعَلْتُ مَا أَمَرَنِي رَبِّي عَزَّ وَجَلَّ فَمَضَى فَإِذَا هُوَ بِطَيْرٍ وَخَلْفَهُ بَازِيٌّ فَطَافَ الطَّيْرُ حَوْلَهُ فَقَالَ أَمَرَنِي رَبِّي أَنْ أَقْبَلَ هَذَا فَفَتَحَ كُمَّهُ فَدَخَلَ الطَّيْرُ فِيهِ فَقَالَ لَهُ الْبَازِيُّ أَخَذْتَ صَيْدِي وَأَنَا خَلْفَهُ مُنْذُ أَيَّامٍ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَنِي أَنْ لَا أُوْيِسَ هَذَا فَقَطَعَ مِنْ فَخِذِهِ قِطْعَةً فَأَلْقَاهَا إِلَيْهِ ثُمَّ مَضَى فَلَمَّا مَضَى إِذَا هُوَ بِلَحْمِ مَيْتَةٍ مُنْتِنٍ مَدُودٍ فَقَالَ أَمَرَنِي رَبِّي عَزَّ وَجَلَّ أَنْ أَهْرُبَ مِنْ هَذَا فَهَرَبَ مِنْهُ وَرَجَعَ وَرَأَى فِي الْمَنَامِ كَأَنَّهُ قَدْ قِيلَ لَهُ إِنَّكَ قَدْ فَعَلْتَ مَا أُمِرْتَ بِهِ فَهَلْ تَدْرِي مَا ذَا كَانَ قَالَ لَا قَالَ لَهُ أَمَّا الْجَبَلُ فَهُوَ الْغَضَبُ إِنَّ الْعَبْدَ إِذَا غَضِبَ لَمْ يَرَ نَفْسَهُ وَجَهِلَ قَدْرَهُ مِنْ عِظَمِ الْغَضَبِ، فَإِذَا حَفِظَ نَفْسَهُ وَعَرَفَ

is like a delicious bite which he eats. The golden pan is indeed man's good deeds which are better to hide. However, God will make them apparent so that he is adorned by them, and he will receive the reward in the Hereafter. The bird, however, is like a man who advises you, and you should accept his advice. The falcon is like a man who comes to you and asks you to fulfill his needs. You should not disappoint him. The rotten meat is like gossip which you should avoid.'"

Ahmad ibn Harun al-Fami - may God be pleased with ۲۸-۱۳

him - narrated that Muhammad ibn Ja'far ibn Botta quoted on the authority of Muhammad ibn Ali ibn Mahboob, on the authority of Muhammad ibn Isa, on the authority of Muhammad ibn Isma'il ibn Bazee', "I heard Al-Ridha' (a.s.) say, 'Wealth cannot be accumulated unless it is a result of five deeds: extreme jealousy, great aspirations, a lot of greed, cutting off ties of kinship, and preferring this world to the Hereafter.'"

۲۸-۱۴ (The author of the book narrated) my father - may God be pleased with him - narrated that Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Abi Abdillah al-Barqi, on the authority of Ali ibn Muhammad al-Qasani, on the authority of Abi Ayyoub al-Madini, on the authority of Soleiman ibn Ja'far al-Ja'fari, on the authority of Al-Ridha' (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali (a.s.) that God's Prophet (S) admonished against killing the following five: shrikes(۱), hoopoes, bees, ants, and frogs, and ordered people to kill the following five: crows, kites(۲), snakes, scorpions, and mordacious(۳) dogs.

The author of this book (a.s.heikh Sadooq) said, "This is a form of permission and not an obligation."

۲۸-۱۵ (The author of the book narrated) my father - may God be pleased with him - narrated that Ahmad ibn Idris quoted on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Ibrahim ibn Hamawayh, on the authority of Muhammad ibn Isa al-Yaqteeni that Al-Ridha' (a.s.) said, "A white cock has

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۱- Any of numerous usually largely gray or brownish oscine birds (family Laniidae) that have a hooked bill, feed chiefly on insects, and often impale their prey on thorns.

۲- Kites are birds of prey (or raptors - predatory bird, bird that hunts other creatures for food) with long wings and weak legs which spend a great deal of time soaring. In general, they catch live prey, but mostly feed on carrion.

۳- Given to biting

five of the traits of the Prophets (a.s.): to know the times to pray, zeal, generosity, ".courage and making love often

Al-Husayn ibn Ibrahim ibn Tatana, Al-Husayn ibn Ibrahim ibn Ahmad ibn Hisham ۱۶-۲۸ al-Mokattib, and Ahmad ibn Ziyad ibn Ja'far al-Hamadani and Ali ibn Abdullah al-Warraq - may God be pleased with him - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority

قَدْرَهُ وَسَكَنَ غَضَبُهُ كَانَتْ عَاقِبَتُهُ كَاللُّقْمَهِ الطَّيِّبَهِ الَّتِى أَكَلْتَهَا وَأَمَّا الطَّسْتُ فَهُوَالْعَمَلُ الصَّالِحُ إِذَا كَتَمَهُ الْعَبْدُ وَأَخْفَاهُ أَبَى اللَّهُ عَزَّ وَجَلَّ إِلا أَنْ يُظْهِرَهُ لِيُزَيِّنَهُ بِهِ مَعَ مَا يَدَّخِرُ لَهُ مِنْ ثَوَابِ الْآخِرَهِ وَأَمَّا الطَّيْرُ فَهُوَالرَّجُلُ الَّذِى يَأْتِيكَ بِنَصِيحَهٍ فَاقْبَلْهُ وَاقْبَلْ نَصِيحَتَهُ وَأَمَّا الْبَازِيُّ فَهُوَالرَّجُلُ الَّذِى يَأْتِيكَ فِى حَاجَهٍ فَلا تُؤْيِسْهُ وَأَمَّا اللَّحْمُ الْمُنْتِنُ فَهِىَ الْغِيبَهُ فَاهْرُبْ مِنْهَا.

۱۳ - حَدَّثَنا أَحْمَدِ بْنِ هارُون الفامى رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ جَعْفَرِ بْنِ بطه قالَ مُحَمَّدِ بْنِ عَلِى بْنِ مَحْبُوب عَنْ مُحَمَّدِ بْنِ عِيسَى، عَن مُحَمَّدِ بْنِ إِسْمَاعِيل بْنِ بزيع قالَ: سَمِعتُ الرِّضا عَلَيْهِ السَّلامُ يَقُولُ لا يَجْتَمِعُ الْمَالُ إِلا بِخِصَالٍ خَمْسٍ بِبُخْلٍ شَدِيدٍ وَأَمَلٍ طَوِيلٍ وَحِرْصٍ غَالِبٍ وَقَطِيعَهِ الرَّحِمِ وَإِيثَارِ الدُّنْيا عَلَى الْآخِرَهِ.

۱۴ - حَدَّثَنا أَبى رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه، عَن أَحْمَدِ بْنِ أَبى عَبْدِ اللَّه البَرْقِى، عَن مُحَمَّد القاسانِى عَنْ أَبى أَيُّوب المدينى، عَن سُلَيْمان بْنِ جَعْفَر الجَعْفَرِىِّ عَنِ الرِّضا عَلَيْهِ السَّلامُ، عَن آبائِهِ، عَن عَلِى عَلَيْهِ السَّلامُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ نَهى، عَن قَتْلِ خَمْسَهٍ الصُّرَدِ وَالصُّوَّام وَالْهُدْهُدِ وَالنَّحْلَهِ وَالنَّمْلَهِ وَالضِّفْدِعِ وَأَمَرَ بِقَتْلِ خَمْسَهٍ الْغُرَابِ وَالْحِدَأَهِ وَالْحَيَّهِ وَالْعَقْرَبِ وَالْكَلْبِ الْعَقُورِ.

قالَ مُصَنِّفُ هذا الْكِتاب: هذا أَمْر إِطلاق وَرُخصَه

p: ۶۷۵

لا أَمْرَ وُجُوبَ وَفَرَضَ.

۱۵ – حَدَّثَنا أَبی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدِ بْنِ إِدْرِیس، عَن مُحَمَّدِ بْنِ أَحْمَدِ بْنِ یَحْیَی بْنِ الأَشْعَرِیِّ، عَن إِبْراهیم بْنِ حمویه، عَن مُحَمَّدِ بْنِ عِیسَی الیَقْطِینی قالَ: قالَ الرِّضا عَلَیْهِ السَّلامُ فِی الدِّیکِ الأَبْیَضِ خَمْسُ خِصَالٍ مِنْ خِصَالِ الأَنْبِیَاءِ مَعْرِفَتُهُ بِأَوْقَاتِ الصَّلاهِ وَالْغَیْرَهُ وَالسَّخَاءُ وَالشَّجَاعَهُ وَکَثْرَهُ الطَّرُوقَهِ

۱۶ – حَدَّثَنا الحُسَیْنِ بْنِ إِبْراهیم بْنِ ناتانَهَ وَالحُسَیْنِ بْنِ إِبْراهیم بْنِ أَحْمَدِ بْنِ هِشامِ المکتب و أَحْمَدِ بْنِ زِیادِ بْنِ جَعْفَر الْهَمَذانیّ وَعَلِیّ بْنِ عَبْدِ اللَّه الوَرَّاقُ رَضِیَ اللَّهُ عَنْهُم

of his father, on the authority of Yasir - the servant, on the authority of Ali ibn Musa Al-Ridha’ (a.s.), on the authority of his father Musa ibn Ja’far (a.s.), on the authority of his father Ja’far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.), on the authority of the Commander of the Faithful Ali ibn Abi Talib (a.s.) that God’s Prophet (S) said, “O Ali! I asked my Lord - the Honorable the Exalted - for five things regarding you. He granted them to me. The first thing was that when the Earth is rent asunder I will be the first one to be resurrected and wipe the dirt off from my face, and you will be with me. This was accepted. The second thing I asked my Lord for was that when I am taken to the Scale for my deeds to

be reckoned, you will be with me. This was accepted. The third thing that I asked my Lord - the Honorable the Exalted - for was that you will be the one carrying my flag called 'Lewa' Allahu Akbar' on which it is written, 'The prosperous ones are those who attain Paradise!' This was accepted. The fourth thing that I asked was that you will be the one at my Pool to serve water to my nation. This was accepted. And the fifth thing that I asked my Lord for was that you will be the one leading my nation to Paradise. ".This was also accepted. Therefore, I praise God for what He granted me

The author of the book narrated) my father - may God be pleased with him -) ۲۸-۱۷ narrated that Sa'd ibn Abdullah quoted on the authority of Muhammad ibn Isa, on the authority of Al-Qasim ibn Yahya, on the authority of his grandfather (Abu Ali al-Hasan bin Rashid), on the authority of Yaqoob al-Ja'fari that he had heard Abul Hassan (a.s.) say, "It is fine to withdraw in six cases (during intercourse): from a woman you are sure she will not get pregnant; an old woman; a lewd woman; a shameless woman; a ".woman who will not nurse her child; and a slave woman

The author of this book (a.s.heikh Sadooq) said, "Abul Hassan in this tradition may refer to Musa ibn Ja'far (a.s.) or Al-Ridha' (a.s.) since Yaqoob al-Ja'fari lived at the time of both of

".them

The author of the book narrated) my father - may God be pleased with him -) ۲۸-۱۸ narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of Ahmad ibn Abdullah al-Khalnaji, on the authority of the

قالُوا حَدَّثَنا إِبْراهیم بْنِ هاشِم، عَن أَبیهِ، عَن یاسر الخادِم قالَ: حَدَّثَنا عَلِیّ بْنِ مُوسَی الرِّضا عَلَیْهِ السَّلامُ مُوسَی بْنِ جَعْفَر عَلَیْهِ السَّلامُ، عَن أَبیهِ جَعْفَرِ بْنِ مُحَمَّد عَلَیْهِ السَّلامُ، عَن أَبیهِ مُحَمَّدِ بْنِ عَلِی عَلَیْهِ السَّلامُ، عَن أَبیهِ الحُسَیْن عَلَیْهِ السَّلامُ، عَن أَبیهِ الحُسَیْنِ بْنِ عَلِی عَلَیْهِ السَّلامُ، عَن أَبیهِ أَمیرِ الْمُؤْمِنین عَلِیّ بْنِ أَبی طالِب عَلَیْهِ السَّلامُ قالَ رَسُولَ اللَّهِ صَلَّی الله عَلَیْهِ وَآلِهِ یا عَلِیّ إِنّی سَأَلْت رَبِّی عَزَّ وَجَلَّ فِیکَ خَمْس خصال فَأَعطانِی أَمَّا أَوَّلُها فَإِنِّی سَأَلْته أَن تنشق الأَرْض عَنِّی وَنفض التراب، عَن رَأسِی وَأَنْتَ مَعِی فَأَعطانِی وَأَمَّا الثّانِیَهفَإِنِّی سَأَلْته أَنْ یقضی عِنْدَ کفه المیزان وَأَنْتَ مَعِی فَأَعطانِی وَأَمَّا الثالثه فَسَأَلْت رَبِّی عَزَّ وَجَلَّ أَن یجعلک حامِل لوائی وَهُوَلواء اللَّه الأکبر عَلَیْهِ مَکْتُوب المفلحون هم الفائزون بِالْجَنَّهِ فَأَعطانِی وَأَمَّا الرابعه فَإِنِّی سَأَلْته أَن تسقی أُمَّتِی من حَوضی فَأَعطانِی وَأَمَّاالخامِسه فَإِنِّی سَأَلْته أَن یجعلک قائِدُ أُمَّتِی إِلی الجَنَّه فَأَعطانِی وَالْحَمْدُ لِلَّهِ الَّذی من عَلِیّ بِهِ.

۱۷ - حَدَّثَنا أَبی رَضِیَ الله عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه، عَن مُحَمَّدِ بْنِ عِیسَی بْنِ عُبَیْد، عَن القاسِم بن یَحْیَی، عَن جَدِّهِ، عَن یَعْقُوب الجَعْفَرِیّ قالَ: سَمِعتُ أَبَا الحَسَن عَلَیْهِ السَّلامُ یَقُولُ: لا بَأْس بِالعزل فِی سِتَّهِ وُجُوه المَرْأَه الَّتِی أیقنت أَنَّها لا تَلِدَوَالمسنه وَالمَرْأَه السلیطه وَالبذیه وَالمَرْأَه الَّتِی لا ترضع وُلْدِها وَالأُمَّهِ.

قالَ مُصَنِّفُ هذا الْکِتاب یَجُوز أَنْ یَکُونَ أَبُو الحَسَن صاحِبَ هذا

الْحَدِيث مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ وَيَجُوز أَنْ يَكُونَ الرِّضا عَلَيْهِ السَّلامُ لانَّ يَعْقُوبِ الجَعْفَرِيِّ قَدْ لقيهما جَمِيعاً.

۱۸ - حَدَّثَنا أَبی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِیّ بْنِ إِبراهِیم بْنِ هاشِم، عَن أَبیهِ، عَن أَحْمَدِ بْنِ عَبْدِاللّه الخلنجی، عَن أَبی عَلِیّ الحَسَن بْنِ راشد قالَ سَأَلْتُ الرِّضَا عَلَيْهِ السَّلامُ

father of Ali Al-Hassan ibn Rashid, “I asked Al-Ridha’ (a.s.) about the number of times the opening to the call to prayer (Allahu Akbar) must be said. He (a.s.) replied, “It is seven times.” I said, “It has been narrated that God’s Prophet (S) said only one.” The Imam (a.s.) replied, “God’s Prophet (S) said it loudly once and said it quietly the other six times.”

۱۹-۲۸ Muhammad ibn Al-Qasim al-Isterabadi - may God be pleased with him - quoted on the authority of Yusuf ibn Muhammad ibn Ziyad, on the authority of his father, on the authority of Al-Hassan ibn Ali (a.s.), on the authority of his father (a.s.), on the authority of Muhammad ibn Ali (a.s.), on the authority of his father Ali ibn Musa Al-Ridha’ (a.s.), on the authority of his father Musa ibn Ja’far (a.s.), on the authority of his forefathers, on the authority of Ali (a.s.) that God’s Prophet (S) said, “When Gabriel brought the news of the death of al-Najashi to God’s Prophet (S), the Prophet (S) cried very hard for him and said, “Your brother whose name is al-Najashi has died.” The Prophet (S) then went to the desert and said ‘Allahu Akbar’ seven times. Then

God evened out all the hills for him so that the Prophet (S) could see al-Najashi's ".corpse in Ethiopia

My father and Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be ۲۸-۲۰ pleased with them - narrated that Muhammad ibn Yahya al-Attar and Ahmad ibn Idris quoted on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Ahmad ibn Muhammad ibn Khalid, on the authority of his father, on the authority of Bakr ibn Salih, on the authority of Al-Ja'fari that he had heard Abul Hassan Al-Ridha' (a.s.) say, "Cut your nails short on Tuesdays. Take a bath on Wednesdays. Go to perform blood-letting on Thursdays and put on your best ".perfumes on Fridays

Ahmad ibn Muhammad ibn Yahya al-Attar (a.s.) - may God be pleased with him - ۲۸-۲۱ narrated that his father quoted on the authority of Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Mo'awiya ibn Hakim, on the authority of Mo'ammar ibn Khallad, on the authority of Abil Hassan (a.s.), "It is not proper for a man to smell bad on any day. If it is not possible for him to put perfume on everyday, he should at least do so every other day. Even if he cannot do so, he should try to do it once a week and ".not abandon this

Abul Hassan Ali ibn Isa - a neighbor of the Kufa Mosque narrated that Isma'il ibn ۲۸-۲۲ Ali ibn Razeen ibn al-Khoza'ee - the brother of

عَن تَكْبِيرَاتِ الافْتِتَاحِ فَقَالَ سَبْعٌ قُلْتُ رُوِيَ عَنِ النَّبِيِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَنَّهُ كَانَ يُكَبِّرُ وَاحِدَةً فَقَالَ إِنَّ النَّبِيَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ كَانَ يُكَبِّرُ وَاحِدَةً يَجْهَرُ بِهَا وَيُسِرُّ سِتّاً.

١٩ - حَدَّثَنا مُحَمَّدِ بْنِ قاسِمِ الأسترآبادی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنی یُوسِف بْنِ مُحَمَّدِ بْنِ زِیادعَنِ الحَسَن بْنِ عَلِی عَنْ أَبیهِ، عَن مُحَمَّدِ بْنِ عَلِی، عَن أَبیهِ عَلِیِّ بْنِ مُوسَی الرِّضا عَلَیْهِ السَّلامُ، عَن أَبیهِ مُوسَی بْنِ جَعْفَر، عَن آبائِهِ، عَن عَلِی عَلَیْهِ السَّلامُ قالَ: إِنَّ رَسُولَ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ لَمَّا أَتَاهُ جَبْرَئِیلُ بِنَعْیِ النَّجاشِیِّ بَکَی بُکَاءَ حَزِینٍ عَلَیْهِ وَقالَ إِنَّ أَخاکُمْ أَصْحَمَةَ وَهُوَاسْمُ النَّجاشِیِّ مَاتَ ثُمَّ خَرَجَ إِلَی الْجَبَّانَهِ وَکَبَّرَ سَبْعاً فَخَفَضَ اللَّهُ لَهُ کُلَّ مُرْتَفِعٍ حَتَّی رَأَی جِنَازَتَهُ وَهُوَبِالْحَبَشَهِ.

٢٠ - حَدَّثَنا أَبی وَمُحَمَّدِ بْنِ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِید رَضِیَ اللهُ عَنْهُ ما قالَ: حَدَّثَنا مُحَمَّدِ بْنِ یَحْیَی العطار وَأَحْمَدِ بْنِ إِدْرِیس جَمِیعاً، عَن مُحَمَّدِ بْنِ أَحْمَدِ بْنِ یَحْیَی بْنِ عِمْران الأَشْعَرِیِّ قالَ أَحْمَدِ بْنِ مُحَمَّد بن خالِد، عَن أَبیهِ عَنْ بَکْرِ بْنِ صالِح، عَن الجَعْفَرِیِّ قالَ: سَمِعتُ أَبَا الْحَسَنِ عَلَیْهِ السَّلامُ یَقُولُ قَلِّمُوا أَظْفَارَکُمْ یَوْمَ الثَّلاثاءِ وَاسْتَحِمُّوا یَوْمَ الأَرْبِعَاءِ وَأَصِیبُوا مِنَ الْحَجَّامِ حَاجَتَکُمْ یَوْمَ الْخَمِیسِ وَتَطَیَّبُوا بِأَطْیَبِ طِیبِکُمْ یَوْمَ الْجُمُعَهِ

٢١ - حَدَّثَنا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ یَحْیَی العَطَّار رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَبی، عَن مُحَمَّدِ بْنِ أَحْمَدِ بْنِ یَحْیَی بْنِ عِمْران الأَشْعَرِیِّ، عَن مُعاوِیَةَ بن حکیم، عَن معمر بْنِ خلاد عَنْ أَبی الحَسَن عَلَیْهِ السَّلامُ قالَ: لا یَنْبَغِی للرجل أَن یدع الطِّیبِ فِی کُلِّ یَوْمَ فَإِنْ لَمْ یقدر فیوم وَیَوْمَ لا فَإِنْ لَمْ یقدر فَفِی کُلِّ جمعهلا یدع ذلِکَ.

٢٢ - حَدَّثَنا أَبُو الحَسَن عَلِیِّ

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بْنِ عِيسَىِ المجاورفی مَسْجِدِ الكَوفَه قالَ: حَدَّثَنا إِسْمَاعِيل بْنِ عَلِى بْنِ رزين ابْنِ أَخِى دعبل بْنِ عَلِى الخزاعى عَن أَبيهِ قالَ حَدَّثَنا الإِمام أَبُو الحَسَن

al-Khoza'ee narrated that his father quoted on the authority of Imam Abul Hassan Ali ibn Musa Al-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.), on the authority of his father Ali ibn Abi Talib (a.s.), "After God's Prophet recited the following verse, 'Not equal are the Companions of the Fire and the Companions of the Garden: it is the Companions of the Garden, that will achieve Felicity'(١) he (a.s.) said, 'The Companions of the Garden are those who obey me, and submit to Ali ibn Abi Talib (a.s.) after me. The Companions of the Fire are those who hate his Mastery, are jealous of him, break their covenants ".and fight with him after me

The author of the book narrated) my father - may God be pleased with him -) ٢٨-٢٣ narrated that Sa'd ibn Abdullah quoted on the authority of Muhammad ibn Isa ibn Obayd, on the authority of Soleiman ibn Hafs al-Marwazi, "Abul Hassan (a.s.) wrote me a letter in which he (a.s.) wrote, Say 'Thanks Thanks' or 'Forgive Forgive' one hundred times when you perform the prostration for expression of

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Qur'an, ٥٩:٢٠ -١

".your gratitude

The author of this book (a.s.heikh Sadooq) said, "Soleiman ibn Hafs visited both Musa ibn Ja'far (a.s.) and Al-Ridha' (a.s.) and I do not know from which of the two Imams ".(a.s.) this tradition has been narrated on the authority of

۲۸-۲۴ The author of the book narrated) my father - may God be pleased with him -) narrated that Sa'd ibn Abdullah quoted on the authority of Yaqoob ibn Yazid, on the authority of Al-Hassan ibn Ali al-Washsha' that he had heard Al-Ridha' (a.s.) say, "When a servant (i.e. a person) falls asleep while he is prostrating, the Blessed the "'.Sublime God will say, 'I took away the spirit of My servant while he was obeying Me

۲۸-۲۵ Ali ibn Abdullah al-Warraq - may God be pleased with him - narrated that Ali ibn Muhammad ibn Mehrawayh al-Qazvini quoted on the authority of Dawood ibn Soleiman al-Qadhi, on the authority of Abil Hassan Ali ibn Musa Al-Ridha' (a.s.), on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of the Commander of the Faithful (a.s.), "The world is all ignorance except for the ,positions of knowledge. All knowledge is considered to be a proof against man

مُوسَی الرِّضا عَلَیْهِ السَّلامُ قالَ: حَدَّثَنی أَبی مُوسَی بْنِ جَعْفَر عَلَیْهِ السَّلامُ قالَ: حَدَّثَنی أَبی جَعْفَرِ بْنِ مُحَمَّد عَلَیْهِ السَّلامُ حَدَّثَنی أَبی مُحَمَّدِ بْنِ عَلِی عَلَیْهِ السَّلامُ قالَ: حَدَّثَنی أَبی عَلِیِّ بْنِ الْحُسَیْن عَلَیْهِ السَّلامُ قالَ: حَدَّثَنی أَبی عَلِی عَلَیْهِ السَّلامُ، عَن أَبیهِ أَبی طالِب عَلَیْهِ السَّلامُ قالَ إِنَّ

رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ تَلا هَذِهِ الآيَةَ لا يَسْتَوِي أَصْحابُ النَّارِ وَأَصْحابُ الْجَنَّهِ أَصْحابُ الْجَنَّهِ هُمُ الْفائِزُونَ فَقالَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَصْحَابُ الْجَنَّهِ مَنْ أَطَاعَنِي وَسَلَّمَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ بَعْدِي وَأَقَرَّ بِوَلايَتِهِ وَأَصْحَابُ النَّارِ مَنْ سَخِطَ الْوَلايَهَ وَنَقَضَ الْعَهْدَ وَقَاتَلَهُ بَعْدِي.

۲۳ - حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّهِ، عَن مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْد، عَن سُلَيْمان بن حَفْصٍ الْمَرْوَزِيِّ قالَ كَتَبَ إِلَيَّ أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ قُلْ فِي سَجْدَهِ الشُّكْرِ مِائَهَ مَرَّهٍ شُكْراً شُكْراً وَإِنْ شِئْتَ عَفْواً عَفْواً.

قالَ مُصَنِّفُ هذا الْكِتاب: لَقِيَ سُلَيْمان بْنِ حَفْصٍ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ وَالرِّضا عَلَيْهِ السَّلامُ جَمِيعاً وَلا أَدْرِي هذا الْخَبَرُ عَنْ أَيُّهُما هُوَ.

۲۴ - حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّهِ، عَن يَعْقُوبِ بْنِ يَزِيد عَنِ الْحَسَن بْنِ عَلِي الْوَشَّاء قالَ: سَمِعتُ الرِّضا عَلَيْهِ السَّلامُ يَقُولُ إِذَا نَامَ الْعَبْدُ وَهُوَسَاجِدٌ قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى عَبْدِي قَبَضْتُ رُوحَهُ وَهُوَفِي طَاعَتِي.

۲۵ - حَدَّثَنا عَلِيِّ بْنِ عَبْدِ اللَّهِ الْوَرَّاقُ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيِّ بْنِ مُحَمَّدِ بْنِ مهرويه القزويني قالَ: حَدَّثَنا داوُدِ بْنِ سُلَيْمان الغازي، عَن أَبِي الْحَسَن عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَن أَبِيهِ، عَن آبائِه، عَن أَمِيرِ الْمُؤْمِنين عَلَيْهِ السَّلامُ أَنَّهُ قالَ الدُّنْيا كُلُّها

unless it is acted accordingly. All acts are out of hypocrisy, unless they are done sincerely. Sincerity is subject to danger unless a servant (i.e. a person) ponders over what his final ending will be."

۲۶-۲۸ Muhammad ibn Umar al-Hafiz al-Baghdadi narrated that Abu Muhammad Al-Hassan ibn Ali al-Momatta' quoted on the authority of Hamdan ibn

al-Mokhtar, on the authority of Muhammad ibn Khalid al-Barqi, on the authority of his Master Abu Ja’far Muhammad ibn Ali (a.s.), on the authority of his father Ali ibn Musa Al-Ridha’ (a.s.), on the authority of his father Musa ibn Ja’far (a.s.), on the authority of al-Ajlah al-Kendi, on the authority of Abi Borayda’, on the authority of his father that ”.God’s Prophet (S) said, “Ali is the Divine Leader for all the believers after me

Muhammad ibn Ibrahim ibn Ishaq al-Taleqani - may God be pleased with him - ۲۸-۲۷ narrated that Ahmad ibn Muhammad ibn Sa’eed al-Kufi quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father, Abil Hassan Al-Ridha’ (a.s.) said, “Prostrating after performing the obligatory prayers is a way of expressing gratitude to God - Exalted is His Remembrance - for the servant’s success in performing the obligatory deed. The minimum that should be said while prostrating in gratitude is ‘thanks God’ three times.” I asked, “What is meant by ‘thanks God?’ The Imam (a.s.) said, “It means that this prostration that I perform is indeed an expression of gratitude to the Honorable the Exalted God for granting me success in serving Him and performing the obligatory deeds. Expression of gratitude will cause an increase in prayers. Indeed if there are any deficiencies in one’s prayers which have not been ”.made up by other prayers, they will be compensated for by this act of prostration

The author of the) ۲۸-۲۸

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book narrated) my father - may God be pleased with him - narrated that Sa’d ibn Abdullah quoted on the authority of Yaqoob ibn Yazid, on the authority of Isma’il ibn Musa (a.s.), on the authority of his brother Ali ibn Musa Al-Ridha’ (a.s.), on the authority of his father (a.s.), on the authority of his grandfather (Imam As-Sajjad) (a.s.), “Someone asked Imam As-Sajjad, ‘Why are the people who say night prayers the most pleasant-looking people?’ Imam As-Sajjad (a.s.) replied, “It is because they have ”’.had private times at night with God and God has enveloped them in His Own Light

جَهْلٌ إِلا مَوَاضِعَ الْعِلْمِ وَالْعِلْمُ كُلُّهُ حُجَّةٌ إِلا مَا عُمِلَ بِهِ وَالْعَمَلُ كُلُّهُ رِيَاءٌ إِلا مَا كَانَ مُخْلَصاً وَالإِخْلاصُ عَلَى خَطَرٍ حَتَّى يَنْظُرَ الْعَبْدُ بِمَا يُخْتَمُ لَهُ.

۲۶ - حَدَّثَنا مُحَمَّدِ بْنِ عمر الحافِظُ البَغدادی قالَ: حَدَّثَنا أَبُو مُحَمَّد الحَسَن بْنِ عَلِی الممتع قالَ: حَدَّثَنا حَمْدانَ بْنِ الْمُخْتار قالَ: حَدَّثَنا مُحَمَّدِ بْنِ خالِد البَرْقِی قالحدثنی سَیِّدی أَبُو جَعْفَرعَلِیٍّ، عَن أَبِیهِ عَلِیِّ بْنِ مُوسَی الرِّضا عَلَیْهِ السَّلامُ، عَن أَبیهِ مُوسَی بْنِ جَعْفَر عَلَیْهِ السَّلامُ قالَ: حَدَّثَنی الأجلح الْکِنْدِیُّ، عَن ابْنِ بریده، عَن أَبیهِ أَن النَّبی صَلَّی اللهُ عَلَیْهِ وَآلِهِ قالَ: عَلِیٌّ إِمام کُلِّ مُؤْمِن بَعْدی.

۲۷ - حَدَّثَنا مُحَمَّدِ بْنِ إِبْراهیم بْنِ إِسْحاق الطَّالِقانِیُّ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ سَعِیدُ الکُوفِی قالَ: حَدَّثَنا عَلِیِّ بْنِ الحَسَنِ بْنِ عَلِیِّ بْنِ فضال عَنْ أَبِیهِ، عَن أَبی الحَسَن عَلَیْهِ السَّلامُ السَّجْدَهُ بَعْدَ الْفَرِیضَهِ شُکْرٌ لِلَّهِ تَعَالَی عَلَی مَا وَفَّقَ لَهُ الْعَبْدَ مِنْ أَدَاءِ فَرْضِهِ وَأَدْنَی مَا یُجْزِئُ فِیهَا مِنَ الْقَوْلِ أَنْ یَقُولَ

شُكْراً لِلَّهِ شُكْراً لِلَّهِ شُكْراً لِلَّهِ ثَلاثَ مَرَّاتٍ قُلْتُ فَمَا مَعْنَى قَوْلِهِ شُكْراً لِلَّهِ قَالَ يَقُولُ هَذِهِ السَّجْدَةُ مِنِّي شُكْرٌ لِلَّهِ عَزَّ وَجَلَّ عَلَى مَا وَفَّقَنِي بِهِ مِنْ خِدْمَتِهِ وَأَدَاءِ فَرْضِهِ وَالشُّكْرُ مُوجِبٌ لِلزِّيَادَهِ فَإِنْ كَانَ فِي الصَّلاهِ تَقْصِيرٌ لَمْ يَتِمَّ بِالنَّوَافِلِ تَمَّ بِهَذِهِ السَّجْدهِ.

۲۸ - حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه، عَن يَعْقُوبِ بْنِ يَزِيد، عَن إِسْمَاعِيل بْنِ مُوسَى، عَن أَخِيهِ عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَن أَبِيهِ، عَن جَدِّهِ قالَ سُئِلَ عَلِيُّ بْنُ الْحُسَيْنِ عَلَيْهِ السَّلامُ مَا بَالُ الْمُتَهَجِّدِينَ بِاللَّيْلِ مِنْ أَحْسَنِ النَّاسِ وَجْهاً قالَ لأَنَّهُمْ خَلُّوا بِرَبِّهِمْ فَكَسَاهُمُ اللَّهُ مِنْ نُورِهِ.

۲۸-۲۹ (- The author of the book narrated) my father - may God be pleased with him narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Muhammad ibn Al-Husayn ibn Abil Khattab, on the authority of Ali ibn Asbat, on the authority of Muhammad ibn Ali ibn Abi Abdullah, on the authority of Abil Hassan (Imam Ridha') (a.s.), "What is meant by the following Words of the Honorable the Exalted God - '... But the Monasticism which they invented for themselves, We did not prescribe for them: (We commanded) only the seeking for the Good Pleasure of Allah...'(1) - is night prayers".

۲۸-۳۰ - Muhammad ibn Al-Qasim al-Isterabadi - may God be pleased with him narrated that Yusuf ibn Muhammad ibn Ziyad and Ali ibn Muhammad ibn Sayyar quoted on the authority of their fathers, on the authority Al-Hassan ibn Ali ibn Muhammad ibn Ali ibn Musa ibn Ja'far ibn Muhammad

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۱- Qur'an, ۵۷:۲۷

ibn Ali ibn Al-Husayn ibn Ali ibn Abi Talib (a.s.), on the authority of his father (a.s.), on the authority of his grandfather (a.s.), "A man went to see Al-Ridha' (a.s.) and said, O son of the Prophet of God! Please tell me what the interpretation of the following Words of the Honorable the Exalted God is, 'Praise be to Allah, the Cherisher and Sustainer of the worlds.'(۱) The Imam (a.s.) said, "My father (a.s.) narrated that my grandfather (a.s.) quoted on the authority of the Ornament of the Worshippers (Imam as-Sajjad) (a.s.), on the authority his father (a.s.) that a man went to see the Commander of the Faithful (a.s.) and said, 'Please tell me what the interpretation of the following Words of the Honorable the Exalted God is, 'Praise be to Allah, the Cherisher and Sustainer of the worlds.' The Commander of the Faithful (a.s.) replied, "'Praise be to Allah' means that God has made His servants recognize some of His Blessings, since they cannot recognize all of His Blessings in detail, because they are much more than to be enumerated or recognized. Thus He says to them, 'Say Praise '.be to Allah for the Blessings which the Lord of the Two Worlds has bestowed upon us

All things consist of the created things including the animate and inanimate. He manages the animates with His Power, feeds them their sustenance, protects them behind His Own Shield and plans all of their affairs according to His Own Plans. He maintains

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Qur'an, ۱:۲ -۱

the inanimate with His Might. He keeps what is held together from tearing apart and keeps what is in separate parts from collapsing into one. He keeps the sky from falling down except with His Own Permission, and prevents the Earth

۲۹ – حَدَّثَنا أَبی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ یَحْیَی العَطّار، عَن مُحَمَّدِ بْنِ الحُسَیْنِ بْنِ أَبی الخَطّاب، عَن عَلِیِّ بْنِ أَسْباط، عَن مُحَمَّدِ بْنِ عَلِیِّ بْنِ أَبی عَبْدِ اللَّه، عَن أَبِی الْحَسَنِ عَلَیْهِ السَّلامُ فِی قَوْلِ اللَّهِ عَزَّ وَجَلَّ وَرَهْبانِیَّةً ابْتَدَعُوها ما كَتَبْناها عَلَیْهِمْ إِلا ابْتِغاءَ رِضْوانِ اللَّهِ قالَ صَلاةُ اللَّیْلِ.

۳۰ – حَدَّثَنا مُحَمَّدِ بْنِ القاسِمِ الأسترآبادی المفسر رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا یُوسِف بْنِ مُحَمَّدِ بْنِ زیاد وَعَلِیِّ بْنِ مُحَمَّدِ بْنِ سیار، عَن أَبُویهما عَنِ الحَسَن بْنِ عَلِیِّ بْنِ مُحَمَّدِ بْنِ عَلِیِّ بْنِ مُوسَی بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِیِّ بْنِ الحُسَیْن بْنِ عَلِیِّ بْنِ أَبی طالِب عَلَیْهِ السَّلامُ، عَن أَبیهِ، عَن جَدِّهِ عَلَیْهِ السَّلامُ قالَ: جاءَ رَجُل إِلی الرِّضا عَلَیْهِ السَّلامُ فَقالَ لَهُ: یا ابْنَ رَسُولِ اللَّهِ أَخْبِرْنِی عَنْ قَوْلِهِ عَزَّ وَجَلَّ الْحَمْدُ لِلَّهِ رَبِّ الْعالَمِینَ مَا تَفْسِیرُهُ فَقالَ لَقَدْ حَدَّثَنِی أَبِی، عَن جَدِّی عَنِ البْاقِرِ، عَن زَیْنِ الْعابِدِینَ، عَن أَبِیهِ عَلَیْهِ السَّلامُ أَنَّ رَجُلاً جاءَ إِلَی أَمِیرِ الْمُؤْمِنِینَ عَلَیْهِ السَّلامُ فَقَالَ أَخْبِرْنِی، عَن قَوْلِ اللَّهِ عَزَّ وَجَلَّ الْحَمْدُ لِلَّهِ رَبِّ الْعالَمِینَ مَا تَفْسِیرُهُ فَقَالَ الْحَمْدُ لِلَّهِ هُوَأَنْ عَرَّفَ عِبَادَهُ بَعْضَ نِعَمِهِ عَلَیْهِمْ جُمَلاً إِذْ لا یَقْدِرُونَ عَلَی مَعْرِفَهِ جَمِیعِهَا بِالتَّفْصِیلِ لانَّهَا أَكْثَرُ مِنْ أَنْ تُحْصَی أَوْ تُعْرَفَ فَقَالَ لَهُمْ قُولُوا الْحَمْدُ لِلَّهِ عَلَی مَا أَنْعَمَ بِهِ عَلَیْنَا رَبُّ الْعَالَمِینَ وَهُمُ الْجَمَاعَاتُ مِنْ كُلِّ مَخْلُوقٍ

مِنَ الْجَمَادَاتِ وَالْحَيَوَانَاتِ فَأَمَّا الْحَيَوَانَاتُ فَهُوَيَقْلِبُهَا فِى قُدْرَتِهِ وَيَغْذُوهَا مِنْ رِزْقِهِ وَيُحَوِّطُهَا بِكَنَفِهِ وَيُدَبِّرُ كُلّاً مِنْهَا بِمَصْلَحَتِهِ وَأَمَّا الْجَمَادَاتُ فَهُوَيُمْسِكُهَا بِقُدْرَتِهِ يُمْسِكُ الْمُتَّصِلَ مِنْهَا أَنْ يَتَهَافَتَ، وَيُمْسِكُ الْمُتَهَافِتَ مِنْهَا أَنْ يَتَلاصَقَ، وَيُمْسِكُ السَّماءَ أَنْ تَقَعَ عَلَى الأَرْضِ إِلاّ

from sinking in except with His Own Permission, since He is Kind and Merciful to His servants.

The Imam (a.s.) continued, "'The Cherisher and Sustainer of the worlds' means their Owner, their Creator, and the Provider of their daily bread through ways which they know of and ways which they do not know of. The daily sustenance is divided up. It will reach the Children of Adam no matter which way they go in this world. One's piety will not cause an increase in it, neither will a wicked person's corruption cause a decrease in his share of the daily bread. There is a veil in between one and his share of the daily bread, and he is running after his daily bread. If one tries to escape from his share of the daily bread, it will follow him just as death does. God - the Exalted the Magnificent - says, 'Say, Praise be to Allah' for the Blessings that He has granted us (the Divine Leaders) and because He has made a good mention of us (the Divine Leaders) in the Books of the past before we were even born. This makes it incumbent upon Muhammad (a.s.) and the nation of Muhammad and their followers to praise Him for the nobilities which God

has given them. That is why God's Prophet (S) said, 'When the Honorable the Exalted God appointed Moses, the son of Imran (a.s.), and chose him to supplicate to Him, God rent the sea asunder for him, rescued the Children of Israel, granted him the Torah and the Tablets, Moses (a.s.) saw his rank near his Lord - the Honorable the Exalted - and said, 'O Lord! You have honored me in such a way that You have never honored anyone else before me.' Then God - the Exalted the Magnificent - said, 'O Moses! Don't you know that Muhammad (a.s.) is nobler near Me than all My angels and all My creatures?' Moses (a.s.) said, 'O Lord! Now that Muhammad (a.s.) is nobler for You than all Your creatures, are there any Households among the Households of the Prophets which are nobler for You than my Household?' Then God - the Exalted the Magnificent - said, 'O Moses! Don't you know that Muhammad's Household is nobler than all the Households of the Prophets just as Muhammad (a.s.) is nobler than all the Prophets (a.s.).' Then Moses (a.s.) said, 'O Lord! Now that the Household of Muhammad is as such, is there any nation amongst the nations of the Prophets (a.s.) which is nobler than my nation? You set up the clouds as shadows for them (my nation), sent down the Manna and quails for them(١) and You rent the sea asunder for them.' Then God the Exalted the Magnificent

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١- "And We gave you the shade of clouds and sent down to you Manna and quails, saying, 'Eat of the good things We have provided for you:' (But they rebelled); to us they did no harm, but they harmed their own souls." [Qur'an, Baqara ٢:٥٧]

said, ‘O Moses! Don’t you know that the nation of Muhammad

بِإِذْنِهِ وَيُمْسِكُ الأَرْضَ أَنْ تَنْخَسِفَ إِلا بِأَمْرِهِ إِنَّ اللَّهَ بِعِبَادِهِ رَءُوفٌ رَحِيمٌ.

قَالَ عَلَيْهِ السَّلامُ وَرَبُّ الْعَالَمِينَ مَالِكُهُمْ وَخَالِقُهُمْ وَسَائِقُ أَرْزَاقِهِمْ إِلَيْهِمْ مِنْ حَيْثُ يَعْلَمُونَ وَمِنْ حَيْثُ لا يَعْلَمُونَ فَالرِّزْقُ مَقْسُومٌ وَهُوَ يَأْتِي ابْنَ آدَمَ عَلَى أَيِّ سِيرَةٍ سَارَهَا مِنَ الدُّنْيَا لَيْسَ تَقْوَى مُتَّقٍ بِزَائِدِهِ وَلا فُجُورُ فَاجِرٍ بِنَاقِصِهِ وَبَيْنَهُ وَبَيْنَهُ سِتْرٌ وَهُوَ طَالِبُهُ وَلَوْ أَنَّ أَحَدَكُمْ يَفِرُّ مِنْ رِزْقِهِ لَطَلَبَهُ رِزْقُهُ كَمَا يَطْلُبُهُ الْمَوْتُ فَقَالَ اللَّهُ جَلَّ جَلالُهُ قُولُوا الْحَمْدُ لِلَّهِ عَلَى مَا أَنْعَمَ بِهِ عَلَيْنَا وَذَكَرَنَا بِهِ مِنْ خَيْرٍ فِي كُتُبِ الأَوَّلِينَ قَبْلَ أَنْ نَكُونَ فَفِي هَذَا إِيجَابٌ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ عَلَيْهِ السَّلامُ وَعَلَى شِيعَتِهِمْ أَنْ يَشْكُرُوهُ بِمَا فَضَّلَهُمْ وَذَلِكَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ لَمَّا بَعَثَ اللَّهُ عَزَّ وَجَلَّ مُوسَى بْنَ عِمْرَانَ وَاصْطَفَاهُ نَجِيّاً وَفَلَقَ لَهُ الْبَحْرَ وَنَجَّى بَنِي إِسْرَائِيلَ وَأَعْطَاهُ التَّوْرَاةَ وَالأَلْوَاحَ رَأَى مَكَانَهُ مِنْ رَبِّهِ عَزَّ وَجَلَّ فَقَالَ يَا رَبِّ لَقَدْ أَكْرَمْتَنِي بِكَرَامَةٍ لَمْ تُكْرِمْ بِهَا أَحَداً قَبْلِي فَقَالَ اللَّهُ جَلَّ جَلالُهُ يَا مُوسَى أَمَا عَلِمْتَ أَنَّ مُحَمَّداً صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَفْضَلُ عِنْدِي مِنْ جَمِيعِ مَلائِكَتِي وَجَمِيعِ خَلْقِي قَالَ مُوسَى يَا رَبِّ فَإِنْ كَانَ مُحَمَّدٌ أَكْرَمَ عِنْدَكَ مِنْ جَمِيعِ خَلْقِكَ فَهَلْ فِي آلِ الأَنْبِيَاءِ أَكْرَمُ مِنْ آلِي قَالَ اللَّهُ جَلَّ جَلالُهُ يَا مُوسَى أَمَا عَلِمْتَ أَنَّ فَضْلَ آلِ مُحَمَّدٍ عَلَى جَمِيعِ آلِ النَّبِيِّينَ كَفَضْلِ مُحَمَّدٍ عَلَى جَمِيعِ الْمُرْسَلِينَ فَقَالَ مُوسَى يَا رَبِّ فَإِنْ كَانَ آلُ مُحَمَّدٍ كَذَلِكَ فَهَلْ فِي أُمَمِ الأَنْبِيَاءِ أَفْضَلُ عِنْدَكَ مِنْ أُمَّتِي ظَلَّلْتَ عَلَيْهِمُ الْغَمَامَ وَأَنْزَلْتَ عَلَيْهِمُ الْمَنَّ وَالسَّلْوَى وَفَلَقْتَ لَهُمُ الْبَحْرَ فَقَالَ اللَّهُ جَلَّ جَلالُهُ يَا مُوسَى أَمَا عَلِمْتَ

أَنَّ فَضْلَ أُمَّـِهِ مُحَمَّـدٍ عَلَـى

is the noblest of all My nations just as Muhammad is the noblest of all My creatures?' Then Moses (a.s.) said, 'O Lord! I wish I could see them.' Then the Honorable the Exalted God revealed to Moses (a.s.), 'You will not see them. It is not the time for them to come now. But you will see them in the Garden - the Eternal Garden and Paradise. You will see them in the presence of Muhammad. They will live among its Blessings and enjoy its everlasting good. Do you want Me to let you hear their words?' Moses (a.s.) said, 'Yes, my Lord!' God - the Exalted the Magnificent - said, 'Stand in front of Me like a debased servant standing in front of a Magnificent King and stretch out your back.' Then Moses (a.s.) did that. Then our Lord - the Honorable the Exalted called out, 'O nation of Muhammad!' Then all of them replied from the loins of their fathers and from the wombs of their mothers, 'Here I am at Your service, O Lord! Here I am. There are no partners for You. Here I am. Praise be to You. Blessings and the Kingdom are Yours. There are no partners for You.'(1)

Then the Imam (a.s.) added, "The Honorable the Exalted God established this as the slogan of the Hajj pilgrims. Then our Lord - the Honorable the Exalted said, 'O nation of Muhammad! This is My decree for you: My Mercy has

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1- Labbayk. Allahuma labbayk Lab'bayk. La Sharika Lak. Labbayk. Inal Hamda wal Ne'mata wal Molk Lak. La Sharika Lak.

overcome My Wrath, and My Forgiveness is ahead of My Chastisement. I will accept your supplications before you call Me. I will grant you (a.s.omething) before you ask Me. I will take to Paradise whichever of you who visits Me having sincerely testified and practically honored that 'There is no god but God; There are no partners for Him; Muhammad is His servant and His Messenger, and Ali ibn Abi Talib (a.s.) is Muhammad's brother - his Trustee and Master after him. It is obligatory to obey Ali (a.s.) just as it is to obey Muhammad (a.s.). After the two of them (Muhammad (a.s.) and Ali (a.s.)) the Masters are the Chosen Masters, the Purified ones, the Cleansed ones, the ones who will inform (the people) about the miracles of God and express the Proofs of God', even if his sins are as much as the foam on the sea."

Then the Imam (a.s.) added, "When the Honorable the Exalted God appointed Muhammad to the Prophethood, He said, O Muhammad! 'Nor wast thou at the side of (the Mountain of) Tur when we called (to Moses)...'(۱) that is, We called your (Muhammad) nation with this honor. Then the Honorable the Exalted God told Muhammad, 'Say, 'Praise be to Allah, the Cherisher and Sustainer of the worlds'(۲) for this nobility which was granted especially to me."

جَمِيعِ الْأُمَمِ كَفَضْلِهِ عَلَى جَمِيعِ خَلْقِي فَقَالَ مُوسَى يَا رَبِّ لَيْتَنِي كُنْتُ أَرَاهُمْ فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ يَا مُوسَى إِنَّكَ لَنْ تَرَاهُمْ فَلَيْسَ هَذَا أَوَانَ ظُهُورِهِمْ

p: ۶۹۴

۱- Qur'an, ۲۸:۴۶

۲- Qur'an, ۱:۲

وَلَكِنْ سَوْفَ تَرَاهُمْ فِي الْجِنَانِ جَنَّاتِ عَدْنٍ وَالْفِرْدَوْسِ بِحَضْرَهِ مُحَمَّدٍ فِي نَعِيمِهَا يَتَقَلَّبُونَ وَفِي خَيْرَاتِهِ يَتَبَحْبَحُونَ أَفَتُحِبُّ أَنْ أُسْمِعَكَ كَلامَهُمْ فَقَالَ نَعَمْ إِلَهِي قَالَ اللَّهُ جَلَّ جَلالُهُ قُمْ بَيْنَ يَدَيَّ وَاشْدُدْ مِئْزَرَكَ قِيَامَ الْعَبْدِ الذَّلِيلِ بَيْنَ يَدَيِ الْمَلِكِ الْجَلِيلِ فَفَعَلَ ذَلِكَ مُوسَى عَلَيْهِ السَّلامُ فَنَادَى رَبُّنَا عَزَّ وَجَلَّ يَا أُمَّهَ مُحَمَّدٍ فَأَجَابُوهُ كُلُّهُمْ وَهُمْ فِي أَصْلابِ آبَائِهِمْ وَأَرْحَامِ أُمَّهَاتِهِمْ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَهَ لَكَ وَالْمُلْكَ لا شَرِيكَ لَكَ قَالَ فَجَعَلَ اللَّهُ عَزَّ وَجَلَّ تِلْكَ الْإِجَابَهَ شِعَارَ الْحَجِّ ثُمَّ نَادَى رَبُّنَا عَزَّ وَجَلَّ يَا أُمَّهَ مُحَمَّدٍ إِنَّ رَحْمَتِي سَبَقَتْ غَضَبِي وَعَفْوِي قَبْلَ عِقَابِي فَقَدِ اسْتَجَبْتُ لَكُمْ مِنْ قَبْلِ أَنْ تَدْعُونِي وَأَعْطَيْتُكُمْ مِنْ قَبْلِ أَنْ تَسْأَلُونِي مَنْ لَقِيَنِي مِنْكُمْ بِشَهَادَهِ أَنْ لا إِلَهَ إِلا اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ وَأَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ صَادِقٌ فِي أَقْوَالِهِ مُحِقٌّ فِي أَفْعَالِهِ وَأَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَخُوهُ وَوَصِيُّهُ مِنْ بَعْدِهِ وَوَلِيُّهُ وَيَلْتَزِمُ طَاعَتَهُ كَمَا يَلْتَزِمُ طَاعَهَ مُحَمَّدٍ وَأَنَّ أَوْلِيَاءَهُ الْمُصْطَفَيْنَ الْمُطَهَّرِينَ الْمُبَانِينَ بِعَجَائِبِ آيَاتِ اللَّهِ وَدَلائِلِ حُجَجِ اللَّهِ مِنْ بَعْدِهِمَا أَوْلِيَاؤُهُ أَدْخَلْتُهُ جَنَّتِي وَإِنْ كَانَتْ ذُنُوبُهُ مِثْلَ زَبَدِ الْبَحْرِ قَالَ فَلَمَّا بَعَثَ اللَّهُ عَزَّ وَجَلَّ نَبِيَّنَا مُحَمَّداً صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ: يَا مُحَمَّدُ وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا أُمَّتَكَ بِهَذِهِ الْكَرَامَهِ ثُمَّ قَالَ عَزَّ وَجَلَّ لِمُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قُلِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى مَا اخْتَصَّنِي بِهِ مِنْ هَذِهِ الْفَضِيلَهِ وَقَالَ لِأُمَّتِهِ قُولُوا أَنْتُمُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى مَا اخْتَصَّنَا بِهِ مِنْ هَذِهِ الْفَضَائِلِ.

۲۸-۳۱ (The author of the book narrated) my father - may God be pleased with him - narrated that Ali

ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bezanti, “I asked Abul Hassan Al-Ridha’ (a.s.) about the ‘Al-Haram (Mosque)(۱) and why some of the signs marking its boundary are closer to each other, while others are farther away from each other. The Imam (a.s.) said, ‘When the Honorable the Exalted God threw Adam (a.s.) out of Paradise and sent him down to Mount Abi Qobays, Adam (a.s.) complained to his Lord - the Honorable the Exalted - about being frightened and not hearing the sounds that he (a.s.) used to hear in Paradise. Then the Honorable the Exalted God sent down a red hyacinth which Adam (a.s.) placed at the site of the House (the Kaaba). Adam (a.s.) used to circumambulate around it and its light reached the limits of the ‘Al-Haram. The signs marking the limits of the ‘Al-Haram were thus marked based on the light from that ”.hyacinth. Thus God established that area as the ‘Al-Haram Mosque

The same account was narrated by Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - on the authority of Muhammad ibn Al-Hassan al-Saffar, on the authority of Ahmad ibn Muhammad ibn Isa, on the authority .(.of Abi Himam Isma’il ibn Himam, on the authority of Abil Hassan Al-Ridha’ (a.s

Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - narrated that Al-Abbas ibn Ma’ruf quoted on the authority of

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۱- Kaaba or the House of God in Mecca

Safwan ibn Yahya, “I asked Abul Hassan (a.s.) about the ‘Al-Haram (Mosque) and its ”.signs. He told me something similar to the above

Muhammad ibn Musa ibn al-Mutawakkil - may God be pleased with him - ٢٨-٣٢ narrated that Ali ibn Al-Husayn As-Sa’dabadi quoted on the authority of Ahmad ibn Abi Abdillah al-Barqi, on the authority of Abdul Azeem ibn Abdullah Al-Hassani, on the authority of Abu Ja’far Muhammad ibn Ali Al-Ridha’ (a.s.), on the authority of his father Al-Ridha’ Ali ibn Musa (a.s.), “I heard from Abul Hassan Musa ibn Ja’far (a.s.) that Amr ibn Obayd al-Basri went to see Abi Abdullah (as-Sadiq) (a.s.). After greeting him and sitting down, Amr recited the following verse said by the Honorable the Exalted God, ‘Those who avoid great sins and shameful deeds…’(١) He then became quiet. Abu Abdullah (a.s.) asked him

٣١ - حَدَّثَنا أَبِی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِیٌّ بْنِ إِبراهِیم بْنِ هاشِم، عَن أَبِیهِ، عَن أَحْمَدِ بْنِ مُحَمَّدِ بْنِ أَبِی نَصْرٍ البِزَنْطِیِّ قالَ سَأَلْتُ الرِّضَا عَلَیْهِ السَّلامُ عَنِ الْحَرَم وَأَعْلامِهِ کَیْفَ صَارَ بَعْضُهَا أَقْرَبَ مِنْ بَعْضٍ وَبَعْضُهَا أَبْعَدَ مِنْ بَعْضٍ فَقَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ لَمَّا أَهْبَطَ آدَمَ مِنَ الْجَنَّه أَهْبَطَهُ عَلَی أَبِی قُبَیْسٍ فَشَکَا إِلَی رَبِّهِ عَزَّ وَجَلَّ الْوَحْشَهَ وَأَنَّهُ لا یَسْمَعُ مَا کَانَ یَسْمَعُ فِی الْجَنَّه فَأَهْبَطَ اللَّهُ عَزَّ وَجَلَّ عَلَیْهِ یَاقُوتَهً حَمْرَاءَ فَوَضَعَهَا فِی مَوْضِعِ الْبَیْتِ فَکَانَ یَطُوفُ بِهَا آدَمُ عَلَیْهِ السَّلامُ وَکَانَ ضَوْؤُهَا یَبْلُغُ مَوْضِعَ الأَعْلامِ فَعُلِّمَتِ الأَعْلامُ عَلَی ضَوْئِهَا فَجَعَلَهُ اللَّهُ عَزَّ وَجَلَّ حَرَماً.

حدثنا مُحَمَّدِ بْنِ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِید رَضِیَ اللهُ عَنْهُ قالَ:

p: ۶۹۷

Qur’an, ۵۳ -١

حَدَّثنا مُحَمَّدِ بْنِ الحَسَن الصَفَّار، عَن أحْمَد بْنِ عِيسَى عَنْ أَبى هَمّام إِسْمَاعِيل بْن هَمّام، عَن أَبى الحَسَن الرِّضا عَلَيْهِ السَّلامُ نَحْوَهذا وَحَدَّثناالحَسَن بْنِ أَحْمَدِ بْنِ الوَلِيد رَضِىَ الله عَنْهُ قال: حَدَّثنا مُحَمَّدِ بْنِ الحَسَن الصَفّار، عَن العَبَّاسِ بْنِ معروف، عَن صَفْوان بْنِ يَحْيَى قالَ سَئَلَ أَبُو الحَسَن عَلَيْهِ السَّلامُ، عَن الحرم وَأعلامه فذكر مِثْلَهُ سَواء.

۳۲ – حَدَّثَنا مُحَمَّدِ بْنِ مُوسَى بْنِ المُتَوَكِّل رَضِىَ الله عَنْهُ قالَ: حَدَّثنا عَلِيِّ بْنِ الحُسَيْن السعدآبادى حَدَّثنا أَحْمَدِ بْنِ أَبى عَبْدِ اللَّه البَرْقِى، عَن عَبْدِ العَظِيم بْنِ عَبْدِاللَّه الحَسَنِيِّ قالَ: حَدَّثَنى أَبُو جَعْفَر مُحَمَّدِ بْن عَلِى الرِّضا عَلَيْهِ السَّلامُ قالَ: حَدَّثَنى أَبى الرِّضا عَلِيِّ بْنِ مُوسَى عَلَيْهِ السَّلامُ قالَ: سَمِعتُ أَبَا الحَسَن مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ يَقُولُ دَخَلَ عَمْرُو بْنُ عُبَيْدٍ الْبَصْرِيُّ عَلَى أَبِى عَبْدِ اللَّهِ عَلَيْهِ السَّلامُ فَلَمَّا سَلَّمَ وَجَلَسَ عِنْدَهُ تَلا هَذِهِ الآيَه، قَوْلَهُ عَزَّ وَجَلَّ: (الَّذِينَ يَجْتَنِبُونَ كَبائِرَ الإِثْمِ وَالْفَواحِشَ) ثُمَّ أَمْسَكَ عَنْهُ. فَقَالَ لَهُ أَبُو عَبْدِ

why he had become silent. Amr said, “I would like to get to know the great sins from the Book of the Honorable the Exalted God.” The Imam (a.s.) said, “Fine. O Amr! The worst of the great sins is associating partners with God as the Honorable the Exalted God says, ‘...Whoever joins other gods with Allah, Allah will forbid him the Garden, and the Fire will be his abode. There will for the wrong-doers be no one to help.’(1) The next most important sin is giving up hope of receiving God’s Mercy, since the Honorable the Exalted God says, ‘...and never give up hope of

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1- Qur’an, ۵:۷۲

Allah’s Soothing Mercy: truly no one despairs of Allah’s Soothing Mercy, except those who have no faith.’(۱) And feeling secure against the plan of God is also considered to be the next most important sin as the Honorable the Exalted God said, ‘Did they then feel secure against the plan of Allah - but no one can feel secure from the Plan of Allah, except those (doomed) to ruin!’(۲) Also included among the major sins is damnation of parents. Indeed the Honorable the Exalted God has said that the result of parents’ damnation is equal to being overbearing and miserable. Jesus (a.s.) said, ‘(He) hath made me kind to my mother, and not overbearing or miserable.’(۳) Another major sin is killing people - which God has forbidden - except in just cases - as the Honorable the Exalted God says, ‘If a man kills a believer intentionally, his recompense is Hell, to abide therein (Forever): And the wrath and the Curse of God are upon him, and a dreadful penalty is prepared for him.’(۴) Another major sin is slandering chaste women(۵) as the Blessed the Sublime God says, ‘Those who slander chaste women, indiscreet but believing, are cursed in this life and in the Hereafter: for them is a grievous Penalty.’(۶) Another major sin is unjustly eating up the property of orphans as the Honorable the Exalted God says, ‘Those who unjustly eat up the property of orphans, eat up a Fire into their own bodies: They will soon be

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۱- Qur’an, ۱۲:۸۷

۲- Qur’an, ۷:۹۹

۳- Qur’an, ۱۹:۳۲

۴- Qur’an, ۴:۹۳

۵- ‘Qathf’ or malicious accusation means that someone accuses another person of fornication or sodomy. The punishment for ‘Qathf’ is eighty lashes for a man or a woman.

۶- Qur’an, ۲۴:۲۳

enduring a Blazing Fire!'(۱) Another major sin is escaping from battle as the Honorable the Exalted God says, 'If any do turn his back to them on such a day – unless it be in a stratagem of war, or to retreat to a troop (of his own) – he draws on himself the wrath of Allah, and his abode is Hell,– an evil refuge (indeed)!'(۲) Another major sin is devouring usury as the Honorable the Exalted God says, 'Those who devour usury will not stand except as stand one whom the Evil one by his touch Hath driven to madness…'(۳) Another major sin is performing magic as the Honorable the Exalted God says, '…And they knew that the buyers of (magic) would have no share in the happiness of the Hereafter…'(۴) Another major sin

اللَّهِ عَلَيْهِ السَّلامُ: مَا أَسْكَتَكَ؟

قَالَ: أُحِبُّ أَنْ أَعْرِفَ الْكَبائِرَ مِنْ كِتَابِ اللَّهِ.

فَقَالَ: نَعَمْ يَا عَمْرُو، أَكْبَرُ الْكَبَائِرِ الشِّرْكُ بِاللَّهِ. يَقُولُ اللَّهُ تَبَارَكَ وَتَعَالَى: (إِنَّهُ مَنْ يُشْرِكْ بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ).

وَبَعْدَهُ الْيَأْسُ مِنْ رَوْحِ اللَّهِ، لأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: (وَلا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ إِنَّهُ لا يَيْأَسُ مِنْ رَوْحِ اللَّهِ إِلا الْقَوْمُ الْكافِرُونَ).

وَالأَمْنُ مِنْ مَكْرِ اللَّهِ، لأَنَّ اللَّهَ يَقُولُ: (فَلا يَأْمَنُ مَكْرَ اللَّهِ إِلا الْقَوْمُ الْخاسِرُونَ).

وَمِنْهَا عُقُوقُ الْوَالِدَيْنِ، لأَنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ الْعَاقَّ جَبَّاراً شَقِيّاً.

وَقَتْلُ النَّفْسِ الَّتِي حَرَّمَ اللَّهُ إِلاّ بِالْحَقِّ، لأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: (فَجَزاؤُهُ جَهَنَّمُ خالِداً فِيها)... إِلَى آخِرِ الآيَهِ.

وَقَذْفُ الْمُحصَنَاتِ، لأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ: (لُعِنُوا فِي الدُّنْيا وَالآخِرَهِ وَلَهُمْ عَذابٌ عَظِيمٌ).

وَأَكْلُ مَالِ الْيَتِيمِ ظُلْماً، لِقَوْلِهِ عَزَّ

۱- Qur'an, ۴:۱۰

۲- Qur'an, ۸:۱۶

۳- Qur'an, ۲:۲۷۵

۴- Qur'an, ۲:۱۰۲

وَجَلَّ: (إِنَّما يَأْكُلُونَ فِی بُطُونِهِمْ ناراً وَسَيَصْلَوْنَ سَعِيراً).

وَالْفِرَارُ مِنَ الزَّحْفِ، لأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: (وَمَنْ يُوَلِّهِمْ يَوْمَئِذٍ دُبُرَهُ إِلا مُتَحَرِّفاً لِقِتالٍ أَوْ مُتَحَيِّزاً إِلی فِئَهٍ فَقَدْ باءَ بِغَضَبٍ مِنَ اللَّهِ وَمَأْواهُ جَهَنَّمُ وَبِئْسَ الْمَصِيرُ).

وَأَكْلُ الرِّبَا، لأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: (الَّذِينَ يَأْكُلُونَ الرِّبا لا يَقُومُونَ إِلا كَما يَقُومُ الَّذِی يَتَخَبَّطُهُ الشَّيْطانُ مِنَ الْمَسِّ).

وَالسِّحْرُ، لأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: (وَلَقَدْ عَلِمُوا لَمَنِ اشْتَراهُ ما لَهُ فِی الْآخِرَهِ مِنْ خَلاقٍ).

is committing fornication as the Honorable the Exalted God says, '…and any that does this (not only) meets punishment. (But) the Penalty on the Day of Judgment will be doubled to him, and he will dwell therein in ignominy unless he repents, believes, and works righteous deeds, for Allah will change the evil of such persons into good, and Allah is Oft-Forgiving, Most Merciful.'(۱) Another major sin is false swearing as the Honorable the Exalted God says, 'As for those who sell the faith they owe to Allah and their own plighted word for a small price, they shall have no portion in the Hereafter: Nor will Allah (Deign to) speak to them or look at them on the Day of Judgment, nor will He cleanse them (of sin): They shall have a grievous penalty.'(۲) Another major sin is treason as the Honorable the Exalted God says, '…If any person is so false, He shall, on the Day of Judgment, restore what he misappropriated..'(۳) Another major sin is not paying the obligatory alms tax as the Honorable the Exalted God says, 'On

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۱- Qur'an, ۲۵:۶۸-۷۰

۲- Qur'an, ۳:۷۷

۳- Qur'an, ۳:۱۶۱

the Day when heat will be produced out of that (wealth) in the fire of Hell, and with it will be branded their foreheads, their flanks, and their backs. This is the (treasure) which ye buried for yourselves: taste ye, then, the (treasures) ye buried!'(۱) Another major sin is giving false testimony as the Honorable the Exalted God says, 'Those who witness no falsehood...'(۲) And says '...for whoever conceals it, His heart is tainted with sin...'(۳) Another major sin is drinking intoxicating drinks as the Honorable the Exalted God has equaled it to idol-worship(۴). Another major sin is willingly abandoning praying or any other obligatory deeds as the Prophet of God (a.s.) said, 'The ties with God of whoever willingly abandons praying without any reason will be cut off and God and His Prophet (S) will make no covenants with him.' Another major sin is breaking one's covenant and ties of kinship as the Honorable the Exalted God says the following about them, '...on them is the curse; for them is the terrible home!'(۵)"

The narrator added, "Amr ibn Obayd left there while he was crying and saying, 'I swear by God that whoever debates with you (Imam As-Sadiq (a.s.)) with knowledge and nobility, and still abides by his own points of view, will surely be destroyed.'"

۲۸-۳۳ (The author of the book narrated) my father - may God be pleased with him - narrated that Ali ibn Soleiman al-Razi quoted on the authority of Muhammad ibn Al-Husayn, on the authority of

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۱- Qur'an, ۹:۳۵

۲- Qur'an, ۲۵:۷۲

۳- Qur'an, ۲:۲۸۳

۴- "O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination, of Satan's handwork: eschew such (abomination), that ye may prosper." [Qur'an, ۵:۹۰]

۵- Qur'an, ۱۳:۲۵

Abil Khattab, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bezanti, “I asked

وَالزِّنَا، لأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: (وَمَنْ يَفْعَلْ ذلِكَ يَلْقَ أَثاماً يُضاعَفْ لَهُ الْعَذابُ يَوْمَ الْقِيامَهِ وَيَخْلُدْ فِيهِ مُهاناً إِلاّ مَنْ تابَ).

وَالْيَمِينُ الْغَمُوسُ، لأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: (إِنَّ الَّذِينَ يَشْتَرُونَ بِعَهْدِ اللَّهِ وَأَيْمانِهِمْ ثَمَناً قَلِيلاً أُولئِكَ لا خَلاقَ لَهُمْ فِى الْآخِرَهِ).

وَالْغُلُولُ، يَقُولُ اللَّهُ عَزَّ وَجَلَّ: (وَمَنْ يَغْلُلْ يَأْتِ بِما غَلَّ يَوْمَ الْقِيامَهِ).

وَمَنْعُ الزَّكَاهِ الْمَفْرُوضَهِ، لأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: (فَتُكْوى بِها جِباهُهُمْ وَجُنُوبُهُمْ).

وَشَهَادَهُ الزُّورِ وَكِتْمانُ الشَّهادَهِ، لأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: (وَمَنْ يَكْتُمْها فَإِنَّهُ آثِمٌ قَلْبُهُ).

وَشُرْبُ الْخَمْرِ، لأَنَّ اللَّهَ عَزَّ وَجَلَّ عَدَلَ بِهَا عِبَادَهَ الأَوْثَانِ.

وَتَرْكُ الصَّلاهِ مُتَعَمِّداً، لأَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ قَالَ: مَنْ تَرَكَ الصَّلاهَ مُتَعَمِّداً فَقَدْ بَرِئَ مِنْ ذِمَّهِ اللَّهِ وَذِمَّهِ رَسُولِهِ.

وَنَقْضُ الْعَهْدِ وَقَطِيعَهُ الرَّحِمِ، لأَنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ: (أُولئِكَ لَهُمُ اللَّعْنَهُ وَلَهُمْ سُوءُ الدّارِ).

فَخَرَجَ عَمْرٌو وَلَهُ صُرَاخٌ مِنْ بُكَائِهِ وَهُوَ يَقُولُ: هَلَكَ مَنْ قَالَ بِرَأْيِهِ وَنَازَعَكُمْ فِى الْفَضْلِ وَالْعِلْمِ.

۳۳ - حَدَّثَنا أَبِی رَضِیَ اللهُ عَنْهُ قالَ حَدَّثَنا عَلِیُّ بْنِ سُلَیمان الرَّازِیُّ قالَ حَدَّثَنا مُحَمَّدِ بْنِ الحُسَینِ بْنِ أَبی الخَطَّاب عَنْ أَحمَدِ بْنِ مُحَمَّدِ بْنِ أَبی نَصْرِ البِزَنْطِیِّ عَن أَبی الحَسَن الرِّضـا

Abil Hassan Al-Ridha’ (a.s.), ‘How was good scent first created?’ The Imam (a.s.) asked me, ‘What do others say about that?’ I said, ‘They say that when Adam (a.s.) first descended to the Earth in India, he (a.s.) cried for Paradise. His tears flowed, dropped on the Earth and penetrated the Earth in the form of roots which then turned into good scent.’ The Imam (a.s.) said, ‘It is

not as they say. Eve used to tie up her hair with leaves from the trees in Paradise. When she descended to the Earth and committed a sin, then she started to menstruate. She was ordered to perform the ritual ablution. She undid her hair. The Honorable the Exalted God sent a wind which caused her hair to move around. Then God had it settle down and spread the good scent wherever the Honorable the Exalted God willed. This is the root of good scent".

۲۸-۳۴ Muhammad ibn Ahmad al-Sinani - may God be pleased with him - narrated that Sahl ibn Ziyad al-Adami quoted on the authority of Abdul Azeem ibn Abdullah Al-Hassani, on the authority of Muhammad ibn Ali Al-Askari (a.s.), on the authority of his father Al-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father (a.s.), "It is not recommended to make love on the first, the middle and the last night of the month since if one does so his child will be insane. Don't you see that those who are insane usually have an epileptic attack on the first, the middle and the last nights of the month?" He (a.s.) also said, "Whoever makes love when the moon is in the position of the scorpion will not get a good result. Whoever makes love at the end of the month should expect a miscarriage".

۲۸-۳۵ (my father - may God be pleased (The author of the book narrated

with him - narrated that Ahmad ibn Idris quoted on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Muhammad ibn Isa ibn Obayd who linked it up to Abil Hassan Al-Ridha' (a.s.), "God will not divulge the theft of a servant (a.s.omeone) for as long as his penalty is less than (the expiation for) his hand. However, if the expiation for the theft is as much as (the expiation for) the ".thief's hand, then God will make it known

The author of the book narrated) my father - may God be pleased with him -) ۲۸-۳۶ narrated that Al-Qasim ibn Muhammad ibn Ali ibn Ibrahim al-Nahavandi quoted on the authority of Salih ibn Rahawayh, on the authority of Abi Hayyoon - a servant of Al-Ridha' (a.s.), on the authority of

عَلَيْهِ السَّلامُ قالَ قُلْتُ كانَ أَوَّلِ الطَّيِّبِ فَقالَ لی مَا يَقُولُ مَنْ قِبَلَكُمْ فِيهِ قُلْتُ يَقُولُونَ إِنَّ آدَمَ لَمَّا هَبَطَ بِأَرْضِ الْهِنْدِ فَبَكَى عَلَى الْجَنَّهِ سَالَتْ دُمُوعُهُ فَصَارَتْ عُرُوقاً فِی الأَرْضِ فَصَارَتْ طِيباً فَقَالَ عَلَيْهِ السَّلامُ لَيْسَ كَمَا يَقُولُونَ وَلَكِنْ حَوَّاءُ كَانَتْ تُغَلِّفُ قُرُونَهَا مِنْ أَطْرَافِ شَجَرَهِ الْجَنَّهِ فَلَمَّا هَبَطَتْ إِلَى الأَرْضِ وَبُلِيَتْ بِالْمَعْصِيَهِ رَأَتِ الْحَيْضَ فَأُمِرَتْ بِالْغُسْلِ فَنَقَضَتْ قُرُونَهَا فَبَعَثَ اللَّهُ عَزَّ وَجَلَّ رِيحاً طَارَتْ بِهِ وَخَفَضَتْهُ فَذَرَّتْ حَيْثُ شَاءَ اللَّهُ عَزَّ وَجَلَّ فَمِنْ ذَلِكَ الطِّيبُ.

۳۴ - حَدَّثَنا مُحَمَّدِ بْنِ أَحْمَدِ بْنِ السِّنانِی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ أَبی عَبْدِ اللَّه الكُوفِی حَدَّثَنا سَهْلِ بْنِ زِياد الأَدَمِی، عَن عَبْدِ العَظِيم بْنِ عَبْدِ اللَّه الحَسَنِیِّ قالَ: حَدَّثَنی عَلِیِّ بْنِ مُحَمَّد العسكری، عَن أَبيهِ مُحَمَّدِ

بْن عَلِی، عَن أَبیهِ الرِّضـا عَلَیْهِ السَّلامُ، عَن أَبیهِ مُوسَـی بْن جَعْفَر عَلَیْهِ السَّلامُ، عَن أَبیهِ عَلَیْهِ السَّلامُ قالَ یُکْرَهُ لِلرَّجُلِ أَنْ یُجَامِعَ فِی أَوَّلِ لَیْلَهٍ مِنَ الشَّهْرِ وَفِی وَسَـطِهِ وَفِی آخِرِهِ فَإِنَّهُ مَنْ فَعَـلَ ذَلِکَ خَرَجَ الْوَلَـدُ مَجْنُونـاً أَلا تَرَی أَنَّ الْمجْنُونَ أَکْثَرُ مَا یُصْـرَعُ فِی أَوَّلِ الشَّهْرِ وَوَسَـطِهِ وَآخِرِهِ وَقَـالَ عَلَیْهِ السَّلامُ مَنْ تَزَوَّجَ وَالْقَمَرُ فِی الْعَقْرَبِ لَمْ یَرَ الْحُسْـنَی وَقَالَ عَلَیْهِ السَّلامُ مَنْ تَزَوَّجَ فِی مُحاقِ الشَّهْرِ فَلْیُسَلِّمْ لِسِقْطِ الْوَلَدِ.

۳۵ - حَـدَّثَنا أَبی رَضِـیَ اللهُ عَنْهُ قـالَ: حَـدَّثَنا أَحْمَـدِ بْن إِدْرِیس قالَ: حَـدَّثَنا مُحَمَّدِ بْنِ أَحْمَـدِ بْنِ یَحْیَی بْنِ عِمْران الأَشْـعَرِیِّ، عَن مُحَمَّدِ بْنِ عِیسَـی بْنِ عُبَیْـد رفعه إِلی أَبی الحَسَن الرِّضـا عَلَیْهِ السَّلامُ أَنَّهُ قالَ لا یَزالُ العَبْـدِ یسـرق حَتّی إِذا اسْـتَوْفی ثَمَن دیه یَـدِهِ أَظْهَرَه اللَّه عَلَیْهِ.

۳۶ - حَـدَّثَنا أَبی رَضِـیَ اللهُ عَنْهُ قـالَ: حَـدَّثَنا القـاسِم بْـنِ مُحَمَّدِ بْـنِ عَلِیِّ بْنِ بِراهیم النهاونـدی، عَن صالِـح بن راهْـوَیْه، عَن أَبی حیـون مَوْلی الرِّضـا عَلَیْهِ السَّـلامُ عَنِ الرِّضـا

Al-Ridha’ (a.s.), “Gabriel descended to the Prophet (S) and said, O Muhammad! Your Lord sends greetings to you and says that the virgin women are like fruits of the tree. When the fruits ripen there is no way but to pick them, or else the sun and the wind will ruin them. When virgin girls mature and understand what women understand, then there is no way but to marry them off or else they will not be secure from corruption.” Then the Prophet (S) climbed up the pulpit and declared what God had ordered. The people asked, “O Prophet of

God! Whom should we marry them off?" The Prophet (S) said, "To people who match them." They asked, "Who would be considered to be one who matches them?" The Prophet (S) said, "Believers match each other." Then from the top of the pulpit(۱) the Prophet (S) married off Dhuba'a - the daughter of Zobayr ibn Abdul Muttalib - to Miqdad ibn Aswad and said, "O people! I married off my uncle's daughter to Miqdad so ".that marriage becomes easier to do

The author of the book narrated) my father - may God be pleased with him -) ۲۸-۳۷ narrated that Abdullah ibn Ja'far al-Himyari quoted on the authority of al-Ryan ibn al-Salt, "A group of people went to Khorasan to see Al-Ridha' (a.s.). They told him (a.s.), 'Some of the members of your household do bad deeds(۲). It would have been good if you had admonished them." The Imam (a.s.) said, "I will not do that." They asked, "'.Why?" The Imam (a.s.) said, "I heard my father say, 'Advice is bitter

The author of the book narrated) my father - may God be pleased with him -) ۲۸-۳۸ narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Abi Hayyoon - a servant of Al-Ridha' (a.s.) - that Al-Ridha' (a.s.) said, "Whoever refers to the doubtless (muhkam) in the Quran regarding the doubtful things (mutashabih) in it will be guided towards the straight path." He (a.s.) then added, "There are also some doubtful things

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The Muslim pulpit is a wooden structure having several steps to the top where the -۱ .preacher sits

.This refers to bad deeds not forbidden ones -۲

among our traditions like the doubtful things in the Quran and there are doubtless things among our traditions like the doubtless things in the Quran. You should thus check the doubtful things against the doubtless things, and not just follow the ".doubtful things lest you may be misguided

Muhammad ibn Ibrahim ibn Ishaq al-Taleqani narrated that Ahmad ibn ۲۸-۳۹ Muhammad ibn Sa'eed al-Hamadani quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father, on the

عَلَيْهِ السَّلامُ قالَ نَزَلَ جَبْرَئِيلُ عَلَى النَّبِي صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقَالَ يَا مُحَمَّدُ إِنَّ رَبَّكَ يُقْرِئُكَ السَّلامَ وَيَقُولُ إِنَّ الأَبْكَارَ مِنَ النِّسَاءِ بِمَنْزِلَهِ الثَّمرِ عَلَى الشَّجَرِ فَإِذَا أَيْنَعَ الثَّمرُ فَلا دَوَاءَ لَهُ إِلا اجْتِنَاؤُهُ وَإِلا أَفْسَدَتْهُ الشَّمْسُ وَغَيَّرَتْهُ الرِّيحُ وَإِنَّ الأَبْكَارَ إِذَا أَدْرَكْنَ مَا تُدْرِكُ النِّسَاءُ فَلا دَوَاءَ لَهُنَّ إِلا الْبُعُولُ وَإِلا لَمْ يُؤْمَنْ عَلَيْهِنَّ الْفِتْنَهُ فَصَعِدَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ الْمِنْبَرَ فَجَمَعَ النَّاسَ ثُمَّ أَعْلَمَهُمْ مَا أَمَرَ اللَّهُ عَزَّ وَجَلَّ بِهِ فَقَالُوا مِمَّنْ يَا رَسُولَ اللَّهِ فَقَالَ مِنَ الأَكْفَاءِ فَقَالُوا وَمَنِ الأَكْفَاءُ فَقَالَ الْمُؤْمِنُونَ بَعْضُهُمْ أَكْفَاءُ بَعْضٍ ثُمَّ لَمْ يَنْزِلْ حَتَّى زَوَّجَ ضُبَاعَهَ مِنَ الْمِقْدَادِ بْنِ الأَسْوَدِ ثُمَّ قَالَ أَيُّهَا النَّاسُ إِنِّى زَوَّجْتُ ابْنَهَ عَمِّى الْمِقْدَادَ لِيَتَّضِعَ النِّكَاحُ.

۳۷ - حَدَّثَنا أَبِى رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَبْدِ اللَّه بْنِ جَعْفَر الحِمْيَرِىُّ، عَن الرَّيانِ بْنِ الصَّلْتِ جاءَ قَوْمٌ بِخُرَاسَانَ إِلَى الرِّضَا عَلَيْهِ السَّلامُ فَقَالُوا إِنَّ قَوْماً مِنْ أَهْلِ بَيْتِكَ يَتَعَاطَوْنَ أُمُوراً قَبِيحَهً فَلَوْ نَهَيْتَهُمْ عَنْهَا فَقَالَ لا أَفْعَلُ فَقِيلَ وَلِمَ فَقَالَ لأَنِّى سَمِعْتُ أَبِى يَقُولُ النَّصِيحَهُ خَشِنَهٌ.

۳۸ - حَدَّثَنا أَبِى رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِىٌّ

بْنِ إِبراهِيم بْنِ هـاشِم، عَن أَبيهِ، عَن أَبی حيون مَوْلی الرِّضا عَلَيْهِ السَّلامُ قالَ: مَنْ رَدَّ مُتَشَابَهَ الْقُرْآنِ إِلَی مُحْكَمِهِ هُدِیَ إِلی صِراطٍ مُسْتَقِيم ثُمَّ قَالَ عَلَيْهِ السَّلامُ إِنَّ فِی أَخْبَارِنَا مُتَشَابِهاً كَمُتَشَابِهِ الْقُرْآنِ وَمُحْكَماً كَمُحْكَمِ الْقُرْآنِ فَرُدُّوا مُتَشَابِهَهَا إِلَی مُحْكَمِهَا وَلا تَتَّبِعُوا مُتَشَابِهَهَا دُونَ مُحْكَمِهَا فَتَضِلُّوا.

۳۹ – حَدَّثَنا مُحَمَّدِ بْنِ إِبْراهيم بْنِ إِسْحاق الطَّالِقانِیُّ قالَ: حَدَّثَنا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ سَعِيدُ الهَمْدانِیِّ، عَن عَلِیِّ بْنِ الحَسَنِ بْنِ عَلِیِّ بْنِ فضال، عَن أَبيهِ، عَن أَبی الحَسَن عَلِیِّ بْنِ

authority of Ali ibn Musa Al-Ridha’ (a.s.) that, “Paradise is assured for whoever fasts on the first day of the (Arabic) month of Rajab hoping to be rewarded by the Honorable the Exalted God. The intercession of whoever fasts on one of the middle days of that month on behalf of as many people as there are in the Rabee’a and Modhar tribes will be accepted. God will make whoever fasts on the last day of that month one of the kings in Paradise. Also God will accept his intercession on behalf of his father, mother, son, daughter, sister, paternal uncle, paternal aunt, maternal uncle, maternal aunt, friends and neighbors, even if some of them deserve the Fire.”

۲۸-۴۰ The interpreter, Muhammad ibn Al-Qasim known as Abil Hassan al-Jurjani - may God be pleased with him - narrated that Yusuf ibn Muhammad ibn Ziyad and Ali ibn Muhammad ibn Sayyar quoted on the authority of their fathers, on the authority of Al-Hassan ibn Ali ibn Muhammad ibn Ali ibn Musa ibn Ja’far ibn Muhammad

ibn Ali ibn Al-Husayn ibn Ali ibn Abi Talib (a.s.), on the authority of his forefathers (a.s.) that one day God's Prophet (S) told one of his companions, "O servant of God! Love for the sake of God and hate for the sake of God. Be friends for the sake of God and be enemies for the sake of God. That is because you cannot achieve God's Mastery over you in any other way. No one will experience the true feeling of faith unless he does so - even if he prays and fasts a lot. Nowadays, most of the friendships and animosities of the worldlings are for the sake of this world. They like each other for it and they hate each other for it. However, this will not benefit them." That man asked, "How could I tell whether my liking and my animosity are for the sake of God or not? Who is God's Friend so that I may be friends with him. Who are God's enemies so that I may be their enemy?" God's Prophet (S) then pointed at Ali (a.s.) and said, "Do you see him?" The man said, "Yes." The Prophet (S) said, "This is God's Friend! Whoever loves him is God's friend and whoever is his enemy is God's enemy. Therefore, love Ali (a.s.). Be the enemy of Ali's enemies and be the friend of Ali's friends. Be the friend of Ali's friend - even if Ali's friend may have killed your father or

".your son. Be the enemy of Ali's enemy - even if he may be your father or your son

Muhammad ibn Ibrahim ibn Ishaq - may God be pleased with him - narrated ٢٨-٤١ that Ahmad ibn Muhammad al-Hamadani quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of

مُوسَى عَلَيْهِ السَّلامُ قالَ مَنْ صَامَ أَوَّلَ يَوْمٍ مِنْ رَجَبٍ رَغْبَةً فِي ثَوَابِ اللَّهِ عَزَّ وَجَلَّ وَجَبَتْ لَهُ الْجَنَّةُ وَمَنْ صَامَ يَوْماً فِي وَسَطِهِ شُفِّعَ فِي مِثْلِ رَبِيعَةَ وَمُضَرَ وَمَنْ صَامَ يَوْماً فِي آخِرِهِ جَعَلَهُ اللَّهُ عَزَّ وَجَلَّ مِنْ مُلُوكِ الْجَنَّةِ وَشَفَّعَهُ فِي أَبِيهِ وَأُمِّهِ وَابْنِهِ وَابْنَتِهِ وَأَخِيهِ وَأُخْتِهِ وَعَمِّهِ وَعَمَّتِهِ وَخَالِهِ وَخَالَتِهِ وَمَعَارِفِيهِ وَجِيرَانِهِ وَإِنْ كَانَ فِيهِمْ مُسْتَوْجِبٌ لِلنَّارِ.

۴۰ - حَدَّثَنا مُحَمَّدِ بْنِ قاده القاسِمِ المَعْرُوف بِأَبِي الحَسَنِ المفسر الجرجانِي رَضِيَ اللهُ عَنْهُ قالَ يُوسُف بْنِ مُحَمَّدِ بْنِ زِياد وَعَلِيِّ بْنِ مُحَمَّدبن سيار، عَن أَبُويهما عَنِ الحَسَن بْنِ عَلِيِّ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ مُوسَى بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طالِب، عَن آبائِهِ عَلَيْهِمُ السَّلَامُ قالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لِبَعْضِ أَصْحابِهِ ذَاتَ يَوْمٍ يَا عَبْدَ اللَّهِ أَحِبَّ فِي اللَّهِ وَأَبْغِضْ فِي اللَّهِ وَوَالِ فِي اللَّهِ وَعَادِ فِي اللَّهِ فَإِنَّهُ لا تَنَالُ وَلايَةَ اللَّهِ إِلا بِذَلِكَ وَلا يَجِدُ رَجُلٌ طَعْمَ الإِيمَانِ وَإِنْ كَثُرَتْ صَلاتُهُ وَصِيَامُهُ حَتَّى يَكُونَ كَذَلِكَ وَقَدْ صَارَتْ مُؤَاخَاةُ النَّاسِ يَوْمَكُمْ هَذَا أَكْثَرُهَا فِي الدُّنْيَا عَلَيْهَا يَتَوَادُّونَ وَعَلَيْهَا يَتَبَاغَضُونَ وَذَلِكَ لا يُغْنِي عَنْهُمْ مِنَ اللَّهِ شَيْئاً فَقَالَ لَهُ وَكَيْفَ لِي أَنْ أَعْلَمَ أَنِّي قَدْ وَالَيْتُ وَعَادَيْتُ فِي اللَّهِ عَزَّ وَجَلَّ وَمَنْ وَلِيُّ اللَّهِ عَزَّ وَجَلَّ

حَتَّى أَوَالِيَهُ وَمَنْ عَدُوُّهُ حَتَّى أَعَادِيَهُ فَأَشَارَ لَهُ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إِلَى عَلِيٍ عَلَيْهِ السَّلامُ فَقَالَ: أَتَرَى هَذَا فَقَالَ بَلَى قَالَ وَلِيُّ هَذَا وَلِيُّ اللَّهِ فَوَالِهِ وَعَدُوُّ هَذَا عَدُوُّ اللَّهِ فَعَادِهِ قَالَ وَالِ وَلِيَّ هَذَا وَلَوْ أَنَّهُ قَاتِلُ أَبِيكَ وَوُلْدِكَ وَعَادِ عَدُوَهَذَا وَلَوْ أَنَّهُ أَبُوكَ أَوْ وُلْدُكَ.

۴۱ - حَدَّثَنا مُحَمَّدِ بْنِ إِبْراهيم بْنِ إِسْحاق رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدِ بْنِ مُحَمَّد الهَمْدانِی أَخْبَرَنا عَلِيِّ بْنِ الحَسَن بْنِ عَلِيِّ بْنِ فضال، عَن أَبيهِ قالَ: سَمِعتُ عَلِيِّ بْنِ مُوسَــى

his father, “I heard Ali ibn Musa Al-Ridha’ (a.s.) say, ‘God will forgive the sins of whoever asks for forgiveness seventy times during the (Arabic) month of Ramadan even if his sins are as numerous as the stars.’”

۴۲-۲۸ In the (Arabic) month of Rajab of the year ۳۳۹ A.H. (۹۵۰ A.D.) in Qum Hamza ibn Muhammad ibn Ahmad ibn Muhammad ibn Zayd ibn Ali ibn Al-Husayn ibn Ali ibn Abi Talib (a.s.) narrated that Ali ibn Ibrahim ibn Hashem quoted in the year ۳۰۷ A.H. (۹۱۸ A.D.) on the authority of his father, on the authority of Ali ibn Ma’bad, on the authority of Al-Husayn ibn Khalid, on the authority of Abil Hassan Ali ibn Musa Al-Ridha’ (a.s.), on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali (a.s.) that God’s Prophet (S) said, “Whoever likes to board the Ship of Salvation, grab the Reliable Grip and guard himself with God’s Strong Rope, should love Ali after me and be the enemy

of Ali's enemies. He should follow the Divine Leaders to Guidance who are from Ali's progeny and accept them as his leaders, since they are my Successors; Trustees; and God's Proofs for the creatures; Masters of the nation and the guiders to Paradise. ".Their party is my party, and the party of their enemies is the party of Satan

۲۸-۴۳ Muhammad ibn Musa ibn al-Mutawakkil - may God be pleased with him - narrated that Ali ibn Al-Husayn As-Sa'dabadi quoted on the authority of Ahmad ibn Abi Abdillah al-Barqi, on the authority of Abdul Azeem ibn Abdullah Al-Hassani, on the authority of Muhammad ibn Ali ibn Musa ibn Ja'far ibn Muhammad ibn Al-Husayn ibn Ali ibn Abi Talib (a.s.), on the authority of his father Al-Ridha' (a.s.), "Musa ibn Ja'far (al-Kazim) (a.s.) went to see Harun Ar-Rashid while Harun was really angry with someone. The Imam (a.s.) said, "You are getting angry on behalf of God. Therefore do ".not get more angry than God would in such a case

۲۸-۴۴ Muhammad ibn Bakran al-Naqqash and Muhammad ibn Ibrahim ibn Ishaq al-Mu'addib - may God be pleased with them - narrated that Ahmad ibn Muhammad ibn al-Hamdani quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father, "I asked Ali ibn Musa Al-Ridha' (a.s.) about the night of the middle of Sha'ban. The Imam (a.s.) said, "It is the night to get released from the Fire. On that night major sins will be forgiven." I

said, “Are there any additional prayers for that night?” The Imam (a.s.) said, “It does not have any especial prayers. However, if you like to do a recommendable act on that night

الرِّضا عَلَيْهِ السَّلامُ يَقُولُ من استغفر اللَّه تَبارَكَ وَتَعالى فِى شَعْبانَ سَبْعِينَ مَرَّةً غفر اللَّه لَهُ ذُنُوبه وَلَوْ كانَتْ مثل عَدَدُ النُّجُوم.

۴۲ - حَدَّثَنا حَمْزَه بْنِ مُحَمَّدِ بْنِ أَحْمَدِ بْنِ جَعْفَربن مُحَمَّدِ بْنِ زَيْدِ بْنِ عَلِيِّ بْنِ الحُسَيْنِ بْنِ أَبى طالِب عَلَيْهِ السَّلامُ بقم فِى رَجَب سِنَهَ تِسْعَ وَثَلاثِينَ وَثَلاثِمائَهٍ قالَ أَخْبَرنا عَلِيّ بْنِ هاشِم سِنَهَ سبع وَثَلاثِمائَهٍ، عَن أَبيهِ، عَن عَلِيِّ بْنِ معبد، عَن الحُسَيْنِ بْنِ خالِد، عَن أَبى الحَسَن عَلائِّ بْنِ لِرِّضا عَلَيْهِ السَّلامُ، عَن أَبِيهِ، عَن آبائِهِ، عَن عَلِي عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مَنْ أَحَبَّ أَنْ يَرْكَبَ سَفِينَهَ النَّجاهِ وَيَسْتَمْسِكَ بِالْعُرْوَهِ الْوُثْقى وَيَعْتَصِمَ بِحَبْلِ اللَّهِ الْمَتِينِ فَلْيُوَالِ عَلِيّاً بَعْدِى وَلْيُعَادِ عَدُوَّهُ وَلْيَأْتَمَّ بِالْهُدَاهِ مِنْ وُلْدِهِ فَإِنَّهُمْ خُلَفائِى وَأَوْصِيَائِى وَحُجَجُ اللَّهِ عَلَى الْخَلْقِ بَعْدِى وَسَادَهُ أُمَّتِى وَقَادَهُ الأَتْقِيَاءِ إِلَى الْجَنَّهِ حِزْبُهُمْ حِزْبِى وَحِزْبِى حِزْبُ اللَّهِ عَزَّ وَجَلَّ وَحِزْبُ أَعْدَائِهِمْ حِزْبُ الشَّيْطَانِ.

۴۳ - حَدَّثَنا مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّل رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيِّ بْنِ الحُسَيْنِ السعدآبادى، عَن أَحْمَدِ بْنِ أَبى عَبْدِ اللَّه البَرْقِى، عَن عَبْدِ العَظِيم بْنِ عَبْدِ اللَّه الحَسَنِيِّ عَنْ مُحَمَّدِ بْنِ عَلِى بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الحُسَيْن بْنِ عَلِيِّ بْنِ بِيطالب عَلَيْهِ السَّلامُ، عَن أَبيهِ الرِّضا عَلَيْهِ السَّلامُ قالَ دَخَلَ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ عَلَى هارُون الرَّشِيد وَقَدْ استَحَفهُ الغَضَب عَلَى رَجُل فَقالَ إِنَّما تُغضِبُ لِلَّهِ عَزَّ وَجَلَّ فَلا تغضب له بأكثر مِمَّاغضب عَلَى نَفْسَهُ.

۴۴ - حَدَّثَنا مُحَمَّدِ

بْنِ بَكْرانِ النقاش وَمُحَمَّدِ بْنِ إِبْراهيم بْنِ إِسْحاق الْمُؤَدِّبُ رَضِيَ اللهُ عَنْهُ حَدَّثَنا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ الهَمْدانِيِّ، عَن عَلِيِّ بْنِ الحَسَنِ بْنِ عَلِيِّ بْنِ فضال عَنْ أَبيهِ قالَ سَأَلْت عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَن لَيْلَهِ النِّصْفِ مِنْ شَعْبانَ قالَ هِيَ لَيْلَةٌ يُعْتِقُ اللَّهُ فِيهَا الرِّقَابَ مِنَ النَّارِ وَيَغْفِرُ فِيهَا الذُّنُوبَ الْكِبارَ قُلْتُ فَهَلْ فِيهَا صَلاةٌ زِيَادَةً عَلَى

you can say the Ja'far ibn Abi Talib's Prayer (۱) and mention the Honorable the Exalted God, ask for forgiveness and supplicate a lot. My father (a.s.) said, 'Supplications are accepted (fulfilled) on that night.' I said, "The people say that that night is the night of 'Sekak.(۲)" The Imam (a.s.) said, "That is the Night of Power ('Qadr) in the (Arabic) month of Ramadan."

According to the same documentation, it is narrated on the authority of Abil Hassan Al-Ridha' (a.s.), on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali (a.s.) that God's Prophet (S) said, "In fact, the (Arabic) month of Ramadan is a great month. During that month, God will multiply one's good deeds many times. He will eliminate the wicked deeds and raise the ranks during that month. God will forgive whoever gives charity during that month. God will forgive whoever treats his slaves with kindness during that month. God will forgive whoever is good-tempered during that month. God will forgive whoever quenches his wrath during that month. God will forgive whoever visits his relatives during that month." The Prophet ۲۸-۴۵

۱- Also known as the Ja'far-e-Tay'yar Prayer

۲- The night of 'Sekak is the same as the Night of Power ('Qadr) in which the Quran was revealed.

S) then added, “This month is not like other months. It will bring you blessings and) mercy whenever it comes, and it will go away with forgiveness of the sins when it ends. This is the month in which good deeds are multiplied by many times and in which good acts are accepted. The Honorable the Exalted God will forgive whoever says two units of prayers during that month.” The Prophet (S) then added, “One is really miserable if this month is finished and his sins are not forgiven, and is at a loss when ”.the good-doers receive their rewards from the Benevolent Lord

Hamza ibn Muhammad ibn Ahmad ibn Ja’far ibn Muhammad ibn Zayd ibn Ali ibn ۲۸-۴۶ Al-Husayn ibn Ali ibn Abi Talib (a.s.) narrated that in the year ۳۰۷ A.H. (۹۱۸ A.D.) Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Ali ibn Ma’bad, on the authority of Al-Husayn ibn Khalid, on the authority of Ali ibn Musa Al-Ridha’ (a.s.), on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali (a.s.) that God’s Prophet (S) said, “O Ali! You are my brother, my Vizier, the holder of my flag in this world and the Hereafter. You are the owner of my Pool (in Pasradise). Whoever loves you loves me, and whoever despises ”.you despises me

سَائِرِ اللَّيَالِی فَقَالَ لَیْسَ فِیهَا شَیْ ءٌ مُوَظَّفٌ وَلَکِنْ إِنْ أَحْبَبْتَ أَنْ تَتَطَوَّعَ فِیهَا بِشَیْ ءٍ فَعَلَیْکَ بِصَلاهِ جَعْفَرِ بْنِ

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أَبِی طَالِبٍ عَلَیْهِ السَّلَامُ وَأَکْثِرْ فِیهَا مِنْ ذِکْرِ اللَّهِ عَزَّ وَجَلَّ وَمِنَ الاسْتِغْفَارِ وَالدُّعَاءِ فَإِنَّ أَبِی عَلَیْهِ السَّلَامُ کَانَ یَقُولُ الدُّعَاءُ فِیهَا مُسْتَجَابٌ قُلْتُ لَهُ إِنَّ النَّاسَ یَقُولُونَ إِنَّهَا لَیْلَهُ الصِّکَاکِ فَقَالَ عَلَیْهِ السَّلَامُ تِلْکَ لَیْلَهُ الْقَدْرِ فِی شَهْرِ رَمَضَانَ.

۴۵ - وَبِهَذَا الإسناد، عَن أَبِی الحَسَنِ الرِّضا عَلَیْهِ السَّلَامُ، عَن أَبِیهِ عَنْ آبَائِهِ، عَن عَلِیٍ عَلَیْهِ السَّلَامُ قَالَ رَسُولَ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ إِنَّ شَهْرَ رَمَضَانَ شَهْرٌ عَظِیمٌ یُضَاعِفُ اللَّهُ فِیهِ الْحَسَنَاتِ وَیَمْحُو فِیهِ السَّیِّئَاتِ وَیَرْفَعُ فِیهِ الدَّرَجَاتِ مَنْ تَصَدَّقَ فِی هَذَا الشَّهْرِ بِصَدَقَهٍ غَفَرَ اللَّهُ لَهُ وَمَنْ أَحْسَنَ فِیهِ إِلَی مَا مَلَکَتْ یَمِینُهُ غَفَرَ اللَّهُ لَهُ وَمَنْ حَسُنَ فِیهِ خُلُقُهُ غَفَرَ اللَّهُ لَهُ وَمَنْ کَظَمَ فِیهِ غَیْظَهُ غَفَرَ اللَّهُ لَهُ وَمَنْ وَصَلَ فِیهِ رَحِمَهُ غَفَرَ اللَّهُ لَهُ ثُمَّ قَالَ عَلَیْهِ السَّلَامُ إِنَّ شَهْرَکُمْ هَذَا لَیْسَ کَالشُّهُورِ إِنَّهُ إِذَا أَقْبَلَ إِلَیْکُمْ أَقْبَلَ بِالْبَرَکَهِ وَالرَّحْمَهِ وَإِذَا أَدْبَرَ عَنْکُمْ أَدْبَرَ بِغُفْرَانِ الذُّنُوبِ هَذَا شَهْرٌ الْحَسَنَاتُ فِیهِ مُضَاعَفَهٌ وَأَعْمَالُ الْخَیْرِ فِیهِ مَقْبُولَهٌ مَنْ صَلَّی مِنْکُمْ فِی هَذَا الشَّهْرِ لِلَّهِ عَزَّ وَجَلَّ رَکْعَتَیْنِ یَتَطَوَّعُ بِهِمَا غَفَرَ اللَّهُ لَهُ ثُمَّ قَالَ عَلَیْهِ السَّلَامُ إِنَّ الشَّقِیَّ حَقَّ الشَّقِیِّ مَنْ خَرَجَ عَنْهُ هَذَا الشَّهْرُ وَلَمْ یُغْفَرْ ذُنُوبُهُ فَحِینَئِذٍ یَخْسَرُ حِینَ یَفُوزُ الْمُحْسِنُونَ بِجَوَائِزِ الرَّبِّ الْکَرِیمِ.

۴۶ - حَدَّثَنا حَمْزَه بْنِ مُحَمَّدِ بْنِ أَحْمَدِ بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ زَیْدِ بْنِ عَلِیِّ بْنِ الْحُسَیْنِ بْنِ أَبِی طَالِبٍ عَلَیْهِ السَّلَامُ قَالَ أَخْبَرَنِی عَلِیِّ بْنِ إِبراهِیم بْنِ هَاشِم سَنَهَ سبع وَثَلاثِمائَهٍ قَالَ: حَدَّثَنی أَبِی، عَن عَلِیِّ بن معبد، عَن الْحُسَیْنِ بْنِ خالِد، عَن عَلِیِّ بْنِ مُوسَی الرِّضا عَلَیْهِ السَّلَامُ، عَن أَبِیهِ، عَن آبائِهِ، عَن عَلِیٍ عَلَیْهِ السَّلَامُ قالَ: قالَ رَسُولَ اللَّهِ

صَلّی اللهُ عَلَیْهِ وَآلِهِ یـا عَلِیِّ أَنْتَ أَخِی وَوزیری وَصاحِبَ لوائی فِی الـدُّنْیاالآخِرَهِ و أَنْتَ صـاحب حَوضـی مَن أَحبّک أَحبّنی وَمن أبغَضَک أبغَضَنی.

Abu Ali Ahmad ibn Al-Hassan al-Qattan, Muhammad ibn Bakran an-Naqash, and ۴۷-۲۸ Muhammad ibn Ibrahim ibn Ishaq al-Taleqani - may God be pleased with them - narrated that Ahmad ibn Muhammad ibn Sa'eed al-Hamadani quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father that (Imam) Al-Ridha' (a.s.) said, "The eyes of whoever remembers our calamities, cries and makes others cry will not be crying on the Day on which all eyes will be crying. The heart of whoever attends a meeting and revives our affairs will not perish on the Day on which all hearts will perish." The narrator added, "Al-Ridha' (a.s.) also said, 'when the Honorable the Exalted God said, 'If ye did well, ye did well for yourselves; if ye did evil, (ye did it) against yourselves...'(۱) it means that if you do evil there is a Lord to forgive you.'"

The narrator added, "Al-Ridha' (a.s.) also said, 'when the Honorable the Exalted God said, '...So overlook (any human faults) with gracious forgiveness'(۲) it means forgiving without any reproach.'"

The narrator added, "Al-Ridha' (a.s.) also said, 'when the Honorable the Exalted God said, 'It is He Who doth show you the lightning, by way both of fear and of hope...'(۳) it means that a traveler is afraid and hopes to stay.'"

The narrator added, "Al-Ridha' (a.s.) also said, 'whoever finds

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۱- Qur'an, ۱۷:۷

۲- Qur'an, ۱۵:۸۵

۳- Qur'an, ۱۳:۱۲

nothing to pay for expiation of his sins should send blessings upon Muhammad (a.s.) and his Household as that will eliminate sins.'" The Imam (a.s.) also said, "To the Honorable the Exalted God sending blessings upon Muhammad (a.s.) and his Household is just like saying His Glorifications, saying There is no god but God or ".saying God is the Greatest

Muhammad ibn Bakran an-Naqash, Ahmad ibn Al-Hassan al-Qattan, ۲۸-۴۸ Muhammad ibn Ahmad ibn Ibrahim al-Mo'azi and Muhammad ibn Ibrahim ibn Ishaq al-Mokattib narrated that Abul Abbas Ahmad ibn Muhammad ibn Sa'eed al-Hamdani - a servant of the Hashemites - quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father, on the authority of Abil Hassan Ali ibn Musa Al-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father As-Sadiq Ja'far ibn Muhammad (a.s.), on the authority of his father Al-Baqir Muhammad ibn Ali (a.s.), on the authority of his father the Ornament of the Worshippers Ali ibn Al-Husayn (a.s.), on

۴۷ - حَدَّثَنا أَحْمَدِ بْنِ الحَسَن القَطَّانُ وَمُحَمَّدبن بكران النقاش وَمُحَمَّدِ بْنِ إِبْراهيم بْنِ إسحاق الطالقانی رَضِیَ الله عَنْهُ قالُوا حَدَّثَنا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ سَعِيدُ الهَمْدانِيَّ قالَ: أَخْبَرناالحَسَن بن عَلِيِّ بْنِ فضال، عَن أَبيهِ قالَ: قالَ الرِّضا عَلَيْهِ السَّلامُ: من تذكر مصابنا فبكى وَأبكى لَمْ تبك عَيْنَهُ يَوْمَ تبكى العيون وَمن جَلَسَ مَجْلِساً يحيا فِيهِ أمرنا لَمْ يمت قَلْبِهِ يَوْمَ تموت القَلْبُ.

قالَ: وَقالَ الرِّضَا عَلَيْهِ السَّلامُ فِی قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لانْفُسِكُمْ

وَإِنْ أَسَأْتُم فَلَها قَالَ إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لانْفُسِكَمْ وَإِنْ أَسَأْتُم فَلَهَا رَبٌّ يَغْفِرُ لَهَا.

قال: وقال الرضا عَلَيْهِ السَّلامُ فِي قَوْلِ اللَّهِ تَعَالَى: (فَاصْفَحِ الصَّفْحَ الْجَمِيلَ) قَالَ عَفْوٌ بِغَيْرِ عِتَابٍ وَفِي قَوْلِهِ خَوْفاً وَطَمَعاً قَالَ خَوْفاً لِلْمُسَافِرِ وَطَمَعاً لِلْمُقِيمِ.

قالَ وَقالَ الرِّضا عَلَيْهِ السَّلامُ: مَنْ لَمْ يَقْدِرْ عَلَى مَا يُكَفِّرُ بِهِ ذُنُوبَهُ فَلْيُكْثِرْ مِنَ الصَّلاةِ عَلَى مُحَمَّدٍ وَآلِهِ فَإِنَّهَا تَهْدِمُ الذُّنُوبَ هَدْماً.

وَقَالَ عَلَيْهِ السَّلامُ: الصَّلاةُ عَلَى مُحَمَّدٍ وَآلِهِ تَعْدِلُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ التَّسْبِيحَ وَالتَّهْلِيلَ وَالتَّكْبِيرَ

۴۸ - حَدَّثَنا مُحَمَّدِ بْنِ بَكْرِ ان النقاش وَأَحْمَدِ بْنِ الحَسَن القَطَّانُ وَمُحَمَّدِ بْنِ أَحْمَدِ بْنِ إِبْراهِيم المعاذى وَمُحَمَّدِ بْنِ إِبْراهيم بْنِ إِسْحاق المكتب قالُوا حَدَّثَنا أَبُو العَبَّاسِ أحْمَد بْنِ سَعِيدُ الهَمْدانِيَّ مَوْلى بَنِى هاشِم قالَ: حَدَّثَنا عَلِيٍّ بْنِ الحَسَنِ بْنِ عَلِيٍّ بْنِ فضال، عَن أَبيهِ، عَن أَبى الحَسَن عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ، عَن أَبيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ عَنْ أَبِيهِ الصَّادِق مُحَمَّد عَلَيْهِ السَّلامُ عَن أَبيهِ الباقِر مُحَمَّدِ بْنِ عَلِى عَلَيْهِ السَّلامُ عَن

the authority of his father the Master of the Martyrs Al-Husayn ibn Ali (a.s.), on the authority of his father the Master of the Trustees and the Commander of the Faithful Ali ibn Abi Talib (a.s.) that one day God's Prophet (S) delivered a sermon and said, "O people! The month of God (Ramadan) has come to you with blessings, mercy, and forgiveness. This is the noblest of the months to God. Its days are the noblest of the days. Its nights are the noblest of the nights. It is the month in which you have been invited to be God's guests. You

have been established as those honored by God in that month. Your breathing in this month is considered to be saying His Glorifications. Your sleeping in it is considered to be His worshipping, your deeds are accepted by Him and your supplications to Him .are fulfilled

Then ask God - your Lord - with sincere intentions and pure hearts to help you succeed in His fasting and reciting His Book. Whoever gets deprived of God's forgiveness in this great month is at a real loss. Remember the thirst and hunger of the Resurrection Day by experiencing this thirst and hunger. Give charity to your poor and indigent ones; respect your elder ones; be kind with the younger ones; visit your relations of kin; watch your tongues; lower your eyes from what your eyes are forbidden to look at; and guard your ears from what your ears are forbidden to hear. Be kind to other people's orphans so that others may be kind to your orphans. Repent to God for your sins. Raise up your hands towards Him in supplication at the times of saying your prayers. These times are the noblest of the hours during which the Honorable the Exalted God looks upon His servants with Mercy, responds when they make supplications, replies to them when they call Him, and fulfills for them what they ask for. O people! You are tied down by your deeds. Free yourselves with your supplications. Your backs are overburdened with your sins. Make them lighter

with extended prostrations. Know that the Sublime God has sworn by His Honor that He will not punish or throw into the Fire those who pray and fall in prostration on the Day on which all the people will rise for the Lord of the Worlds. O people! The reward with the Honorable the Exalted God for whoever provides for the breaking of the fast of any believer in this month is like that of freeing a slave and the forgiveness of all ".past sins

The people said, "O Prophet of God! Not all of us are able to do that." Then the Prophet (S) said, "Fend off the Fire from yourselves (by

أَبیهِ زَیْنُ العابِدِینَ عَلِیِّ بْنِ الحُسَیْنِ عَلَیْهِ السَّلامُ، عَن أَبیهِ سَیِّد الشُّهَداءِ الحُسَیْنِ بْنِ عَلِی عَلَیْهِ السَّلامُ، عَن أَبیهِ سَیِّد الوَصِیِّین أَمِیرِ الْمُؤْمِنین عَلِیِّ بْنِ أَبی طالِب عَلَیْهِ السَّلامُ قالَ: إِنَّ رَسُولَ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ خَطَبَنا ذاتَ یَوْم فَقالَ أَیُّها النّاسُ إِنَّهُ قَدْ أَقْبَلَ إِلَیْکُمْ شَهْرُ اللَّهِ بِالْبَرَکَهِ وَالرَّحْمَهِ وَالْمَغْفِرَهِ شَهْرٌ هُوَعِنْدَ اللَّهِ أَفْضَلُ الشُّهُورِ وَأَیّامُهُ أَفْضَلُ الأَیّام وَلَیالِیهِ أَفْضَلُ اللَّیالِی وَساعاتُهُ أَفْضَلُ السّاعاتِ هُوَشَهْرٌ دُعِیتُمْ فِیهِ إِلَی ضِیافَهِ اللَّهِ وَجُعِلْتُمْ فِیهِ مِنْ أَهْلِ کَرامَهِ اللَّهِ أَنْفاسُکُمْ فِیهِ تَسْبِیحٌ وَنَوْمُکُمْ فِیهِ عِبادَهٌ وَعَمَلُکُمْ فِیهِ مَقْبُولٌ وَدُعاؤُکُمْ فِیهِ مُسْتَجابٌ فَسَلُوا اللَّهَ رَبَّکُمْ بِنِیّاتٍ صادِقَهٍ وَقُلُوبٍ طاهِرَهٍ أَنْ یُوَفِّقَکُمْ لِصِیامِهِ وَتِلاوَهِ کِتابِهِ فَإِنَّ الشَّقِیَّ مَنْ حُرِمَ غُفْرانَ اللَّهِ فِی هَذا الشَّهْرِ الْعَظِیم وَاذْکُرُوا بِجُوعِکُمْ وَعَطَشِکُمْ فِیهِ جُوعَ یَوْمِ الْقِیامَهِ وَعَطَشَهُ وَتَصَدَّقُوا عَلَی فُقَرائِکُمْ وَمَساکِینِکُمْ وَ قِّرُوا کِبارَکُمْ وَارْحَمُوا صِغارَکُمْ وَصِلُوا أَرْحامَکُمْ وَاحْفَظُوا أَلْسِنَتَکُمْ وَغُضُّوا عَمّا لا یَحِلُّ النَّظَرُ إِلَیْهِ

أَبْصارَكُمْ وَعَمَّا لا یَحِلَّ الاسْتِماعُ إِلَیْهِ أَسْمَاعَکَمْ وَتَحَنَّنُوا عَلَى أَیْتَام النَّاسِ یُتَحَنَّنْ عَلَى أَیْتَامِکَمْ وَتُوبُوا إِلَى اللَّهِ مِنْ ذُنُوبِکَمْ وَارْفَعُوا إِلَیْهِ أَیْدِیَکُمْ بِالدُّعَاءِ فِی أَوْقَاتِ صَلَوَاتِکُمْ فَإِنَّهَا أَفْضَلُ السَّاعَاتِ یَنْظُرُ اللَّهُ عَزَّ وَجَلَّ فِیهَا بِالرَّحْمَهِ إِلَى عِبَادِهِ یُجِیبُهُمْ إِذَا نَاجَوْهُ وَیُلَبِّیهِمْ إِذَا نَادَوْهُ وَیَسْتَجِیبُ لَهُمْ إِذَا دَعَوْهُ أَیُّهَا النَّاسُ إِنَّ أَنْفُسَکُمْ مَرْهُونَهٌ بِأَعْمَالِکُمْ فَفُکُّوهَا بِاسْتِغْفَارِکُمْ وَظُهُورُکُمْ ثَقِیلَهٌ مِنْ أَوْزَارِکُمْ فَخَفِّفُوا عَنْهَا بِطُولِ سُجُودِکُمْ وَاعْلَمُوا أَنَّ اللَّهَ تَعَالَى ذِکْرُهُ أَقْسَمَ بِعِزَّتِهِ أَنْ لا یُعَذِّبَ الْمُصَلِّینَ وَالسَّاجِدِینَ وَأَنْ لا یُرَوِّعَهُمْ بِالنَّارِ یَوْمَ یَقُومُ النَّاسُ لِرَبِّ الْعالَمِینَ أَیُّهَا النَّاسُ مَنْ فَطَّرَ مِنْکُمْ صَائِماً مُؤْمِناً فِی هَذَا الشَّهْرِ کَانَ لَهُ بِذَلِکَ عِنْدَ اللَّهِ عِتْقُ رَقَبهٍ وَمَغْفِرَهٌ لِمَا مَضَى مِنْ ذُنُوبِهِ. قِیلَ: یَا رَسُولَ اللَّهِ! وَلَیْسَ کُلُّنَا یَقْدِرُ عَلَى ذَلِکَ. فَقَالَ صَلَّى اللهُ عَلَیْهِ وآلِهِ: اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَهٍ.

providing for the breaking of the fast of any believer) – even if it be with a piece of a date. Fend off the Fire from yourselves (by providing for the breaking of the fast of any believer) even if it be with a sip of water. O people! Whoever is good-tempered in this month will easily cross the Bridge(۱) on the Day (of Judgment) on which one's steps are not firm. God will ease the reckoning of whoever takes it easy with those whom his right hand possesses (a.s.laves) in this month. On the Day one meets God, God will withhold His Wrath from whoever controls his wickedness in this month. On the Day one meets God, God will honor whoever honors an orphan in

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۱ - It means 'The Path'. In Muslim tradition, the Bridge to Paradise or Al-Sirat is narrower than a spider's thread and sharper than a sword. Only the good pass swiftly over it, while the wicked fall down to the mid-Hell which it spans over. The Bridge to Paradise is also called the Bridge of Hell.

this month. On the Day one meets God, He will shower His Mercy upon whoever maintains family ties in this month. God will deprive from His Mercy whoever breaks off his family ties in this month. God will record freedom from the Fire for whoever says one unit of recommendable prayers. The reward of whoever performs an obligatory deed in this month is seventy times that of one who performs the same deed in other months. The Balance of Deeds of whoever sends blessings upon me a lot will be more positive on the (Judgement) Day on which the Balance of Deeds are negative. The reward of whoever recites one verse of the Quran in this month is like the reward of one who recites the whole Quran in other months. O people! The gates of Paradise are open in this month. Then ask your Lord not to close them on you. And the gates of the Fire are closed. Then ask your Lord not to open them up to you. Satan ".is chained down. Then ask your Lord not to let him overcome you

The Commander of the Faithful (Imam Ali) (a.s.) said, "I stood up and said, 'O Prophet of God! What are the noblest of the deeds in this month?' The Prophet (S) said, "O Abul Hassan (a.s.)! The noblest of the deeds in this month are abstaining from what the Honorable the Exalted God has forbidden." Then the Prophet (S) cried. I asked him (a.s.), "O Prophet

of God! Why did you cry?" The Prophet (S) said, "O Ali! I cried for what will be done to you in this month. It is as if I see you while you are praying to your Lord and the nastiest of those of old or those of later times - as nasty as he who killed the she-camel of Thamud - will stand up and deliver such a blow to your head that your beard will get stained (with blood)." The Commander of the Faithful (Imam Ali) (a.s.) said, "O Prophet of God! Will my religion remain intact in this situation?" The Prophet (S) said, ".“Your religion is intact"

إتَّقُوا النَّارَ وَلَوْ بِشَرْبَهٍ مِنْ مَاءٍ. أَيُّهَا النَّاسُ مَنْ حَسُنَ مِنْكُمْ فِی هَذَا الشَّهْرِ خُلُقُهُ كَانَ لَهُ جَوَازاً عَلَی الصِّرَاطِ يَوْمَ تَزِلُّ فِيهِ الأَقْدَامُ وَمَنْ خَفَّفَ فِی هَذَا الشَّهْرِ عَمَّا مَلَكَتْ يَمِينُهُ خَفَّفَ اللَّهُ عَلَيْهِ حِسَابَهُ وَمَنْ كَفَّ فِيهِ شَرَّهُ كَفَّ اللَّهُ عَنْهُ غَضَبَهُ يَوْمَ يَلْقَاهُ وَمَنْ أَكْرَمَ فِيهِ يَتِيماً أَكْرَمَهُ اللَّهُ يَوْمَ يَلْقَاهُ وَمَنْ وَصَلَ فِيهِ رَحِمَهُ وَصَلَهُ اللَّهُ بِرَحْمَتِهِ يَوْمَ يَلْقَاهُ وَمَنْ قَطَعَ فِيهِ رَحِمَهُ قَطَعَ اللَّهُ عَنْهُ رَحْمَتَهُ يَوْمَ يَلْقَاهُ وَمَنْ تَطَوَّعَ فِيهِ بِصَلاهٍ كَتَبَ اللَّهُ لَهُ بَرَاءَهً مِنَ النَّارِ وَمَنْ أَدَّی فِيهِ فَرْضاً كَانَ لَهُ ثَوَابُ مَنْ أَدَّی سَبْعِينَ فَرِيضَهً فِيمَا سِوَاهُ مِنَ الشُّهُورِ وَمَنْ أَكْثَرَ فِيهِ مِنَ الصَّلاهِ عَلَیَّ ثَقَّلَ اللَّهُ مِيزَانَهُ يَوْمَ تَخِفُّ الْمَوَازِينُ وَمَنْ تَلا فِيهِ آيَهً مِنَ الْقُرْآنِ كَانَ لَهُ مِثْلُ أَجْرِ مَنْ خَتَمَ الْقُرْآنَ فِی غَيْرِهِ مِنَ الشُّهُورِ.

أَيُّهَا النَّاسُ إِنَّ أَبْوَابَ الْجِنَانِ فِی هَذَا الشَّهْرِ مُفَتَّحَهٌ فَسَلُوا رَبَّكُمْ أَنْ لا يُغَلِّقَهَا عَلَيْكُمْ

وَأَبْوَابَ النِّيرَانِ مُغَلَّقَهٌ فَسَلُوا رَبَّکَمْ أَنْ لا يُفَتِّحَهَا عَلَيْکَمْ وَالشَّيَاطِينَ مَغْلُولَهٌ فَسَلُوا رَبَّکَمْ أَنْ لا يُسَلِّطَهَا عَلَيْکَمْ.

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ: فَقُمْتُ فَقُلْتُ يَا رَسُولَ اللَّهِ مَا أَفْضَلُ الأَعْمَالِ فِي هَذَا الشَّهْرِ؟

فَقَالَ يَا أَبَا الْحَسَنِ أَفْضَلُ الأَعْمَالِ فِي هَذَا الشَّهْرِ الْوَرَعُ عَن مَحَارِمِ اللَّهِ عَزَّ وَجَلَّ. ثُمَّ بَکَی. فَقُلْتُ يَا رَسُولَ اللَّهِ مَا يُبْکِيکَ؟ فَقَالَ يَا عَلِيُّ أَبْکِی لِمَا يَسْتَحِلُّ مِنْکَ فِی هَذَا الشَّهْرِ. کَأَنِّی بِکَ وَأَنْتَ تُصَلِّی لِرَبِّکَ وَقَدِ انْبَعَثَ أَشْقَى الأَوَّلِينَ شَقِيقُ عَاقِرِ نَاقَهِ ثَمُودَ فَضَرَبَکَ ضَرْبَهً عَلَى قَرْنِکَ فَخَضَبَ مِنْهَا لِحْيَتَکَ.

قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ فَقُلْتُ: يَا رَسُولَ اللَّهِ وَذَلِکَ فِی سَلامَهٍ مِنْ دِينِی؟

فَقَالَ عَلَيْهِ السَّلامُ فِی سَلامَهٍ مِنْ دِينِکَ.

The Prophet (S) then added, “O Ali! Whoever kills you has indeed killed me. Whoever despises you has indeed despised me. Whoever swears at you has indeed sworn at me. This is because you are from me and just like myself. Your spirit is from my spirit. Your clay is from my clay. In fact, the Blessed the Sublime God has created you and me, and appointed you and me. God chose me for the Prophethood and chose you for the Divine Leadership. Whoever denies your Divine Leadership has, in fact, denied my Prophethood. O Ali! You are my Trustee, the father of my grandchildren, the spouse of my daughter, the Caliph over my nation during and after my life. Your orders are just like my orders. Your admonishing is just like my admonishing. I swear by Him who has appointed me to the Prophethood and established me

as the best of the people that you are God’s Proof for His creatures, the one entrusted with His Secrets and His Successor over His servants.”

۲۸-۴۹ The interpreter (of the Quran) Muhammad ibn Al-Qasim - may God be pleased with him - narrated that Ahmad ibn Al-Hassan Al-Husayni narrated on the authority of Al-Hassan ibn Ali (a.s.), on the authority of his father Ali ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Al-Ridha’ Ali ibn Musa (a.s.), on the authority of his father Musa ibn Ja’far (a.s.), on the authority of his father Ja’far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.), “The Commander of the Faithful (a.s.) said, ‘There are many who are ignorant and make a piece of clothing to wear but it becomes their burial shroud, and build a house in which to live but that house will be their burial place.’”

۲۸-۵۰ According to the same documentation, the Commander of the Faithful (a.s.) was asked, “What is preparedness for death?” He (a.s.) said, “Performing the obligatory deeds, avoiding the forbidden deeds, and being good-tempered. For such a person it does not make any difference whether he approaches death or death comes towards him. I swear by God that it does not make any difference for the son of Abi Talib (the Commander of

".the Faithful: Imam Ali) whether he goes towards death or death comes towards him

According to the same documentation, in one of his sermons, the Commander of ۲۸-۵۱ the Faithful (a.s.) said, "O people! This world is to pass

ثُمَّ قَالَ: يَا عَلِيُّ مَنْ قَتَلَکَ فَقَدْ قَتَلَنِی وَمَنْ أَبْغَضَکَ فَقَدْ أَبْغَضَنِی وَمَنْ سَبَّکَ فَقَدْ سَبَّنِی لأَنَّکَ مِنِّی کَنَفْسِی رُوحُکَ مِنْ رُوحِی وَطِینَتُکَ مِنْ طِینَتِی إِنَّ اللَّهَ تَبَارَکَ وَتَعَالَی خَلَقَنِی وَإِیَّاکَ وَاصْطَفَانِی وَإِیَّاکَ وَاخْتَارَنِی لِلنُّبُوَّهِ وَاخْتَارَکَ لِلإِمَامَهِ وَمَنْ أَنْکَرَ إِمَامَتَکَ فَقَدْ أَنْکَرَ نُبُوَّتِی.

یَا عَلِیُّ أَنْتَ وَصِیِّی وَأَبُو وُلْدِی وَزَوْجُ ابْنَتِی وَخَلِیفَتِی عَلَی أُمَّتِی فِی حَیَاتِی وَبَعْدَ مَوْتِی أَمْرُکَ أَمْرِی وَنَهْیُکَ نَهْیِی أُقْسِمُ بِالَّذِی بَعَثَنِی بِالنُّبُوَّهِ وَجَعَلَنِی خَیْرَ الْبَرِیَّهِ إِنَّکَ لَحُجَّهُ اللَّهِ عَلَی خَلْقِهِ وَأَمِینُهُ عَلَی سِرِّهِ وَخَلِیفَتُهُ عَلَی عِبَادِهِ.

۴۹ - حَدَّثَنا مُحَمَّدِ بْنِ القاسِمِ المفسر رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدِ بْنِ الحَسَنِ الحُسَیْنِیِّ عَنِ الحَسَنِ بن عَلِیِّ، عَن أَبیهِ عَلِیِّ بْنِ مُحَمَّد، عَن أَبیهِ مُحَمَّدِ بْنِ عَلِی، عَن أبیها لرضا عَلِیِّ بْنِ مُوسَی، عَن مُوسَی بْنِ جَعْفَر عَلَیْهِ السَّلامُ، عَن أَبیهِ جَعْفَرِ بْنِ مُحَمَّد عَلَیْهِ السَّلامُ، عَن أَبیهِ مُحَمَّدِ بْنِ عَلِی عَلَیْهِ السَّلامُ، عَن أَبیهِ الحُسَیْنِ بْنِ عَلِی عَلَیْهِ السَّلامُ قالَ: قالَ أَمیرِ الْمُؤْمِنین عَلَیْهِ السَّلامُ کَمْ مِنْ غَافِلٍ یَنْسَجُ ثَوْباً لِیَلْبَسَهُ وَإِنَّمَا هُوَکَفَنُهُ وَیَبْنِی بَیْتاً لِیَسْکُنَهُ وَإِنَّمَا هُوَمَوْضِعُ قَبْرِهِ.

۵۰ - وَبِهذَا الإِسناد قالَ قِیلَ لامیرِ الْمُؤْمِنِینَ عَلَیْهِ السَّلامُ: مَا الاسْتِعْدَادُ لِلْمَوْتِ؟ فَقَالَ أَدَاءُ الْفَرَائِضِ وَاجْتِنَابُ المَحارِمِ وَالاشْتِمالُ عَلَی الْمَکَارِمِ ثُمَّ لا یُبَالِی أَوَقَعَ عَلَی الْمَوْتِ أَوْ وَقَعَ الْمَوْتُ عَلَیْهِ. وَاللَّهِ لا یُبَالِی ابْنُ أَبِی طَالِبٍ أَوَقَعَ عَلَی الْمَوْتِ أَمْ وَقَعَ الْمَوْتُ عَلَیْهِ.

۵۱ - وَبِهذَا الإِسناد قالَ: قالَ أَمِیرُ الْمُؤْمِنِینَ عَلَیْهِ السَّلامُ فِی

through and the Hereafter is Eternal. Take things from this passage way for your Residence. Do not disclose your hidden affairs to Him for whom your secrets are not hidden. Take your hearts out of this world before your bodies are taken out of it(١). You live in this world but you are created for the Hereafter. This world is like poison which someone might take who does not know about it. When someone dies the angels ask, "What has he brought along with him?" and the people ask, "What has he left behind?" Send ahead nobilities from which you may benefit. Do not leave behind what might cause you sorrow. Whoever gets deprived of the good benefits of his own wealth is really deprived. He will be jealous of those who have made the balance of their deeds heavier on the side of the good deeds by giving charity and granting welfare. Their Residence is in Paradise and the Path that they will follow is good."

٢٨-٥٢ Muhammad ibn Bakran al-Naqqash in the Kufa Mosque and Muhammad ibn Ibrahim ibn Ishaq al-Mokattib in Ray - may God be pleased with him - narrated that Ahmad ibn Muhammad ibn Sa'eed al-Hamadani - a servant of the Hashemites - quoted on the authority of Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father that Abil Hassan Ali ibn Musa Al-Ridha' (a.s.) said, "God will provide for the needs of this world and the Hereafter

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١- Give up your attachment to this world before you die

of whoever does not try to provide for his needs on the Day of Ashura.(١) The Honorable the Exalted God will make the Resurrection Day a day of pleasure and happiness for whoever makes the Day of Ashura his day of calamity, mourning, sorrow and crying. If one considers the Day of Ashura to be a blessed day for him and hoards things up in his house on that day, whatever he hoards up will not be blessed. He will be resurrected along with Yazid, Ubaydillah ibn Ziyad and Umar ibn Sa'd - may ".God damn them - on the Resurrection Day

Muhammad ibn Ali Majiluwayh - may God be pleased with him -narrated that Ali ٢٨-٥٣ ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of al-Rayyan ibn Shabeeb, "I went to see Al-Ridha' (a.s.) on the first day of the (Arabic) month of Muharram. The Imam (a.s.) said, 'O Ibn Shabeeb! Are you fasting?' I answered, 'No.' The Imam (a.s.) said, 'Today is the day on which Zakariya prayed to his Lord - the Honorable the Exalted, 'There did Zakariya pray to his Lord, saying, 'O my Lord! Grant unto me from Thee a progeny that is pure: for Thou art He that heareth prayer!"(٢) And God fulfilled his prayer and ordered the

الـدُّنْيا دَارُ فَنَـاءٍ وَالْآخِرَةَ دَارُ بَقَاءٍ فَخُـذُوا مِنْ مَمَرِّكُمْ لِمَقَرِّكُمْ وَلا تَهْتِكُوا أَسْـتَارَكُمْ عِنْـدَ مَنْ لا تَخْفَى عَلَيْهِ أَسْـرَارُكُمْ وَأَخْرِجُوا مِنَ الدُّنْيا قُلُوبَكُمْ مِنْ قَبْلِ أَنْ تَخْرُجَ مِنْهَا أَبْدَانُكُمْ فَفِى الدُّنْيا حُيِّيتُمْ

p: ٧٣٠

١- The tenth day of the (Arabic) month of Muharram on which the anniversary of the .martyrdom of Imam Al-Husayn is commemorated

٢- Qur'an, ٣:٣٨

وَلِلْآخِرَهِ خُلِقْتُمْ وَإِنَّمَا الدُّنْيَا كَالسَّمِّ يَأْكُلُهُ مَنْ لا يَعْرِفُهُ إِنَّ الْعَبْدَ إِذَا مَاتَ قَالَتِ الْمَلائِكَهُ مَا قَدَّمَ وَقَالَ النَّاسُ مَا أَخَّرَ فَقَدِّمُوا فَضْلًا يَكُنْ لَكُمْ وَلا تُؤَخِّرُوا كَلّاً يَكُنْ عَلَيْكُمْ فَإِنَّ المحْرُومَ مَنْ حُرِمَ خَيْرَ مَالِهِ وَالْمَغْبُوطَ مَنْ ثَقَّلَ بِالصَّدَقَاتِ وَالْخَيْرَاتِ مَوَازِينَهُ وَأَحْسَنَ فِي الْجَنَّهِ بِهَا مِهَادَهُ وَطَيَّبَ عَلَى الصِّرَاطِ بِهَا مَسْلَكَهُ.

۵۲ – حَدَّثَنَا مُحَمَّدِ بْنِ بَكْرَان النقاش فِى مَسْجِد الكُوفَه وَمُحَمَّدِ بْنِ إِبْرَاهِيم بْنِ إِسْحاق المكتب رَضِىَ اللهُ عَنْهُ بِالرَّىِّ قالا حَدَّثَنَا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ سَعِيدُ الهَمْدانِىَّ مَوْلى بَنِى هاشِم قالَ عَلِىِّ بْنِ الحَسَن بْنِ عَلِىِّ بْنِ فضال عَنْ أَبِيهِ، عَن أَبِى الحَسَن عَلِىِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ قالَ مَنْ تَرَكَ السَّعْىَ فِى حَوَائِجِهِ يَوْمَ عَاشُورَاءَ قَضَى اللَّهُ لَهُ حَوَائِجَ الدُّنْيَا وَالْآخِرَهِ وَمَنْ كَانَ يَوْمُ عَاشُورَاءَ يَوْمَ مُصِيبَتِهِ وَحُزْنِهِ وَبُكَائِهِ جَعَلَ اللَّهُ عَزَّ وَجَلَّ يَوْمَ الْقِيَامَهِ يَوْمَ فَرَحِهِ وَسُرُورِهِ وَقَرَّتْ بِنَا فِى الْجِنَانِ عَيْنُهُ وَمَنْ سَمَّى يَوْمَ عَاشُورَاءَ يَوْمَ بَرَكَهٍ وَادَّخَرَ فِيهِ لِمَنْزِلِهِ شَيْئاً لَمْ يُبَارَكْ لَهُ فِيما ادَّخَرَ وَحُشِرَ يَوْمَ الْقِيَامَهِ مَعَ يَزِيدَ وَعُبَيْدِ اللَّهِ بْنِ زِيَادٍ وَعُمَرَ بْنِ سَعْدٍ لَعَنَهُمُ اللَّهُ إِلَى أَسْفَلِ دَرْكٍ مِنَ النَّارِ.

۵۳ – حَدَّثَنَا مُحَمَّدِ بْنِ عَلِى ماجِيلَوَيْه رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنَا عَلِىِّ بْنِ إبراهِيم بْنِ هاشِم، عَن أَبِيهِ، عَن الرَّيانِ بْنِ شَبِيبٍ قالَ دَخَلْتُ عَلَى الرِّضَا عَلَيْهِ السَّلامُ فِى أَوَّلِ يَوْمٍ مِنَ الْمحَرَّمِ فَقَالَ لِى يَا ابْنَ شَبِيبٍ أَصَائِمٌ أَنْتَ؟ فَقُلْتُ لا. فَقَالَ إِنَّ هَذَا الْيَوْمَ هُوَ الْيَوْمُ الَّذِى دَعَا فِيهِ زَكَرِيَّا رَبَّهُ عَزَّ وَجَلَّ فَقَالَ: (رَبِّ هَبْ لِى مِنْ لَدُنْكَ ذُرِّيَّهً طَيِّبَهً إِنَّكَ سَمِيعُ الدُّعاءِ).

angels to call Zakariya 'While he was standing in prayer in the chamber, the angels

called unto him, '(Allah) doth give thee glad tidings of Yahya, witnessing the truth of a Word from Allah, and (be besides) noble, chaste, and a Prophet, of the (goodly) company of the righteous."(١) Therefore, just as God fulfilled the prayers of Zakariya, the Honorable the Exalted God will fulfill the prayers of whoever fasts on this day, and asks God for something.'

The Imam (a.s.) then added, 'O Ibn Shabayb! Muharram is the month in which the people of the Age of Ignorance had forbidden committing any oppression and fighting in. However, this nation did not recognize the honor of this month or the honor of their own Prophet (S). In this month, they killed the Prophet's offspring, they enslaved the women, and took their belongings as booty. God will never forgive them.

O Ibn Shabayb! If you wish to cry, then cry for Al-Husayn ibn Ali ibn Abi Talib (a.s.) who was slaughtered like a sheep, and was killed along with the members of his household. Eighteen people were martyred along with Al-Husayn (a.s.) who had no equal on Earth. The seven heavens and the Earths(٢) mourned for his martyrdom. Four thousand angels descended to the Earth to assist him (Imam Husayn) (a.s.). However, Al-Husayn (a.s.) was destined to be martyred. They will remain at his shrine with wrinkled hair until the Riser (Imam al-Mahdi) (a.s.) rises. Then they will be among those who will assist him (a.s.). Their slogan will be Ya li tharat Al-Husayn (Revenge for Al-Husayn's blood!)

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١- Qur'an, ٣:٣٩

٢- There is some evidence of two earths in the Biblical literature and also among the scientific community. For example consider the following, "It is suggested that the four centres of the projections, grouped as they are in pairs, might represent two magnetic fluxes of remote origin. From here it is a short step to the surprising notion of the existence of two magnetic forces that, through the galaxy, could give rise to two magnetic fields which, in turn, generate the Rotating Magnetic Field whose

particular dynamic mechanisms could be considered the real originators of the dynamic stress to which the Earth is subject, and not only the Earth but also the Sun and other planets. This is an idea which, on the basis of the principles enunciated by Galileo Ferrais on the existence of a bipolarity in the presence of rotating magnetic fields, could justify and consolidate the figure of a second Earth. This line of reasoning exceedingly gratified long years of study and the discoveries made in the period from ۱۹۶۰ to ۱۹۸۰ which now, with the intuition about the existence of two Earths as a pair, confirms the proposal of a geocentric conception. This conception could have been considered a purely imaginary idea before the revealing discovery was made about rotating dynamics generated by the presence of the bipolarity which can be expressed by the nuclei of the two Earths. The concept of bipolarity evidently leads to suggest the existence of a universal magnetism on which the innumerable galaxies depend and to think that the nuclei of the Earths follow an extra-galactic course. It also becomes plausible to deduce that the whole Universe is linked by an interminable series of magnetic fluxes." [Source: NEW CONSIDERATIONS ON GEOLOGICAL AND GEOGRAPHICAL ASSESSMENTS with url address http://www.geo-eliocentrismo.it/english/nuovevalutazioni.htm] [۱۹

Ibn Shabeeb! My father narrated that his father (a.s.) quoted on the authority of his grandfather (a.s.) that when they murdered my grandfather Al-Husayn (a.s.), the heavens cried (dark) red blood and dirt.

O Ibn Shabeeb! If you cry for Al-Husayn (a.s.) in such a way that tears flow down your cheeks, then God will forgive all the sins that you have committed whether they be minor or major, whether they be a few instances or a lot.

O Ibn Shabeeb! If you would like to meet the Honorable the Exalted God without having any sins then go to visit (the Shrine of) Al-Husayn (a.s.).

O Ibn Shabeeb! If you would like to accompany the Prophet (S) in the rooms of Paradise, then damn the murderers of Al-Husayn (a.s.).

فَاسْتَجابَ اللَّهُ لَهُ وَأَمَرَ الْمَلائِكَهَ فَنادَتْ زَكَرِيَّا وَهُوَ قائِمٌ يُصَلِّى فِى الْمِحْرابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيى . فَمَنْ صَامَ هذَا الْيَوْمَ ثُمَّ دَعَا اللَّهَ عَزَّ وَجَلَّ اسْتَجابَ اللَّهُ لَهُ كَما اسْتَجابَ لِزَكَرِيَّا عَلَيْهِ السَّلامُ.

ثُمَّ قَالَ يَا ابْنَ شَبِيبٍ إِنَّ الْمحَرَّمَ هُوَ الشَّهْرُ الَّذِى كَانَ أَهْلُ الْجاهِلِيَّهِ فِيما مَضَى يُحَرِّمُونَ فِيهِ الظُّلْمَ وَالْقِتالَ لِحُرْمَتِهِ. فَما عَرَفَتْ هذِهِ الأُمَّهُ حُرْمَهَ شَهْرِهَا وَلا حُرْمَهَ نَبِيِّهَا. لَقَدْ قَتَلُوا فِى هَذَا الشَّهْرِ ذُرِّيَّتَهُ وَسَبَوْا نِساءَهُ وَانْتَهَبُوا ثَقَلَهُ، فَلا غَفَرَ اللَّهُ لَهُمْ ذَلِكَ أَبَداً.

يَا ابْنَ شَبِيبٍ إِنْ كُنْتَ بَاكِياً لِشَىْ ءٍ فَابْكِ لِلْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِى طَالِبٍ عَلَيْهِ السَّلامُ، فَإِنَّهُ ذُبِحَ كَما يُذْبَحُ الْكَبْشُ، وَقُتِلَ مَعَهُ مِنْ أَهْلِ بَيْتِهِ ثَمانِيَهَ عَشَرَ رَجُلاً مَا لَهُمْ فِى الأَرْضِ شَبِيهُونَ، وَلَقَدْ بَكَتِ السَّماوَاتُ السَّبْعُ وَالأَرَضُونَ لِقَتْلِهِ، وَلَقَدْ نَزَلَ إِلَى الأَرْضِ مِنَ الْمَلائِكَهِ أَرْبَعَهُ آلافٍ لِنَصْرِهِ

فَوَجَدُوهُ قَدْ قُتِلَ، فَهُمْ عِنْدَ قَبْرِهِ شُعْثٌ غُبْرٌ إِلَى أَنْ يَقُومَ الْقَائِمُ فَيَكُونُونَ مِنْ أَنْصَارِهِ وَشِعَارُهُمْ يَا لَثَارَاتِ الْحُسَيْنِ.

يَا ابْنَ شَبِيبٍ لَقَدْ حَدَّثَنِي أَبِي، عَن أَبِيهِ، عَن جَدِّهِ أَنَّهُ لَمَّا قُتِلَ جَدِّيَ الْحُسَيْنُ أَمْطَرَتِ السَّمَاءُ دَماً وَتُرَاباً أَحْمَرَ.

يَا ابْنَ شَبِيبٍ إِنْ بَكَيْتَ عَلَى الْحُسَيْنِ حَتَّى تَصِيرَ دُمُوعُكَ عَلَى خَدَّيْكَ غَفَرَ اللَّهُ لَكَ كُلَّ ذَنْبٍ أَذْنَبْتَهُ صَغِيراً كَانَ أَوْ كَبِيراً قَلِيلاً كَانَ أَوْ كَثِيراً.

يَا ابْنَ شَبِيبٍ إِنْ سَرَّكَ أَنْ تَلْقَى اللَّهَ عَزَّ وَجَلَّ وَلا ذَنْبَ عَلَيْكَ فَزُرِ الْحُسَيْنَ عَلَيْهِ السَّلامُ.

يَا ابْنَ شَبِيبٍ إِنْ سَرَّكَ أَنْ تَسْكُنَ الْغُرَفَ الْمَبْنِيَّةَ فِي الْجَنَّةِ مَعَ النَّبِيِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَالْعَنْ قَتَلَهَ الْحُسَيْنِ.

O Ibn Shabeeb! If you would like to be rewarded just as those who were martyred along with Al-Husayn ibn Ali (a.s.), whenever you remember Al-Husayn (a.s.) say, ‘I wish I was with them and could achieve the great prosperity.’

O Ibn Shabeeb! If you would like to be in the same high ranks in Paradise with us, then be sad when we are sad and be happy when we are happy, and I advise you to have us since the Honorable the Exalted God will resurrect whoever even likes a rock with that same rock on the Resurrection Day.””

۲۸-۵۴ The Astarabadi interpreter Muhammad ibn Al-Qasim - may God be pleased with him - narrated that Yusuf ibn Muhammad ibn Ziyad and Ali ibn Muhammad ibn Say’yar quoted on the authority of their fathers, on the authority of Al-Hassan ibn Ali (al-Askari) (a.s.), on the authority of Ali ibn Muhammad (a.s.), on the authority

of his father Muhammad ibn Ali (a.s.), on the authority of his father Al-Ridha' Ali ibn Musa (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.), on the authority of his father Ali ibn Abi Talib (a.s.), on the authority of God's Prophet (S) that the Honorable the Exalted God said, "I have divided the Opening of the Book (Chapter 'Al-Fatiha) between Me and My servant. Half of it is Mine and the other half belongs to My servant. My servant can get whatever he asks for. When the servant says, 'In the Name of Allah, Most Gracious, Most Merciful'(۱) God the Exalted the Magnificent will say, 'My servant started in My Name. It is incumbent upon Me to perfect his affair and Bless his conditions. When he says, 'Praise be to Allah, the Cherisher and Sustainer of the worlds'(۲) God - the Exalted the Magnificent - says, 'My servant expressed My Praise and recognized that the blessings that he possesses are from Me and that the calamities which have been fended off from him have been fended off by My Power. I take you as witnesses that I will add the Blessings of the Hereafter to his worldly blessings, and will fend off the Calamities of the

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۱- Qur'an, ۱:۱

۲- Qur'an, ۱:۲

Hereafter from him just as I fended off the worldly calamities from him.' When he says, 'Most Gracious, Most Merciful.'(۱) God -the Exalted the Magnificent- will say, 'My servant testified that I am Gracious and Merciful. I take you to witness that I will increase his share of My Mercy and expand his

يَا ابْنَ شَبِيبٍ إِنْ سَرَّكَ أَنْ يَكُونَ لَكَ مِنَ الثَّوَابِ مِثْلَ مَا لِمَنِ اسْتُشْهِدَ مَعَ الْحُسَيْنِ فَقُلْ مَتَى مَا ذَكَرْتَهُ يا لَيْتَنِی كُنْتُ مَعَهُمْ فَأَفُوزَ فَوْزاً عَظِيماً.

يَا ابْنَ شَبِيبٍ إِنْ سَرَّكَ أَنْ تَكُونَ مَعَنَا فِی الدَّرَجَاتِ الْعُلَى مِنَ الْجِنَانِ فَاحْزَنْ لِحُزْنِنَا وَافْرَحْ لِفَرَحِنَا وَعَلَيْكَ بِوَلايَتِنَا فَلَوْ أَنَّ رَجُلاً تَوَلَّى حَجَراً لَحَشَرَهُ اللَّهُ مَعَهُ يَوْمَ الْقِيَامَهِ.

۵۴ - حَدَّثَنا مُحَمَّدِ بْنِ القاسِمِ المفسر الأسترآبادی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا يُوسِف بْنِ مُحَمَّدِ بْنِ زياد وَعَلِیِّ بْنِ مُحَمَّدِ بْنِ سيار، عَن أَبُويهما عَنِ الحَسَن بْنِ عَلِی، عَن أَبيهِ عَلِیِّ بْنِ مُحَمَّد، عَن أَبيهِ مُحَمَّدِ بْنِ عَلِی، عَن أَبيهِ الرِّضا عَلِیِّ بْنِ مُوسَی عَلَيْهِ السَّلامُ، عَن أَبيهِ مُوسَی بْنِ جَعْفَر عَلَيْهِ السَّلامُ، عَن أَبيهِ مُحَمَّد عَلَيْهِ السَّلامُ، عَن أَبيهِ مُحَمَّدِ بْنِ عَلِی عَلَيْهِ السَّلامُ، عَن أَبيهِ عَلِیِّ بْنِ الحُسَيْنِ عَلَيْهِ السَّلامُ، عَن أَبيهِ الحُسَيْنِ بْنِ عَلِی عَلَيْهِ السَّلامُ، عَن أَبيهِ أَمِيرِ الْمُؤْمِنين عَلِیِّ بْنِ أَبی طالِب عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ قَالَ اللَّهُ عَزَّ وَجَلَّ: قَسَمْتُ فَاتِحَهَ الْكِتَاب بَيْنِی وَبَيْنَ عَبْدِی، فَنِصْفُهَا لِی وَنِصْفُهَا لِعَبْدِی. وَلِعَبْدِی مَا سَأَلَ: إِذَا قَالَ الْعَبْدُ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ، قَالَ اللَّهُ عَزَّ وَجَلَّ بَدَأَ عَبْدِی بِاسْمِی، وَحَقٌّ عَلَیَّ أَنْ أُتَمِّمَ لَهُ أُمُورَهُ وَأُبَارِكَ لَهُ فِی أَحْوَالِهِ. فَإِذَا قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعالَمِينَ، قَالَ اللَّهُ جَلَّ

Qur'an, ۱:۳ -۱

جَلالُهُ حَمِدَنِی عَبْدِی وَعَلِمَ أَنَّ النِّعَمَ الَّتِی لَهُ مِنْ عِنْدِی وَأَنَّ الْبَلايَا الَّتِی دُفِعَتْ عَنْهُ فَبِتَطَوُّلِی، أَشْهِدُكُمْ أَنِّی أَضِيفُ لَهُ إِلَی نِعَمِ الدُّنْيَا نِعَمَ الْآخِرَهِ وَأَدْفَعُ عَنْهُ بَلايَا الْآخِرَهِ كَمَا دَفَعْتُ عَنْهُ بَلايَا الدُّنْيَا. فَإِذَا قَالَ الرَّحْمنِ الرَّحِيمِ، قَالَ اللَّهُ عَزَّ وَجَلَّ شَهِدَ لِی بِأَنِّی الرَّحْمَنُ

share of My Grace.' When he says, 'Master of the Day of Judgment'(۱) God the Exalted the Magnificent will say, 'I take you as witnesses that as he has testified that I am the Master of the Day of Judgment, I will make his reckoning easy on the Reckoning Day and I will forgive his bad deeds.' When he says, 'Thee do we worship...'(۲) God the Honorable the Exalted will say, 'My servant is right. He only worships Me. Bear witness that I will grant him such a reward for this worshipping that whoever opposes him in this worship will envy him.' When he says, '...and Thine aid we seek'(۳) God the Honorable the Exalted will say, 'My servant is seeking My Help and is taking refuge in Me. I take you to witness that I will assist him in his affairs and will support him in times of difficulty, and rescue him on days of hardship.' When he says, 'Show us the straight way. The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray'(۴) God the Honorable the Exalted will say, 'This is My servant. What My servant wants is fulfilled and

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۱- Qur'an, ۱:۴

۲- Qur'an, ۱:۵

۳- Qur'an, ۱:۵

۴- Qur'an, ۱:۶-۷

"'.whatever he wills, will be done. I will protect him against what he fears

Imam Al-Hassan ibn Ali Al-Askari (a.s.) added, "And the Commander of the Faithful (a.s.) was asked, 'O Commander of the Faithful! Please let us know if 'In the Name of Allah, Most Gracious, Most Merciful' is from the Opening of the Book.' The Commander of the Faithful (a.s.) replied, 'Yes. God's Prophet (S) recited it and considered it to be a part of that verse. God's Prophet (S) said that the Opening of the (Book is the Seven Oft-repeated (verses).'"(١

The interpreter Muhammad ibn Al-Qasim - known as Abil Hassan al-Jurjani - ٢٨-٥٥ may God be pleased with him - narrated that Yusuf ibn Muhammad ibn Ziyad and Ali ibn Muhammad ibn Say'yar quoted on the authority of their fathers, on the authority of Al-Hassan ibn Ali (a.s.), on the authority of Ali ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Al-Ridha' Ali ibn Musa (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.), on the authority of his brother Al-Hassan ibn Ali (a.s.) that the Commander of the Faithful (Imam Ali) (a.s.) said, "'In the Name of Allah, Most Gracious, Most Merciful' is one

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١- "And We have bestowed upon thee the Seven Oft-repeated (verses) and the Grand Quran." [Qur'an, ١٥:٨٧]

of the verses from the Opening Chapter of the

الرَّحِيمُ أُشْـهِدُكُمْ لاوَفِّرَنَّ مِنْ رَحْمَتِی حَظَّهُ وَلاجْزِلَنَّ مِنْ عَطَائِی نَصِیبَهُ فَإِذَا قَالَ مالِكِ یَوْمِ الدِّینِ قَالَ اللَّهُ جَلَّ جَلالُهُ أُشْهِدُكُمْ كَمَا اعْتَرَفَ عَبْدِی أَنِّی مَالِكُ یَوْمِ الدِّینِ لاسَهِّلَنَّ یَوْمَ الْحِسَابِ حِسَابَهُ وَلاتَقَبَّلَنَّ حَسَنَاتِهِ وَلاتَجَاوَزَنَّ، عَن سَیِّئَاتِهِ فَإِذَا قَالَ إِیَّاكَ نَعْبُدُ قَالَ اللَّهُ عَزَّ وَجَلَّ صَدَقَ عَبْدِی إِیَّایَ یَعْبُدُ أُشْـهِدُكُمْ لاثِیبَنَّهُ عَلَی عِبَادَتِهِ ثَوَاباً یَغْبِطُهُ كُلُّ مَنْ خَالَفَهُ فِی عِبَادَتِهِ لِی فَإِذَا قَالَ وَإِیَّاكَ نَسْتَعِینُ قَالَ اللَّهُ عَزَّ وَجَلَّ بِی اسْتَعَانَ وَإِلَیَّ الْتَجَأَ أُشْـهِدُكُمْ لاعِینَنَّهُ عَلَی أَمْرِهِ وَلاغِیثَنَّهُ فِی شَدَائِدِهِ وَلَآخُذَنَّ بِیَدِهِ یَوْمَ نَوَائِبِهِ فَإِذَا قَالَ اهْدِنَا الصِّراطَ الْمُسْتَقِیمَ إِلَی آخِرِ السُّورَهِ قَالَ اللَّهُ عَزَّ وَجَلَّ هَذَا لِعَبْدِی وَلِعَبْدِی مَا سَأَلَ فَقَدِ اسْتَجَبْتُ لِعَبْدِی وَأَعْطَیْتُهُ مَا أَمَّلَ وَآمَنْتُهُ عَمَّا مِنْهُ وَجِلَ قَالَ وَقِیلَ لامِیرِ الْمُؤْمِنِینَ عَلَیْهِ السَّلامُ یَا أَمِیرَ الْمُؤْمِنِینَ أَخْبِرْنَا، عَن بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِیمِ أَهِیَ مِنْ فَاتِحَهِ الْكِتَابِ فَقَالَ نَعَمْ كَانَ رَسُولُ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ یَقْرَؤُهَا وَیَعُدُّهَا آیَهً مِنْهَا وَیَقُولُ فَاتِحَهُ الْكِتَابِ هِیَ السَّبْعُ الْمَثَانِی.

۵۵ - حَدَّثَنا مُحَمَّدِ بْنِ القَاسِمِ المفسر المَعْرُوف بِأَبِی الحَسَن الجرجانِی رَضِیَ اللهُ عَنْهُ قالَ یوسف بْنِ مُحَمَّدِ بْنِ زِیاد وَعَلِیِّ بْنِ مُحَمَّدِ بْنِ سیار، عَن أَبُویهما عَنِ الحَسَن بْنِ عَلِی عَنْ أَبِیهِ عَلِیِّ بْنِ مُحَمَّد، عَن أَبِیهِ مُحَمَّدِ بْنِ عَلِی، عَن أَبِیهِ الرِّضا عَلِیِّ بْنِ مُوسَی عَلَیْهِ السَّلامُ، عَن أَبِیهِ مُوسَی بْنِ جَعْفَر عَلَیْهِ السَّلامُ جَعْفَرِ بْنِ مُحَمَّد عَلَیْهِ السَّلامُ، عَن أَبِیهِ مُحَمَّدِ بْنِ عَلِی عَلَیْهِ السَّلامُ عَنْ أَبِیهِ عَلِیِّ بْنِ الحُسَیْنِ عَلَیْهِ السَّلامُ، عَن أَبِیهِ الحُسَیْنِ بْنِ عَلِی عَلَیْهِ السَّلامُ، عَن أَخِیهِ الحَسَن بْنِ عَلِی عَلَیْهِ السَّلامُ قالَ: قالَ أَمِیرِ الْمُؤْمِنین عَلَیْهِ السَّلامُ: إِنَّ بِسْمِ

p: ۷۳۹

اللّهِ الرَّحْمنِ الرَّحِی_مِ آیَهٌ مِنْ فَ_اتِحَهِ الْکِتَابِ وَهِ_یَ سَبْعُ آیَ_اتٍ تَمَامُهَ_ا

Book. This Chapter consists of seven verses which are perfected with 'In the Name of Allah, Most Gracious, Most Merciful.' I heard God's Prophet (S) say, The Honorable the Exalted God told me, 'O Muhammad! 'And We have bestowed upon thee the Seven Oft-repeated (verses) and the Grand Qur'an."(۱) First God honored me with the Opening Chapter and equalled it to the Grand Quran. Indeed, the Opening of the Book is the most honorable thing which exists in the Treasures of the Throne. The Honorable the Exalted God allocated it especially to Muhammad (a.s.) and honored him with it. God did not make any of the other Prophets - except for Solomon - a partner in this honor. God bestowed the verse 'In the Name of Allah, Most Gracious, Most Merciful' upon Solomon. Quoting Belqees (Balqees of Saba'), God says, '(The queen) said, 'Ye chiefs! here is delivered to me - a letter worthy of respect. It is from Solomon, and is (as follows):'In the Name of Allah, Most Gracious, Most Merciful."(۲) The Honorable the Exalted God will grant - whoever recites it along with belief in Muhammad and his Household's Mastery; obeys their orders; believes in their outward appearance and inner characteristics - a reward for each letter of it that is better for him than this world, and all its goods and all the wealth in it. Whoever listens to someone reciting the Quran will receive the same

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۱- Qur'an, ۱۵:۸۷

۲- Qur'an, ۲۷:۲۹-۳۰

reward as the recitor does. Therefore, gain more and more benefits from this good which you have been granted as it is highly valuable. It may become too late and you ”’.may feel sorry in your hearts

Muhammad ibn Musa ibn al-Mutawakkil - may God be pleased with him - ۲۸-۵۶ narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of al-Ryan ibn al-Salt, on the authority of Al-Ridha’ Ali ibn Musa ibn Ja’far (a.s.), on the authority of his father Musa ibn Ja’far (a.s.), on the authority of his father Ja’far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.), “The Commander of the Faithful (a.s.) saw one of his followers after a very long time in whom signs of old age could be seen and who had difficulty walking. The Imam (a.s.) asked him, ‘Have you grown old?’ The man replied, ‘In your obedience - O Commander of the Faithful!’ The Imam (a.s.) said, ‘I see that you still have some ”’!strength.’ The man said, ‘It is for you - O Commander of the Faithful

بِبِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ يَقُولُ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ لِي يَا مُحَمَّدُ وَلَقَدْ آتَيْناكَ سَبْعاً مِنَ الْمَثانِي وَالْقُرْآنَ الْعَظِيمَ فَأَفْرَدَ الامْتِنَانَ عَلَيَّ بِفَاتِحَهِ الْكِتَابِ وَجَعَلَهَا بِإِزَاءِ الْقُرْآنِ الْعَظِيمِ وَإِنَّ فَاتِحَهَ الْكِتَابِ أَشْرَفُ مَا فِي كُنُوزِ الْعَرْشِ وَإِنَّ

اللَّهَ عَزَّ وَجَلَّ خَصَّ مُحَمَّداً وَشَرَّفَهُ بِهَا وَلَمْ يُشْرِكْ مَعَهُ فِيهَا أَحَداً مِنْ أَنْبِيَائِهِ مَا خَلا سُلَيمانَ عَلَيْهِ السَّلامُ فَإِنَّهُ أَعْطَاهُ مِنْهَا بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ أَلا تَرَاهُ يَحْكِي، عَن بِلْقِيسَ حِينَ قَالَتْ إِنِّي أُلْقِيَ إِلَيَّ كِتابٌ كَرِيمٌ إِنَّهُ مِنْ سُلَيْمانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ أَلا فَمَنْ قَرَأَهَا مُعْتَقِداً لِمُوَالاةِ مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ مُنْقَاداً لامْرِهِمَا مُؤْمِناً بِظَاهِرِهِمَا وَبَاطِنِهِمَا أَعْطَاهُ اللَّهُ بِكُلِّ حَرْفٍ مِنْهَا حَسَنَةً كُلُّ وَاحِدَةٍ مِنْهَا أَفْضَلُ لَهُ مِنَ الدُّنْيَا بِمَا فِيهَا مِنْ أَصْنَافِ أَمْوَالِهَا وَخَيْرَاتِهَا وَمَنِ اسْتَمَعَ إِلَى قَارِئٍ يَقْرَؤُهَا كَانَ لَهُ قَدْرُ ثُلُثِ مَا لِلْقَارِي فَلْيَسْتَكْثِرْ أَحَدُكُمْ مِنْ هَذَا الْخَيْرِ الْمُعْرِضِ لَكُمْ فَإِنَّهُ غَنِيمَةٌ لا يَذْهَبَنَّ أَوَانُهُ فَتَبْقَى فِي قُلُوبِكُمُ الْحَسْرَةُ.

۵۶ - حَدَّثَنَا مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّل رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيِّ بْنِ إِبراهِيم بْنِ هاشِم، عَن أَبِيهِ، عَن الرَّيانِ بْنِ الصَّلْتِ عَن الرِّضا عَلِيِّ بْنِ مُوسَى عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ، عَن أَبِيهِ جَعْفَرِ بْنِ مُحَمَّد عَلَيْهِ السَّلامُ، عَن أَبِيهِ مُحَمَّدِ بْنِ عَلِي عَلَيْهِ السَّلامُ، عَن أَبِيهِ عَلِيِّ بْنِ الْحُسَيْن عَلَيْهِ السَّلامُ عَنْ أَبِيهِ عَلِي عَلَيْهِ السَّلامُ قالَ: رَأَى أَمِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلامُ رَجُلًا مِنْ شِيعَتِهِ بَعْدَ عَهْدٍ طَوِيلٍ وَقَدْ أَثَّرَ السِّنُّ فِيهِ وَكَانَ يَتَجَلَّدُ فِي مَشْيِهِ فَقَالَ عَلَيْهِ السَّلامُ كَبُرَ سِنُّكَ يَا رَجُلُ قَالَ فِي طَاعَتِكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ عَلَيْهِ السَّلامُ إِنَّكَ لَتَتَجَلَّدُ قَالَ عَلَى أَعْدَائِكَ يَا أَمِيرَ الْمُؤْمِنِينَ فَقَالَ عَلَيْهِ السَّلامُ أَجِدُ فِيكَ بَقِيَّةً قَالَ هِيَ لَكَ يَا أَمِيرَ الْمُؤْمِنِينَ.

Muhammad ibn Ibrahim ibn Ishaq al-Mu'addib - may God be pleased with him - ۲۸-۵۷ narrated that Ahmad ibn Muhammad ibn Sa'eed al-Kufi quoted on the authority of

Ali ibn Al-Hassan ibn Ali ibn Fadhdhal, on the authority of his father, on the authority of Abil Hassan Ali ibn Musa Al-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.) that when the time of the demise of Al-Hassan ibn Ali (a.s.) came, he (a.s.) cried. They asked him (a.s.), "O son of the Prophet of God! Considering your position relative to the Prophet of God (a.s.), your rank, what God's Prophet (S) has said about you, your having gone on the Hajj pilgrimage twenty times on foot, your having divided up your wealth - even your shoes - with God (in charity) three times, why are you crying?" The Imam (a.s.) said, "I am crying for two reasons: fear of what I will encounter (death) and separation from the loved ones."

۲۸-۵۸ (- The author of the book narrated) my father - may God be pleased with him narrated that Al-Husayn ibn Ahmad al-Maleki quoted on the authority of his father, on the authority of Ibrahim ibn Abi Mahmood, on the authority of Ali ibn Musa Al-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.),

on the authority of Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.) that God's Prophet (S) said, "O Ali! You are the oppressed one after me. Woe be to whoever oppresses you! Blessed be whoever follows you and does not prefer anyone else over you. O Ali! You are the one with whom others will fight with after me. Woe be to whoever fights against you and blessed be whoever fights along with you. O Ali! You are the one who will speak using my words and will talk using my tongue. Woe be to whoever rejects your words and blessed be whoever accepts your words. O Ali! You are the Master of this nation after me. You are their Divine Leader. You are their Caliph. Whoever leaves you will leave me on the Resurrection Day. Whoever stays with you will stay with me on the Resurrection Day. O Ali! You are the first man who believed in and acknowledged me. You are the first man who assisted me in my affairs and fought along with me against my enemies. You are the first man who .prayed with me in the days when the people were ignorant

۵۷ - حَدَّثَنا مُحَمَّدِ بْنِ إِبْراهيم بْنِ إِسْحاق الْمُؤَدِّبُ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ سَعِيدُ الْكُوفِی قالَ: حَدَّثَنا عَلِیِّ بْنِ الْحَسَنِ بْنِ عَلِیِّ بْنِ فضال، عَن أَبيهِ، عَن أَبی الْحَسَن عَلاىِّ بْنِ لِرِّضا عَلَيْهِ السَّلامُ، عَن أَبيهِ مُوسَی بْنِ جَعْفَر عَلَيْهِ السَّلامُ، عَن أَبيهِ جَعْفَرِ

بْنِ مُحَمَّد عَلَيْهِ السَّلامُ، عَن أَبيهِ مُحَمَّدِ بْنِ عَلِی عَلَيْهِ السَّلامُ عَلِیِّ بْنِ الْحُسَيْنِ عَلَيْهِ السَّلامُ، عَن أَبيهِ الْحُسَيْنِ بْنِ عَلِی عَلَيْهِ السَّلامُ قالَ لَمَّا حَضَرَتِ الْحَسَنَ بْنَ عَلِی عَلَيْهِ السَّلامُ الْوَفَاهُ بَكَی فَقِيلَ يَا ابْنَ رَسُولِ اللَّهِ أَتَبْكِی وَمَكَانُكَ مِنْ رَسُولِ اللَّهِ صَلَّی اللهُ عَلَيْهِ وَآلِهِ مَكَانُكَ الَّذِی أَنْتَ بِهِ وَقَدْ قَالَ فِيكَ رَسُولُ اللَّهِ صَلَّی اللهُ عَلَيْهِ وَآلِهِ مَا قَالَ وَقَدْ حَجَجْتَ عِشْرِينَ حَجَّةً مَاشِياً وَقَدْ قَاسَمْتَ رَبَّكَ مَالَكَ ثَلاثَ مَرَّاتٍ حَتَّی النَّعْلَ وَالنَّعْلَ فَقَالَ عَلَيْهِ السَّلامُ إِنَّمَا أَبْكِی لِخَصْلَتَيْنِ لِهَوْلِ الْمُطَّلَعِ وَفِرَاقِ الْأَحِبَّهِ.

۵۸ – حَدَّثَنا أَبی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا الْحُسَيْنِ بْنِ أحْمَد المالكی، عَن أَبيهِ، عَن إِبْراهيم بْنِ أَبی محمود، عَن عَلِیِّ بْنِ مُوسَی الرِّضا عَلَيْهِ السَّلامُ، عَن أَبيهِ مُوسَی بْنِ جَعْفَر عَلَيْهِ السَّلامُ عَنْ أَبيهِ جَعْفَرِ بْنِ مُحَمَّد عَلَيْهِ السَّلامُ، عَن أَبيهِ مُحَمَّدِ بْنِ عَلِی عَلَيْهِ السَّلامُ، عَن أَبيهِ عَلِیِّ بْنِ الْحُسَيْن عَلَيْهِ السَّلامُ، عَن أَبيهِ الْحُسَيْنِ بْنِ عَلِی عَلَيْهِ السَّلامُ قالَ رَسُولَ اللَّهِ صَلَّی اللهُ عَلَيْهِ وَآلِهِ: يَا عَلِیُّ أَنْتَ الْمَظْلُومُ مِنْ بَعْدِی فَوَيْلٌ لِمَنْ ظَلَمَكَ وَاعْتَدَی عَلَيْكَ وَطُوبَی لِمَنْ تَبِعَكَ وَلَمْ يَخْتَرْ عَلَيْكَ.

يَا عَلِیُّ أَنْتَ الْمُقَاتِلُ بَعْدِی فَوَيْلٌ لِمَنْ قَاتَلَكَ وَطُوبَی لِمَنْ قَاتَلَ مَعَكَ.

يَا عَلِیُّ أَنْتَ الَّذِی تَنْطِقُ بِكَلامِی وَتَتَكَلَّمُ بِلِسَانِی بَعْدِی فَوَيْلٌ لِمَنْ رَدَّ عَلَيْكَ وَطُوبَی لِمَنْ قَبِلَ كَلامَكَ.

يَا عَلِیُّ أَنْتَ سَيِّدُ هَذِهِ الْأُمَّهِ بَعْدِی وَأَنْتَ إِمَامُهَا وَخَلِيفَتِی عَلَيْهَا، مَنْ فَارَقَكَ فَارَقَنِی يَوْمَ الْقِيَامَهِ وَمَنْ كَانَ مَعَكَ كَانَ مَعِی يَوْمَ الْقِيَامَهِ.

يَا عَلِیُّ أَنْتَ أَوَّلُ مَنْ آمَنَ بِی وَصَدَّقَنِی وَأَنْتَ أَوَّلُ مَنْ أَعَانَنِی عَلَی أَمْرِی وَجَاهَدَ مَعِی عَدُوِّی وَأَنْتَ أَوَّلُ مَنْ صَلَّی مَعِی وَالنَّاسُ يَوْمَئِذٍ فِی غَفْلَهِ الْجَهَالَهِ.

O Ali! You are the first

one who will raise your head out of the dirt along with me on the Resurrection Day. You are the first man who will pass over the Bridge along with me. In fact, my Lord - the Honorable the Exalted - has sworn that no one will pass over the Bridge, unless he gets the pass of salvation from the Fire with the Mastery of you (Ali (a.s.)) and the Mastery of the Divine Leaders from your progeny. You will be the first one to enter my Pool ('Kawthar) and quench the thirst of your friends with it and drive away your enemies from it. You will accompany me when I rise at the Praised Position ('Al-Maqam Al-Mahmood). You will intercede on behalf of our friends, and your intercession on their behalf will be accepted. You will be the first one to enter Paradise holding the Flag of Praise ('Lewa ul-Hamd) which has seventy parts, each of which is greater than the Sun and the Moon. You are the owner of the 'Tooba Tree in Paradise. Its root will be in your house and its branches will extend out into the homes of your ".lovers and followers

Ibn Abi Mahmood added, "I told Al-Ridha' (a.s.), 'O son of the Prophet of God! There are traditions with us about the nobility of the Commander of the Faithful (a.s.) and the nobilities of you - the Members of the Holy Household - which I do not observe in you. Should we believe in

"?those traditions

The Imam (a.s.) said, 'O Ibn Abi Mahmood! My father (a.s.) narrated that his father (a.s.) quoted on the authority of his grandfather (a.s.) that God's Prophet (S) said, 'Whoever listens to someone's speech is worshipping him. If the speaker is talking on behalf of God, then he has worshipped God. However, if the speaker is talking on ".behalf of Satan, then he has worshipped Satan

The Imam (a.s.) then added, 'O Ibn Abi Mahmood! Our enemies have faked three types of traditions regarding our nobilities which are of the following types: ۱- boasting ۲- belittling and ۳- the wickedness of our enemies and swearing at them. When the people hear their traditions boastings about us, they will denounce us and say that the Shiites believe in the divinity of their Divine Leaders. When they hear their traditions belittling us, they will believe them. They will swear at us - the Members of the Holy Household - when they hear the traditions about the wickedness of our enemies and their being sweared at, while the Honorable the Exalted God has said, 'Revile not ye those whom they call

يَا عَلِيُّ أَنْتَ أَوَّلُ مَنْ تَنْشَقُّ عَنْهُ الْأَرْضُ مَعِی وَأَنْتَ أَوَّلُ مَنْ یُبْعَثُ مَعِی وَأَنْتَ أَوَّلُ مَنْ یَجُوزُ الصِّرَاطَ مَعِی وَإِنَّ رَبِّی عَزَّ وَجَلَّ أَقْسَمَ بِعِزَّتِهِ أَنَّهُ لا یَجُوزُ عَقَبَهَ الصِّرَاطِ إِلاّ مَنْ مَعَهُ بَرَاءَهٌ بِوَلایَتِکَ وَوَلایَهِ الأَئِمَّهِ مِنْ وُلْدِکَ.

وَأَنْتَ أَوَّلُ مَنْ یَرِدُ حَوْضِی تَسْقِی مِنْهُ أَوْلِیَاءَکَ وَتَذُودُ عَنْهُ أَعْدَاءَکَ.

وَأَنْتَ صَاحِبِی إِذَا قُمْتَ الْمَقَامَ الْمحْمُودَ وَنَشْفَعُ لِمحِبِّینَا فَنُشَفَّعُ فِیهِمْ.

وَأَنْتَ أَوَّلُ مَنْ یَدْخُلُ الْجَنَّهَ

وَبِيَدِکَ لِوَائِی وَهُوَ لِوَاءُ الْحَمْدِ وَهُوَ سَبْعُونَ شِقَّهً الشِّقَّهُ مِنْهُ أَوْسَعُ مِنَ الشَّمْسِ وَالْقَمَرِ.

وَأَنْتَ صَاحِبُ شَجَرَهِ طُوبَى فِی الْجَنَّهِ أَصْلُهَا فِی دَارِکَ وَأَغْصَانُهَا فِی دُورِ شِیعَتِکَ وَمُحِبِّیکَ.

قُلْتُ لِلرِّضَا عَلَیْهِ السَّلاَمُ یَا بْنَ رَسُولِ اللَّهِ إِنَّ عِنْدَنَا أَخْبَاراً فِی فَضَائِلِ أَمِیرِ الْمُؤْمِنِینَ عَلَیْهِ السَّلاَمُ وَفَضْلِکُمْ أَهْلَ الْبَیْتِ وَهِیَ مِنْ رِوَایَهِ مُخَالِفِیکُمْ وَلاَ نَعْرِفُ مِثْلَهَا عَنْکُمْ، أَفَنَدِینُ بِهَا؟ فَقَالَ: یَا بْنَ أَبِی مَحْمُودٍ؛ لَقَدْ أَخْبَرَنِی أَبِی، عَنْ أَبِیهِ، عَنْ جَدِّهِ عَلَیْهِ السَّلاَمُ أَنَّ رَسُولَ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ قَالَ: مَنْ أَصْغَی إِلَی نَاطِقٍ فَقَدْ عَبَدَهُ، فَإِنْ کَانَ النَّاطِقُ عَنِ اللَّهِ عَزَّ وَجَلَّ فَقَدْ عَبَدَ اللَّهَ وَإِنْ کَانَ النَّاطِقُ عَنْ إِبْلِیسَ فَقَدْ عَبَدَ إِبْلِیسَ.

ثُمَّ قَالَ الرِّضَا عَلَیْهِ السَّلاَمُ: یَا ابْنَ أَبِی مَحْمُودٍ إِنَّ مُخَالِفِینَا وَضَعُوا أَخْبَاراً فِی فَضَائِلِنَا وَجَعَلُوهَا عَلَی أَقْسَامٍ ثَلاثَهٍ؛ أَحَدُهَا الْغُلُوُّ، وَثَانِیهَا التَّقْصِیرُ فِی أَمْرِنَا، وَثَالِثُهَا التَّصْرِیحُ بِمَثَالِبِ أَعْدَائِنَا. فَإِذَا سَمِعَ النَّاسُ الْغُلُوَّ فِینَا کَفَّرُوا شِیعَتَنَا وَنَسَبُوهُمْ إِلَی الْقَوْلِ بِرُبُوبِیَّتِنَا، وَإِذَا سَمِعُوا التَّقْصِیرَ اعْتَقَدُوهُ فِینَا، وَإِذَا سَمِعُوا مَثَالِبَ أَعْدَائِنَا بِأَسْمَائِهِمْ ثَلَبُونَا بِأَسْمَائِنَا

(upon besides God, lest they out of spite revile God in their ignorance….'"(١)

O Ibn Abi Mahmood! Follow our way when the people deviate to the right or left. We will be with whoever follows us. We will separate from whoever separates himself from us. The least thing that might lead one to abandon faith is to say that a pebble is an atom, believe it and stay away from those who oppose him. O Ibn Abi Mahmood! Safeguard what I have told you since I have given you what is best for you in this world and the

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١- Qur'an, ۶:١٠٨

".Hereafter

Abul Hassan Ahmad ibn Muhammad ibn Saqr al-Sa'igh and Abul Hassan Ali ibn ۲۸-۵۹ Muhammad ibn Mehrawayh narrated that Abdurrahman ibn Abi Hatam quoted on the authority of his father, on the authority of Al-Hassan ibn Al-Fadhl Abu Muhammad - a servant of the Hashemites at Medina, on the authority of Ali ibn Musa ibn Ja'far ibn Muhammad (a.s.), on the authority of his father (a.s.), "Abu Ja'far al-Dawaniqi sent for Ja'far ibn Muhammad (a.s.) in order to kill him. He prepared the sword and a piece of special leather (which was used to put on the floor for executing people on). Al-Dawaniqi told al-Rabee', "Chop off his head when I clap my hands after I speak with him." Then when Ja'far ibn Muhammad (a.s.) entered, the Imam (a.s.) looked at al-Dawaniqi from a distance and the Imam's lips were moving. Abu Ja'far (al-Dawaniqi) was sitting in his place and was saying, 'O Aba Abdullah! Welcome. We only sent for you to pay off your debts.' He then gently asked about his household and added, 'God has paid off your debts and has determined your reward. O al-Rabee', do not do the third thing until Ja'far returns to his family.' When al-Dawaniqi left, al-Rabee' told the Imam (a.s.), 'O Aba Abdullah! Did you see the sword and the leather that was prepared for you? What were you saying when you were moving your lips?' Ja'far (a.s.) said, 'When I noticed the wickedness in his eyes I said, 'The Lord suffices

me – not the people. The Creator suffices me – not the creatures. The Provider suffices me – not those being provided for. God the Lord of the Two Worlds suffices me. God the Sufficer suffices for me. God who always suffices, suffices for me. God suffices for me. God suffices for me, since other than Him there are no gods. I rely upon Him and He is the Owner of the Great Throne.'”

وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ وَلا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْواً بِغَيْرِ عِلْمٍ يَا ابْنَ أَبِی مَحْمُودٍ إِذَا أَخَذَ النَّاسُ يَمِيناً وَشِمَالاً فَالْزَمْ طَرِيقَتَنَا فَإِنَّهُ مَنْ لَزِمَنَا لَزِمْنَاهُ وَمَنْ فَارَقَنَا فَارَقْنَاهُ إِنَّ أَدْنَی مَا يُخْرِجُ الرَّجُلَ مِنَ الإِيمَانِ أَنْ يَقُولَ لِلْحَصَاةِ هَذِهِ نَوَاةٌ ثُمَّ يَدِينُ بِذَلِكَ وَيَبْرَأُ مِمَّنْ خَالَفَهُ يَا ابْنَ أَبِی مَحْمُودٍ احْفَظْ مَا حَدَّثْتُکَ بِهِ فَقَدْ جَمَعْتُ لَکَ فِيهِ خَيْرَ الدُّنْيَا وَالْآخِرَهِ

۵۹ – حَدَّثَنَا أَبُو الْحَسَنِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ صقر الصائغُ وَأَبُو الْحَسَنِ عَلِیُّ بْنُ مُحَمَّدِ بْنِ مهرويه قالا حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِی حَاتِمٍ قَالَ: حَدَّثَنَا أَبِی قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ الْفَضْلِ مُحَمَّد مولی الهاشميين بِالْمَدِينَه قَالَ: حَدَّثَنَا عَلِیُّ بْنُ مُوسَی بْنِ جَعْفَرِ بْنِ مُحَمَّد عَلَيْهِ السَّلامُ أَرْسَلَ أَبُو جَعْفَرٍ الدَّوَانِيقِیُّ إِلَی جَعْفَرِ بْنِ مُحَمَّدٍ عَلَيْهِ السَّلامُ لِيَقْتُلَهُ وَطَرَحَ لَهُ سَيْفاً وَنَطْعاً وَقَالَ يَا رَبِيعُ إِذَا أَنَا كَلَّمْتُهُ ثُمَّ ضَرَبْتُ بِإِحْدَی يَدَیَّ عَلَی الْأُخْرَی فَاضْرِبْ عُنُقَهُ فَلَمَّا دَخَلَ جَعْفَرُ بْنُ مُحَمَّدٍ عَلَيْهِ السَّلامُ وَنَظَرَ إِلَيْهِ مِنْ بَعِيدٍ تَحَرَّکَ أَبُو جَعْفَرٍ عَلَی فِرَاشِهِ قَالَ مَرْحَباً وَأَهْلاً بِکَ يَا أَبَا عَبْدِ اللَّهِ مَا أَرْسَلْنَا إِلَيْکَ إِلا رَجَاءَ أَنْ نَقْضِیَ دَيْنَکَ وَنَقْضِیَ ذِمَامَکَ

ثُمَّ سَاءَلَهُ مُسَاءَلَةً لَطِيفَةً، عَن أَهْلِ بَيْتِهِ وَقَالَ قَدْ قَضَى اللَّهُ حَاجَتَكَ وَدَيْنَكَ وَأَخْرَجَ جَائِزَتَكَ يَا رَبِيعُ لا تَمْضِيَنَّ ثَلاثَةٌ حَتَّى يَرْجِعَ جَعْفَرٌ إِلَى أَهْلِهِ فَلَمَّا خَرَجَ قَالَ لَهُ الرَّبِيعُ يَا أَبَا عَبْدِ اللَّهِ رَأَيْتَ السَّيْفَ إِنَّمَا كَانَ وُضِعَ لَكَ وَالنَّطْعَ فَأَيُّ شَيْءٍ رَأَيْتُكَ تُحَرِّكُ بِهِ شَفَتَيْكَ قَالَ جَعْفَرُ بْنُ مُحَمَّدٍ عَلَيْهِ السَّلامُ نَعَمْ يَا رَبِيعُ لَمَّا رَأَيْتُ الشَّرَّ فِي وَجْهِهِ قُلْتُ حَسْبِيَ الرَّبُّ مِنَ الْمَرْبُوبِينَ وَحَسْبِيَ الْخَالِقُ مِنَ الْمَخْلُوقِينَ وَحَسْبِيَ الرَّازِقُ مِنَ الْمَرْزُوقِينَ وَحَسْبِيَ اللَّهُ رَبُّ الْعَالَمِينَ حَسْبِي مَنْ هُوَحَسْبِي حَسْبِي مَنْ لَمْ يَزَلْ حَسْبِي حَسْبِيَ اللَّهُ لا إِلَهَ إِلا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ.

The interpreter from Astarabad Muhammad ibn Al-Qasim - may God be pleased ٢٨-٦٠ with him - narrated that Yusuf ibn Muhammad ibn Ziyad and Ali ibn Muhammad ibn Sayyar quoted on the authority of their fathers, on the authority of Al-Hassan ibn Ali (a.s.), on the authority of his father Ali ibn Muhammad (a.s.), on the authority of his father Al-Ridha' Ali ibn Musa (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (a.s.), "The following Words of the Honorable the Exalted God, 'Show us the straight way'(١) means 'guide us to the straight path - that is a path which will make us love You and take us to Your Religion, and hinders us from following our selfish desires which would ruin us'."

Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with him - ٢٨-٦١ narrated that Ali ibn

p: ٧٥١

١- Qur'an, ١:٦

Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Ali ibn Ma'bad, on the authority of Al-Husayn ibn Khalid, "I asked Abul Hassan Ali ibn Musa Al-Ridha' (a.s.) about the following Words of the Honorable the Exalted God, 'We did indeed offer the Trust to the Heavens and the Earth and the Mountains; but they refused to undertake it, being afraid thereof: but man undertook it;- He was indeed unjust and foolish.'(۱)" The Imam (a.s.) said, "The Trust is the same as the Mastery. ".Whoever makes a false claim of Mastery is an unbeliever

Abdul Wahid Muhammad ibn Ubdoos al-Neishaboori al-Attar - may God be ۲۸-۶۲ pleased with him - narrated that Ali ibn Muhammad ibn Qutayba al-Neishaboori quoted on the authority of Hamdan ibn Soleiman al-Neishaboori, on the authority of Abdul Salam ibn Salih al-Harawi that he asked Al-Ridha' (a.s.), "O son of the Prophet of God! Please tell me about the tree from which Adam and Eve ate. What was it? There are differences among the people about that matter. There are some people who say it was wheat. There are others who say it was a grape vine. Still others say that it was the tree of jealousy." The Imam (a.s.) said, "All these accounts are correct." Al-Harawi asked, "Then what is the meaning of these various aspects?" The Imam (a.s.) said,"O Aba Salt! Heavenly trees produce different fruits. That was a wheat tree which also had grapes. It is not like the

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Qur'an, ۳۳:۷۲ -۱

trees in this world. When God - High is His Remembrance - honored Adam (a.s.) by having the angels prostrate before him and by taking him into Paradise, he (a.s.) told himself, “Has God created any humans nobler than me?”

۶۰ - حَدَّثَنا مُحَمَّدِ بْنِ القاسِمِ الأسترآبادی المفسر رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا یُوسِف بْنِ مُحَمَّدِ بْنِ زیاد وَعَلِیِّ بْنِ مُحَمَّدِ بْنِ سیار، عَن أَبُویهما عَنِ الحَسَن بْنِ عَلِی، عَن أَبیهِ عَلِیِّ بْنِ مُحَمَّد، عَن أَبیهِ مُحَمَّدِ بْنِ عَلِی، عَن أَبیهِ الرِّضا عَلِیِّ بْنِ مُوسَی عَلَیْهِ السَّلامُ، عَن أَبیهِ مُوسَی بْنِ جَعْفَر عَلَیْهِ السَّلامُ قالَ: قالَ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّادِقُ عَلَیْهِ السَّلامُ فِی قَوْلِهِ عَزَّ وَجَلَّ اهْدِنَا الصِّراطَ الْمُسْتَقِیمَ قَالَ یَقُولُ أَرْشِدْنَا إِلَی الصِّرَاطِ الْمُسْتَقِیمِ أَرْشِدْنَا لِلُزُومِ الطَّرِیقِ الْمُؤَدِّی إِلَی مَحَبَّتِکَ وَالْمُبَلِّغِ إِلَی دِینِکَ وَالْمَانِعِ مِنْ أَنْ نَتَّبِعَ أَهْوَاءَنَا فَنَعْطَبَ أَوْ نَأْخُذَ بِآرَائِنَا فَنَهْلِکَ.

۶۱ - حَدَّثَنا أَحْمَدِ بْنِ زِیادِ بْنِ جَعْفَرِ الْهَمَذانیّ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِیِّ بْنِ إبراهِیم بْنِ هاشِم عَنْ عَلِیِّ بْنِ معبد، عَن الحُسَیْنِ بْنِ خالِد قالَ سَأَلْت أَبَا الحَسَن عَلِیِّ بْنِ مُوسَی الرِّضا عَلَیْهِ السَّلامُ، عَن قَوْلَ اللَّه عَزَّ وَجَلَّ (إِنَّا عَرَضْنَا الأَمانَه عَلَی السَّماواتِ وَالأَرْضِ وَالْجِبالِ فَأَبَیْنَ أَنْ یَحْمِلْنَها) فَقالَ الأمانه الوِلایَه من ادعاها بِغَیْرِ حَقٍّ فَقَدْ کفر.

۶۲ - حَدَّثَنا عَبْد الواحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدُوسٍ النِیسابُوری العَطَّار رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنامُحَمَّدِ بْنِ قُتَیْبَه عَنْ حَمْدانَ بْنِ سُلَیْمان، عَن عَبْدِ السَّلامُ بْنِ صالِح الهَرَوِیِّ قالَ قُلْتُ لِلرِّضَا عَلَیْهِ السَّلامُ یَا ابْنَ رَسُولِ اللَّهِ أَخْبِرْنِی عَنِ الشَّجَرَه الَّتِی أَکَلَ مِنْهَا آدَمُ وَحَوَّاءُ مَا کَانَتْ فَقَدِ اخْتَلَفَ النَّاسُ فِیهَا فَمِنْهُمْ مَنْ یَرْوِی أَنَّهَا الْحِنْطَهُ وَمِنْهُمْ مَنْ یَرْوِی

أَنَّهَا الْعِنَبُ وَمِنْهُمْ مَنْ يَرْوِي أَنَّهَا شَجَرَةُ الْحَسَدِ فَقَالَ كُلُّ ذَلِكَ حَقٌّ قُلْتُ فَمَا مَعْنَى هَذِهِ الْوُجُوهِ عَلَى اخْتِلافِهَا فَقَالَ يَا أَبَا الصَّلْتِ إِنَّ شَجَرَ الْجَنَّةِ تَحْمِلُ أَنْوَاعاً فَكَانَتْ شَجَرَةَ الْحِنْطَةِ وَفِيهَا عِنَبٌ وَلَيْسَتْ كَشَجَرِ الدُّنْيَا وَإِنَّ آدَمَ عَلَيْهِ السَّلامُ لَمَّا أَكْرَمَهُ اللَّهُ تَعَالَى ذِكْرُهُ بِإِسْجَادِ مَلائِكَتِهِ لَهُ وَبِإِدْخَالِهِ الْجَنَّةَ قَالَ فِي نَفْسِهِ هَلْ خَلَقَ اللَّهُ بَشَراً أَفْضَلَ مِنِّي.

The Honorable the Exalted God knew what Adam (a.s.) thought and called out, “O Adam! Raise your head up. Look at the base of the Throne.” Then Adam (a.s.) raised his head up and looked at the base of the Throne where he found the following written, “There is no god but God. Muhammad is the Messenger of God. Ali ibn Abi Talib (a.s.) is the Commander of the Faithful. His wife (the Blessed Lady) Fatima (a.s.) is the Master of the Women of the Two Worlds. Al-Hassan (a.s.) and Al-Husayn (a.s.) are the two Masters of the Youth in Paradise.” Adam (a.s.) said, “O Lord! Who are they?” The Honorable the Exalted God said, “They are your offspring. They are better than you and better than all My creatures. Were it not for them, I would neither have created you, nor would I have created the heavens, the Earth, Paradise and Hell. Do not ever look upon them with jealousy since I will then send you away from My proximity.” However, Adam (a.s.) became jealous of them and wished to have had their rank. Thus Satan overwhelmed Adam (a.s.) and he

ate of the forbidden tree. Then Satan also overwhelmed Eve because she was jealous of (the Blessed Lady) Fatima (a.s.). She also ate of that forbidden tree. The Honorable the Exalted God sent them away from His Paradise and sent them away from His ".proximity down to the Earth

The author of the book narrated) my father - may God be pleased with him -) ۲۸-۶۳ narrated that Sa'd ibn Abdullah quoted on the authority of Yaqoob ibn Yazid, on the authority of Obayd ibn Hilal that he had heard Abul Hassan Al-Ridha' (a.s.) say, "I like that a believer be an innovator." Obayd ibn Hilal asked the Imam (a.s.), "What do you mean by innovator?" The Imam (a.s.) replied, "I mean that he be one who ".understands things

Abdul Wahid Muhammad ibn Ubdoos al-Neishaboori al-Attar - may God be ۲۸-۶۴ pleased with him - narrated that Ali ibn Muhammad ibn Qutayba al-Neishaboori quoted on the authority of Hamdan ibn Soleiman al-Neishaboori, on the authority of Abdul Salam ibn Salih al-Harawi that he had heard Abul Hassan Ali ibn Musa Al-Ridha' (a.s.) say, "May God have Mercy upon anyone who revives our affairs.' Al-Harawi asked the Imam (a.s.), "How can one revive your affairs?" The Imam (a.s.) said, "He can learn our knowledge and teach it to the people. If the people get informed of "'.those good teachings, they would follow us

The narrator (a.s.alih al-Harawi) added, "I said, O son of the Prophet of God! A tradition has been narrated on the

(.authority of Abi Abdullah (a.s

فَعَلِمَ اللَّهُ عَزَّ وَجَلَّ مَا وَقَعَ فِی نَفْسِهِ فَنَادَاهُ ارْفَعْ رَأْسَکَ یَا آدَمُ فَانْظُرْ إِلَی سَاقِ عَرْشِی فَرَفَعَ آدَمُ رَأْسَهُ فَنَظَرَ إِلَی سَاقِ الْعَرْشِ فَوَجَدَ عَلَیْهِ مَکْتُوباً لا إِلَهَ إِلا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ عَلِیُّ بْنُ أَبِی طَالِبٍ أَمِیرُ الْمُؤْمِنِینَ وَزَوْجُهُ [زَوْجَتُهُ] فَاطِمَهُ سَیِّدَهُ نِسَاءِ الْعَالَمِینَ وَالْحَسَنُ وَالْحُسَیْنُ سَیِّدَا شَبَابِ أَهْلِ الْجَنَّهِ فَقَالَ آدَمُ عَلَیْهِ السَّلامُ یَا رَبِّ مَنْ هَؤُلاءِ فَقَالَ عَزَّ وَجَلَّ مِنْ ذُرِّیَّتِکَ وَهُمْ خَیْرٌ مِنْکَ وَمِنْ جَمِیعِ خَلْقِی وَلَوْلاهُمْ مَا خَلَقْتُکَ وَلا خَلَقْتُ الْجَنَّهَ وَالنَّارَ وَلا السَّمَاءَ وَالْأَرْضَ فَإِیَّاکَ أَنْ تَنْظُرَ إِلَیْهِمْ بِعَیْنِ الْحَسَدِ فَأُخْرِجَکَ عَنْ جِوَارِی فَنَظَرَ إِلَیْهِمْ بِعَیْنِ الْحَسَدِ وَتَمَنَّی مَنْزِلَتَهُمْ فَتَسَلَّطَ الشَّیْطَانُ عَلَیْهِ حَتَّی أَکَلَ مِنَ الشَّجَرَهِ الَّتِی نُهِیَ عَنْهَا وَتَسَلَّطَ عَلَی حَوَّاءَ لِنَظَرِهَا إِلَی فَاطِمَهَ عَلَیْهَا السَّلامُ بِعَیْنِ الْحَسدِ حَتَّی أَکَلَتْ مِنَ الشَّجَرَهِ کَمَا أَکَلَ آدَمُ فَأَخْرَجَهُمَا اللَّهُ عَزَّ وَجَلَّ عَنْ جَنَّتِهِ وَأَهْبَطَهُمَا عَنْ جِوَارِهِ إِلَی الْأَرْضِ.

۶۳ - حَدَّثَنا أَبِی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه عَنْ یَعْقُوبِ بْنِ یَزِید، عَن عُبَیْد بْن هِلالٍ قالَ: سَمِعتُ أَبَا الحَسَن الرِّضا عَلَیْهِ السَّلامُ یَقُولُ إِنّی أَحبَّ أَنْ یَکُونَ المُؤمِن مُحَدَّثاً قالَ قُلْتُ وَأیُّ شَی ءِ الُمحَدَّث قالَ: المُفهِمُ.

۶۴ - حَدَّثَنا عَبْد الواحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدُوسٍ النِیْسابُوری العَطَّار رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنامُحَمَّدِ بْن قُتَیْبَهَ النِیْسابُوری، عَن حَمْدانَ بْنِ سُلَیمان، عَن عَبْد السَّلامُ بْن صالح الهَرَوِی سَمِعْتُ أَبَا الحَسَن عَلِیِّ بْن مُوسَی الرِّضا عَلَیْهِ السَّلامُ یَقُولُ رَحِمَ اللَّهُ عَبْداً أَحْیَا أَمْرَنَا فَقُلْتُ لَهُ وَکَیْفَ یُحْیِی أَمْرَکُمْ قَالَ یَتَعَلَّمُ عُلُومَنَا وَیُعَلِّمُهَا النَّاسَ فَإِنَّ النَّاسَ لَوْ عَلِمُوا مَحَاسِنَ کَلامِنَا لاتَّبَعُونَا قَالَ قُلْتُ یَا ابْنَ رَسُولِ اللَّهِ فَقَدْ رُوِیَ لَنَا، عَن أَبِی

which says, ‘Whoever learns things in order to argue with the ignorant ones or be haughty with the scholars, and attracts some of the people to himself, will go into the Fire.’” The Imam (a.s.) said, “My grandfather (a.s.) spoke the truth. Do you know who the ignorant ones are?” I said, “O son of the Prophet of God! No.” The Imam (a.s.) said, “They are our opponents who make up stories. Do you know who the scholars are?” I said, “O son of the Prophet of God! No.” The Imam (a.s.) said, “They are the scholars from the Household of Muhammad (a.s.) whose obedience to the Honorable the Exalted God has made incumbent (upon the people) and God has made it obligatory upon the people to love them.” The Imam (a.s.) then added, “Do you know what Abi Abdullah (a.s.) meant when he (a.s.) said, ‘...attract some of the people to himself?’” I said, “No.” The Imam (a.s.) said, “I swear by God that this means an undue claim to be ”.a Divine Leader. Whoever does so will go to Hell

۲۸-۶۵ (The author of the book narrated) my father - may God be pleased with him - narrated that Ahmad ibn Idris quoted on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash’ari, on the authority of Abu Abdullah al-Razi, on the authority of Ahmad ibn Muhammad ibn Abi Nasr, on the authority of Al-Husayn ibn Khalid that he asked Abil Hassan (a.s.), “How much

of one's wealth should be used, if one has willed that some of his wealth be spent in a certain way?" The Imam (a.s.) said, "One-seventh of one-third(۱)."

۲۸-۶۶ My father and Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with them - narrated that Muhammad ibn Yahya al-Attar and Ahmad ibn Idris quoted on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Ibrahim ibn Hashem, on the authority of Dawood ibn Muhammad al-Hindi, on the authority of a companion that a man named Abi Sa'eed al-Mukari went to see Al-Ridha' (a.s.) and rudely asked, "Have you reached the point at which you claim to be what your father also claimed to be?" The Imam (a.s.) told him, "None of your business! May God darken your life and make you poor. Don't you know that the Honorable the Exalted God revealed to Imran (a.s.) that He would grant him a son, but first gave him (the Blessed Baby) Mary (a.s.) and then gave Jesus (a.s.) to (the Blessed Lady) Mary (a.s.)? Thus Jesus (a.s.) and Mary (a.s.) are two different people, but they are one and the same thing(۲). I am from my father (a.s.), and my father (a.s.) is from me. My father (a.s.) and I are also one and the same

السَّلاَمُ أَنَّهُ قَالَ مَنْ تَعَلَّمَ عِلْماً لِيُمَارِیَ بِهِ السُّفَهَاءَ أَوْ يُبَاهِیَ بِهِ الْعُلَمَاءَ أَوْ لِيُقْبِلَ بِوُجُوهِ النَّاسِ إِلَيْهِ فَهُوَ فِی النَّارِ.

فَقَالَ عَلَيْهِ السَّلاَمُ: صَدَقَ جَدِّی عَلَيْهِ السَّلاَمُ، أَفَتَدْرِی

۱- (One part out of twenty-one (۱/۲۱)

۲- God promised to grant a son to the Prophet Amran (a.s.), but granted him (a.s.) Mary (a.s.), and Jesus (a.s.) was granted through Mary (a.s.). Therefor, Jesus (a.s.) and Mary (a.s.) are one and the same - that is the grant of God to Amran (a.s.).

مَنِ السُّفَهَاءُ؟

فَقُلْتُ، لا، يَا بْنَ رَسُولِ اللَّهِ.

قَالَ: هُمْ قُصَّاصُ مُخَالِفِينَا. وَتَدْرِی مَنِ الْعُلَمَاءُ؟ فَقُلْتُ: لا يَا ابْنَ رَسُولِ اللَّهِ. فَقَالَ هُمْ عُلَمَاءُ آلِ مُحَمَّدٍ عَلَيْهِ السَّلامُ الَّذِينَ فَرَضَ اللَّهُ طَاعَتَهُمْ وَأَوْجَبَ مَوَدَّتَهُمْ ثُمَّ قَالَ وَتَدْرِی مَا مَعْنَی قَوْلِهِ أَوْ لِيُقْبِلَ بِوُجُوهِ النَّاسِ إِلَيْهِ قُلْتُ لا قَالَ يَعْنِی وَاللَّهِ بِذَلِکَ ادِّعَاءَ الإِمَامَهِ بِغَيْرِ حَقِّهَا وَمَنْ فَعَلَ ذَلِکَ فَهُوَفِی النَّارِ.

۶۵ – حَدَّثَنَا أَبِی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدِ بْنِ إِدْرِيس، عَن مُحَمَّدِ بْنِ أَحْمَدِ بْن يَحْيَی بْنِ الأَشْعَرِیِّ قالَ: حَدَّثَنی أَبُو عَبْدِ اللَّه الرَّازِیُّ، عَن أَحْمَدِ بْنِ مُحَمَّدِ بْنِ أَبی نَصْرِ عَنْ الحُسَيْنِ بْن خالِد، عَن أَبی الحَسَن عَلَيْهِ السَّلامُ قالَ سَأَلْته عَنْ رَجُل أَوْصی بجزء من ماله فَقالَ سبع ثلثه.

۶۶ – حَدَّثَنا أَبی وَمُحَمَّدِ بْنِ الحَسَن بْنِ أَحْمَدِبن الوَلِيد رَضِیَ اللهُ عَنْهُ ما قالا حَدَّثَنا مُحَمَّدِ بْنِ يَحْيَی العطار وَأَحْمَدِ بْن إِدْرِيس جَمِيعاً، عَن مُحَمَّدِ بْنِ أَحْمَدِ بْنِ يَحْيَی بْنِ عِمْران الأَشْعَرِیِّ، عَن هاشِم، عَن داوُدِ بْنِ مُحَمَّدالنَّهْدِیِّ، عَن بَعْض أَصْحابُنا قالَ دَخَلَ ابْنُ أَبِی سَعِيدٍ الْمُکَارِی عَلَی الرِّضَا عَلَيْهِ السَّلامُ فَقَالَ لَهُ أَبْلَغَ اللَّهُ مِنْ قَدْرِکَ أَنْ تَدَّعِیَ مَا ادَّعَی أَبُوکَ فَقَالَ لَهُ مَا لَکَ أَطْفَأَ اللَّهُ نُورَکَ وَأَدْخَلَ الْفَقْرَ بَيْتَکَ أَمَا عَلِمْتَ أَنَّ اللَّهَ عَزَّ وَجَلَّ أَوْحَی إِلَی عِمْرَانَ عَلَيْهِ السَّلامُ أَنِّی وَاهِبٌ لَکَ ذَکَراً فَوَهَبَ لَهُ مَرْيَمَ وَوَهَبَ لِمَرْيَمَ عِيسَی عَلَيْهِ السَّلامُ فَعِيسَی مِنْ مَرْيَمَ وَمَرْيَمُ مِنْ عِيسَی وَعِيسَی وَمَرْيَمُ عَلَيْهِ السَّلامُ شَیْ ءٌ وَاحِدٌ

thing.” Abi Sa’eed said, “Then let me ask you a question.” The Imam (a.s.) said, “I do not think that you will accept my answer. You are not one of my friends or followers. ,However

ask anyways." Abi Sa'eed said, "Consider someone makes a will at the time of his death and says that all his old slaves should be freed. Which of his slaves should be freed?" The Imam (a.s.) said, "Yes. The Blessed the Sublime God says the following in His Book, '...till she returns like the old (and withered) lower part of a date-stalk.'(۱) Therefore, whoever has been a slave for more than six months is considered an old slave and should be freed."

The narrator added, "The man left there and became poor. He was poor until he died. He did not even have enough bread to eat at night. May God damn him!"

۲۸-۶۷ (The author of the book narrated) my father - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Ibrahim ibn Ishaq, on the authority of Abdullah ibn Ahmad, on the authority of Isma'il al-Khorasani that Al-Ridha' (a.s.) said, "Abstaining from something does not imply abandoning it. Rather it implies doing it less often."

۲۸-۶۸ My father and Muhammad ibn Al-Hassan al-Waleed - may God be pleased with them - narrated that Muhammad ibn Yahya al-Attar and Ahmad ibn Idris quoted on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari that Ja'far ibn Ibrahim ibn Muhammad al-Hamdani - may God have Mercy upon him - who was on the Hajj pilgrimage with him - narrated that he wrote a

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۱- Qur'an, ۳۶:۳۹. The Imam (a.s.) thus clarified the meaning of old.

letter to Abil Hassan (a.s.) through my father in which I wrote, “May I be your ransom! The Shiites differ with each other regarding what a sa’ is. Some say that the alms tax for fasting should be calculated based on the Medina Sa’, while others say that it should be calculated based on the Iraqi Sa’.” The Imam (a.s.) wrote me, “One ‘as-Sa equals six Medina Artals and nine Iraqi Artals.” He (a.s.) also said, “It equals ۱۱۷۰ ”.Dirhams

In the year ۲۴۱ A.H. (۸۵۴ A.D.) (The author of the book narrated) my father - may ۲۸-۶۹ God be pleased with him - narrated that Al-Hassan ibn Ahmad al-Maliki quoted on the authority of Abdullah ibn Tawoos that he told Abil Hassan Al-Ridha’ (a.s.), “I have married off my daughter to one of my brother’s sons who drinks and often mentions divorce often.” The Imam (a.s.) said, “If he is one of the Shiites, then there is no (problem.(۱)

وَأَنَا مِنْ أَبِی وَأَبِی مِنِّی وَأَنَا وَأَبِی شَیْ ءٌ وَاحِدٌ فَقَالَ لَهُ ابْنُ أَبِی سَعِیدٍ فَأَسْأَلُکَ عَنْ مَسْأَلَةٍ فَقَالَ لا إِخَالُکَ تَقْبَلُ مِنِّی وَلَسْتَ مِنْ غَنَمِی وَلَکِنْ هَلُمَّهَا فَقَالَ رَجُلٌ قَالَ عِنْدَ مَوْتِهِ کُلُّ مَمْلُوکٍ لِی قَدِیمٍ فَهُوَحُرٌّ لِوَجْهِ اللَّهِ عَزَّ وَجَلَّ فَقَالَ نَعَمْ إِنَّ اللَّهَ تَبَارَکَ وَتَعَالَی یَقُولُ فِی کِتَابِهِ حَتَّی عَادَ کَالْعُرْجُونِ الْقَدِیمِ فَمَا کَانَ مِنْ مَمَالِیکِهِ أَتَی لَهُ سِتَّةُ أَشْهُرٍ فَهُوَقَدِیمٌ حُرٌّ قَالَ فَخَرَجَ الرَّجُلُ فَافْتَقَرَ حَتَّی مَاتَ وَلَمْ یَکُنْ عِنْدَهُ مَبِیتُ لَیْلَةٍ لَعَنَهُ اللَّهُ.

۶۷ - حَدَّثَنا أَبی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ یَحْیَی العَطّار، عَن أَحْمَدِ بْنِ

۱- That means that the divorce is not right.

مُحَمَّدِ بْنِ عِيسَى، عَن إِبْراهيم بْنِ إِسْحاق، عَن عَبْدِ اللّه بْنِ أَحْمَد، عَن إِسْمَاعِيل الخراسانِى عَنِ الرِّضا عَلَيْهِ السَّلامُ قالَ لَيْسَ الْحِمْيَهُ مِنَ الشَّیْ ءِ تَرْکَهُ إِنَّمَا الْحِمْيَهُ مِنَ الشَّیْ ءِ الإِقْلالُ مِنْهُ.

۶۸ - حَدَّثَنا أَبِی وَمُحَمَّدِ بْنِ الحَسَن بْنِ أَحْمَدِ بن الوَلِيد رَضِیَ اللهُ عَنْهُ ما قالا حَدَّثَنا مُحَمَّدِ بْنِ يَحْيَى العطار وَأَحْمَدِ بْنِ إِدْرِيس جَمِيعاً، عَن مُحَمَّدِ بْنِ أَحْمَدِ بْنِ يَحْيَى بْنِ عِمْران الأَشْعَرِیِّ، عَن إِبْراهيم بْنِ مُحَمَّد الهَمْدانِیَّ رحمهم اللّه وَكانَ مَعَنا حاجّا قالَ كَتَبْتُ إِلَى أَبِی الْحَسَنِ عَلَيْهِ السَّلامُ عَلَى يَدِ أَبِی جُعِلْتُ فِدَاکَ إِنَّ أَصْحَابَنَا اخْتَلَفُوا فِی الصَّاعِ بَعْضُهُمْ يَقُولُ الْفِطْرَهُ بِصَاعِ الْمَدِينَهِ وَبَعْضُهُمْ يَقُولُ بِصَاعِ الْعِرَاقِ فَكَتَبَ إِلَیَّ الصَّاعُ سِتَّهُ أَرْطَالٍ بِالْمَدِينِیِّ وَتِسْعَهُ أَرْطَالٍ بِالْعِرَاقِیِّ قَالَ وَأَخْبَرَنِی فَقَالَ بِالْوَزْنِ يَكُونُ أَلْفاً وَمِائَهً وَسَبْعِينَ دِرْهَماً كَتَبْتُ إِلَى أَبِی الْحَسَنِ عَلَيْهِ السَّلامُ عَلَى يَدِ أَبِی جُعِلْتُ فِدَاکَ إِنَّ أَصْحَابَنَا اخْتَلَفُوا فِی الصَّاعِ بَعْضُهُمْ يَقُولُ الْفِطْرَهُ بِصَاعِ الْمَدِينَهِ وَبَعْضُهُمْ يَقُولُ بِصَاعِ الْعِرَاقِ فَكَتَبَ إِلَیَّ الصَّاعُ سِتَّهُ أَرْطَالٍ بِالْمَدِينِیِّ وَتِسْعَهُ أَرْطَالٍ بِالْعِرَاقِیِّ قَالَ وَأَخْبَرَنِی فَقَالَ بِالْوَزْنِ يَكُونُ أَلْفاً وَمِائَهً وَسَبْعِينَ دِرْهَماً.

۶۹ - حَدَّثَنا أَبِی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا الحَسَن بْنِ أَحْمَد المالكى قالَ: حَدَّثَنا عَبْدِ اللّه بْنِ طاوس سَنَهِ إحدى وَأَرْبَعِينَ وَمائَتَيْنِ قالَ قُلْتُ لابِی الْحَسَنِ الرِّضا عَلَيْهِ السَّلامُ إِنَّ لِی ابْنَ أَخٍ قَدْ زَوَّجْتُهُ ابْنَتِی وَهُوَ يَشْرَبُ الشَّرَابَ وَيُكْثِرُ ذِكْرَ الطَّلاقِ فَقَالَ لَهُ إِنْ كَانَ مِنْ إِخْوَانِکَ فَلا شَیْ ءَ عَلَيْهِ وَإِنْ كَانَ مِنْ هَؤُلاءِ فَانْزِعْهَا مِنْهُ فَإِنَّمَا عَنَی الْفِرَاقَ فَقُلْتُ لَهُ رُوِیَ

However, separate your daughter from him if he is a Sunni.” Abdullah ibn Tawoos asked, “May I be your ransom! Has it not been narrated on the authority of

Abi Abdullah (a.s.) that one should not marry women who have been divorced thrice at once(۱), and that they are still considered to be married?" The Imam (a.s.) said, "That tradition applies to a woman whose husband is a Shiite - not one whose husband is a Sunni - since whoever accepts a religion is bound to abide by its rules."

۲۸-۷۰ (- The author of the book narrated) my father - may God be pleased with him - narrated that Ahmad ibn Idris quoted on the authority of Ali ibn al-Ryan, on the authority of Ubaydillah ibn Abdullah al-Dihqan al-Vaseti, on the authority of Al-Husayn ibn Khalid al-Kufi that he told Abil Hassan Al-Ridha' (a.s.), "May I be your ransom! There is a tradition which Abdullah ibn Bokayr has quoted on the authority of Obayd ibn Zorara." The Imam (a.s.) said, "What is that tradition?" Al-Husayn ibn Khalid al-Kufi said, "He narrated on the authority of Obayd ibn Zorara that he met Aba Abdullah (a.s.) in the year in which Ibrahim ibn Abdullah ibn Al-Hassan had revolted. He told the Imam (a.s.), 'This man has delivered speeches and the people are joining him. What do you order?' The Imam (a.s.) said, 'Fear God and remain calm for as long as the heavens and the Earth are calm.' Abdullah ibn Bokayr said, 'If Obayd ibn Zorara is right, then there will be neither a revolt nor will there be any Riser.' Then Abil Hassan (a.s.) said, "The tradition is the same as

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۱- Since this form of divorcing women is not acceptable.

narrated by Obayd. However, it does not mean the same as that which Abdullah ibn Bokayr has understood. What Imam As-Sadiq (a.s.) meant was that one should fear God and remain calm for as long as the heavens are calm and the name of your Owner (Imam al-Mahdi) has not been called, and the Earth is calm and it has not ".devoured up the enemy troops

٢٨-٧١ My father, Ahmad ibn Muhammad ibn Yahya al-Attar - may God be pleased with them and Ahmad ibn Muhammad ibn Yahya al-Attar, Muhammad ibn Ali Majiluwayh and Muhammad ibn Musa ibn al-Mutawakkil - may God be pleased with them - narrated that Muhammad ibn Yahya al-Attar and Ahmad ibn Idris quoted on the authority of Sahl ibn Ziyad al-Adami, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bezanti that he asked Abul Hassan Ali ibn Musa Al-Ridha' (a.s.) about the location of the tomb of Fatima (a.s.). The Imam (a.s.) said, "She (a.s.) was buried in her own house. When the Umayyads added onto the mosque, her grave became a part of ".the mosque

عَن آبَائِكَ عَلَيْهِمُ السَّلاَمُ إِيَّاكُمْ وَالْمُطَلَّقَاتِ ثَلاثاً فِى مَجْلِسٍ وَاحِدٍ فَإِنَّهُنَّ ذَوَاتُ الأَزْوَاجِ فَقَالَ هَذَا مِنْ إِخْوَانِكُمْ لا مِنْهُمْ إِنَّهُ مَنْ دَانَ بِدِينِ قَوْمٍ لَزِمَتْهُ أَحْكَامُهُمْ.

٧٠ - حَدَّثَنا أَبى رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدِ بْنِ إِدْرِيس قالَ: حَدَّثَنى عَلِيِّ بْنِ لِريان قالَ عُبَيْد اللَّه بن عَبْدِ اللَّه الدهقان الواسِطِىَّ، عَنِ الحُسَيْنِ بْنِ خالِد الكُوفِى، عَن أَبى الحَسَن عَلَيْهِ السَّلامُ قال قُلْتُ جُعِلْتُ فِدَاكَ حَدِيثٌ كَانَ يَرْوِيهِ عَبْدُ اللَّهِ بْنُ

بُكَيْرٍ، عَن عُبَيْدِ بْنِ زُرَارَهَ قَالَ فَقَالَ لِی وَمَا هُوَقَالَ قُلْتُ لَهُ رُوِیَ، عَن عُبَيْدِ بْنِ زُرَارَهَ أَنَّهُ لَقِیَ أَبَا عَبْدِ اللَّهِ عَلَيْهِ السَّلامُ فِی السَّنَهِ الَّتِی خَرَجَ فِيهَا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ الْحَسَنِ فَقَالَ لَهُ جُعِلْتُ فِدَاکَ إِنَّ هَذَا قَدْ آلَفَ الْكَلامَ وَسَارَعَ النَّاسُ إِلَيْهِ فَمَا الَّذِی تَأْمُرُ بِهِ فَقَالَ اتَّقُوا اللَّهَ وَاسْكُنُوا مَا سَكَنَتِ السَّمَاءُ وَالْأَرْضُ قَالَ وَكَانَ عَبْدُ اللَّهِ بْنُ بُكَيْرٍ يَقُولُ وَاللَّهِ لَئِنْ كَانَ عُبَيْدُ بْنُ زُرَارَهَ صَادِقاً فَمَا مِنْ خُرُوجٍ وَمَا مِنْ قَائِمٍ قَالَ فَقَالَ لِی أَبُو الْحَسَنِ عَلَيْهِ السَّلامُ الْحَدِيثُ عَلَی مَا رَوَاهُ عُبَيْدٌ وَلَيْسَ عَلَی مَا تَأَوَّلَهُ عَبْدُ اللَّهِ بْنُ بُكَيْرٍ إِنَّمَا عَنَی أَبُو عَبْدِ اللَّهِ بِقَوْلِهِ مَا سَكَنَتِ السَّمَاءُ مِنَ النِّدَاءِ بِاسْمِ صَاحِبِکَ وَمَا سَكَنَتِ الْأَرْضُ مِنَ الْخَسْفِ بِالْجَيْشِ.

۷۱ - حَدَّثَنا أَبی وَمُحَمَّدِ بْنِ الحَسَن بْنِ أحْمَد الوَلِيد رَضِیَ اللهُ عَنْهُ ما وَأَحْمَدِ بْنِ مُحَمَّدِ بْنِ يَحْيَی العطار وَمُحَمَّدِ بْنِ عَلِی ماجِيلوَيْه وَمُحَمَّدِ بْنِ مُوسَی بْنِ المُتَوَكِّل رَضِیَ اللَّهُ عَنْهُمْ قالُوامُحَمَّدِ بْنِ يَحْيَی العَطّار وَأَحْمَدِ بْنِ إِدْرِيس جَمِيعاً، عَن سَهْلِ بْنِ زِياد الأَدَمِی، عَن أحْمَد بْنِ أَبی نَصْرِ البِزَنْطِیِّ قالَ سَأَلْتُ أَبَا الْحَسَنِ عَلَيْهِ السَّلامُ، عَن قَبْرِ فَاطِمَهَ عَلَيْهَا السَّلاَمُ فَقَالَ دُفِنَتْ فِی بَيْتِهَا فَلَمَّا زَادَتْ بَنُو أُمَيَّهَ فِی الْمَسْجِدِ صَارَتْ فِی الْمَسْجِدِ.

۲۸-۷۲ (- The author of the book narrated) my father - may God be pleased with him narrated that Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Musa ibn Al-Qasim al-Bajali, on the authority of Ali ibn Asbat, on the authority of Al-Hassan ibn Al-Jahm, on the authority of Abul Hassan

a.s.) that the Commander of the Faithful (a.s.) said, "No one but a donkey would reject) honoring and respect." Al-Hassan ibn Al-Jahm asked, "What is mean by that?" The Imam (a.s.) said, "I mean things like making room for someone in a meeting or ".offering someone some perfume

Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with ۲۸-۷۳ him - narrated that Muhammad ibn Al-Hassan al-Saffar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali ibn Fadhdhal, on the authority of Ali ibn Al-Jahm that he had heard Abul Hassan Al-Ridha' (a.s.) say, "No one but a donkey would reject honoring and respect." Ali ibn Al-Jahm asked the Imam (a.s.), "What kind of honoring do you mean?" The Imam (a.s.) said, "I mean things like ".using good scent and any other form of honoring that one man might do for another

The author of the book narrated) my father - may God be pleased with him -) ۲۸-۷۴ narrated that Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Abi Abdillah al-Barqi, on the authority of Ali ibn Muyyasir, on the authority of Abi Zayd al-Maleki that he had heard Abul Hassan Al-Ridha' (a.s.) say, "No one but a donkey would reject honoring and respect." The Imam (a.s.) was referring to good scent and a comfortable .couch for resting on

The author of the book narrated) my father - may God be pleased with him -) ۲۸-۷۵ narrated that Sa'd

ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Abu Himam Isma'il ibn Himam that Al-Ridha' (a.s.) asked someone, "What do you think 'as-Sakina is?" The people present were unable to answer. They said, "May we be your ransom! What is it?" The Imam (a.s.) said, "It is a breeze that comes from Paradise. It has the looks of a man who accompanies the Prophets (a.s.). It was descended upon Abraham (a.s.) while he was building the Kaaba. It established the details about the location (of Kaaba) and how to build it, so Abraham (a.s.) built it ".based on that

۷۲ - حَدَّثَنا أَبی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه، عَن أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِیسَی، عَن القاسِمِ البَجَلیِّ، عَن عَلِیِّ بْنِ أَسْباط عَنِ الحَسَن بْنِ الجَهْمِ قالَ: قالَ الرِّضا عَلَیْهِ السَّلامُ کَانَ أَمِیرُ الْمُؤْمِنِینَ عَلَیْهِ السَّلامُ یَقُولُ لا یَأْبی الْکَرَامَهَ إلا حِمَارٌ قُلْتُ مَا مَعْنَی ذَلِکَ قَالَ التَّوْسِعَهُ فِی الْمجْلِسِ وَالطِّیبُ یُعْرَضُ عَلَیْهِ.

۷۳ - حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِید رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن الصَفَّار، عَن أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِیسَی عَنِ الحَسَن بْنِ عَلِیِّ بْنِ فضال، عَن عَلِیِّ بْنِ لِجهم قالَ: سَمِعتُ أَبَا الحَسَن عَلَیْهِ السَّلامُ یَقُولُ لا یَأْبی الْکَرَامَهَ إلا حِمَارٌ قُلْتُ أَیُّ شَیْ ءٍ الْکَرَامَهُ قَالَ مِثْلُ الطِّیبِ وَمَا یُکْرِمُ بِهِ الرَّجُلُ الرَّجُلَ.

۷۴ - حَدَّثَنا أَبی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه، عَن أَحْمَدِ بْنِ أَبی عَبْدِ اللَّه البَرْقِی، عَن میسر، عَن أَبی زِیْد المالکی قالَ: سَمِعتُ أَبَا الحَسَن عَلَیْهِ السَّلامُ

يَقُولُ لا يَأْبَى الْكَرَامَهَ إِلا حِمَارٌ يَعْنِى بِذَلِكَ فِى الطِّيبِ وَالْوِسَادَهِ

۷۵ – حَدَّثَنا أَبى رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه قالَ: حَدَّثَنا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِيسَى حَدَّثَنا أَبُو هَمّام إِسْمَاعِيل بْنِ هَمّام عَنِ الرِّضا عَلَيْهِ السَّلامُ أَنَّهُ قَالَ لِرَجُلٍ أَىُّ شَىْ ءٍ السَّكِينَهُ عِنْدَكُمْ فَلَمْ يَدْرِ الْقَوْمُ مَا هِىَ فَقَالُوا جَعَلَنَا اللَّهُ فِدَاكَ مَا هِىَ قَالَ رِيحٌ تَخْرُجُ مِنَ الْجَنَّهِ طَيِّبَهٌ لَهَا صُورَهٌ كَصُورَهِ الإِنْسَانِ تَكُونُ مَعَ الأَنْبِيَاءِ عَلَيْهِمُ السَّلاَمُ وَهِىَ الَّتِى أُنْزِلَتْ عَلَى إِبْرَاهِيمَ عَلَيْهِ السَّلامُ حِينَ بَنَى الْكَعْبَهَ فَجَعَلَتْ تَأْخُذُ كَذَا وَكَذَا وَيَبْنِى الأَسَاسَ عَلَيْهَا.

Abul Hasan Muhammad bin al-Qasim al-Jirjani the interpreter - may God be ۲۸-۷۶ pleased with him - narrated that Ahmad ibn Al-Hassan Al-Husayni quoted on the authority of Al-Hassan ibn Ali (a.s.), on the authority of his father Ali ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Al-Ridha’ (a.s.), on the authority of his father Musa ibn Ja’far (a.s.), “As-Sadiq (a.s.) was asked about abstinence in this world.” He (a.s.) said, “It implies abstaining from the lawful for fear of the Reckoning, and abstaining from the forbidden for fear ”.of punishment

The author of the book narrated) my father - may God be pleased with him -) ۲۸-۷۷ narrated that Sa’d ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bezanti who narrated that regarding the Words of the Honorable the Exalted God, ‘Then let them complete the rites

prescribed for them, perform their vows…'(۱) Abul Hassan (a.s.) said the following, "The rites consist of cutting the nails, cleaning the body, and leaving the state of ritual ".(consecration for the Hajj ('Ihram

Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with ۲۸-۷۸ him - narrated that Al-Hassan ibn Muhammad ibn Isma'il al-Qurashi quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali ibn Fadhdhal, on the authority of Abil Hassan Ali ibn Musa Al-Ridha' (a.s.), on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali (a.s.) that God's Prophet (S) said, "The diseases of the previous nations - being animosity ".and jealousy - have infiltrated you

Muhammad ibn Ali Majiluwayh - may God be pleased with him -narrated that Ali ۲۸-۷۹ ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Dawood ibn Soleiman, on the authority of Ali ibn Musa Al-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father As-Sadiq Ja'far ibn Muhammad (a.s.), "The Honorable the Exalted God revealed to David (a.s.): There may be that one of My servants does one good deed for which I shall take him into Paradise." David (a.s.) said, "O Lord! What is that good deed?" God said, "It is causing relief from sorrow for a believer even if it be by using one date." David (a.s.) said, ,"Truly

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.Qur'an, ۲۲:۲۹ -۱

".whoever recognizes You must never lose hope of You

۷۶ - حَدَّثَنا أَبُو الحَسَن مُحَمَّدِ بْنِ القاسِم المفسر الجرجانِى رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدِ بْنِ الحَسَن الحُسَيْنِيِّ عَنِ الحَسَن بْنِ عَلِى عَلَيْهِ السَّلامُ، عَن أَبيهِ عَلِيِّ بْن مُحَمَّد عَلَيْهِ السَّلامُ، عَن أَبيهِ مُحَمَّدِ بْن عَلِى عَلَيْهِ السَّلامُ، عَن أَبيهِ عَنِ الرِّضا عَلَيْهِ السَّلامُ، عَن أَبيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ قالَ سُئِلَ الصَّادِقُ عَلَيْهِ السَّلامُ عَنِ الزُّهْدِ فِى الدُّنْيا قالَ الَّذِى يَتْرُكُ حَلالَهَا مَخافَهَ حِسَابِهِ وَيَتْرُكُ حَرَامَهَا مَخَافَهَ عِقابِهِ.

۷۷ - حَدَّثَنا أَبى رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه، عَن أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِيسَى، عَن مُحَمَّدِ بْنِ أَبى نَصْرِ البِزَنْطِيِّ قالَ: قالَ أَبُو الحَسَن عَلَيْهِ السَّلامُ فِى قَوْلِ اللَّهِ عَزَّ وَجَلَّ ثُمَّ لْيَقْضُوا تَفَثَهُمْ وَلْيُوفُوا نُذُورَهُمْ قَالَ التَّفَثُ تَقْلِيمُ الأَظْفَارِ وَطَرْحُ الْوَسَخِ وَطَرْحُ الإِحْرَام عَنْهُ.

۷۸ - حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِيد رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا الحَسَن بْنِ مُحَمَّدِ بْنِ إِسْمَاعِيل القُرَشِى قالَ: حَدَّثَنا أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ الحَسَن بْنِ عَلِيِّ بْنِ فضال، عَن أَبى الحَسَن عَلِيِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ قالَ: حَدَّثَنى أَبى، عَن آبائِهِ، عَن عَلِى عَلَيْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ دَبَّ إِلَيْكُمْ دَاءُ الأُمَمِ قَبْلَكُمْ الْبَغْضَاءُ وَالْحَسَدُ.

۷۹ - حَدَّثَنا مُحَمَّدِ بْنِ عَلِى ماجِيلوَيْه رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيِّ بْنِ إِبراهِيم بْنِ هاشِم، عَن أَبِيهِ، عَن داوُد بْن سُلَيْمان، عَن عَلِيِّ بْنِ مُوسَى الرِّضا، عَن أَبيهِ مُوسَى بْنِ جَعْفَر، عَن أَبِيهِ الصَّادِق جَعْفَرِ بْنِ مُحَمَّد عَلَيْهِمُ السَّلاَمُ قالَ أَوْحى اللَّهُ عَزَّ وَجَلَّ إِلَى دَاوُدَ عَلَيْهِ السَّلامُ إِنَّ الْعَبْدَ مِنْ عِبادِى لَيَأْتِينِى بِالْحَسَنَهِ فَأُدْخِلُهُ الْجَنَّهَ

قَالَ يَا رَبِّ وَمَا تِلْكَ الْحَسَنَةُ قَالَ يُفَرِّجُ عَنِ الْمُؤْمِنِ كُرْبَتَهُ وَلَوْ بِتَمْرَةٍ قَالَ فَقَالَ دَاوُدُ عَلَيْهِ السَّلامُ حَقٌّ لِمَنْ عَرَفَكَ أَنْ لا يَنْقَطِعَ رَجَاؤُهُ مِنْكَ.

٢٨-٨٠ Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - narrated that Al-Husayn ibn Al-Hassan ibn Aban quoted on the authority of Al-Husayn ibn Sa'eed, on the authority of Al-Hassan ibn Bint Elias that he had heard Al-Ridha' (a.s.) say, "The Prophet of God (a.s.) damned whoever causes an affliction or hides someone who has done so." Al-Hassan ibn Bint Elias asked, "What is meant by causing an affliction here?" The Imam (a.s.) replied, "Killing."

٢٨-٨١ Abul Qasim Ali ibn Ahmad ibn Muhammad ibn Imran ad-Daqqaq - may God be pleased with him - narrated that Muhammad ibn Abi Abdillah al-Kufi quoted on the authority Sahl ibn Ziyad al-Adami, on the authority of Abdul Azeem ibn Abdullah Al-Hassani, on the authority of his Master Ali ibn Muhammad ibn Ali Al-Ridha' (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Al-Ridha' (a.s.), on the authority of his forefathers (a.s.), on the authority of Al-Husayn ibn Ali (a.s.) that God's Prophet (S) said, "Abu Bakr is like my ears, Umar is like my eyes and Uthman is like my heart."

Al-Husayn ibn Ali (a.s.) added, "The next day I went to see him when the Commander of the Faithful (Ali ibn Abi Talib (a.s.)), Abu Bakr, Umar and Uthman were present. I asked the Prophet

S), “O father!(١) Yesterday you said something about these companions. What did you) mean?” The Prophet (S) said, “Yes.” And the Prophet (S) pointed at them and added, “They are my ears, eyes and heart.” The Prophet (S) pointed at Ali ibn Abi Talib (a.s.) and said, “And they will be asked about my Trustee that is him.” Then he (a.s.) added, “Indeed the Honorable the Exalted God says, ‘...for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning).’(٢) I swear by the Honor of my Lord that all my nation on will be held up on the Resurrection Day and questioned about his Mastery. That is what is meant when the Honorable the “(Exalted God says, ‘But stop them, for they must be asked.’(٣

Ahmad ibn Ziyad ibn Ja’far al-Hamadani - may God be pleased with him - ٢٨-٨٢ narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Ali ibn Ma’bad, on the authority of Al-Husayn ibn Khalid, on the authority of Ali ibn Musa Al-Ridha’ (a.s.), on the authority of his father Musa ibn Ja’far (a.s.), on the authority of his father Ja’far ibn Muhammad (a.s.), “The Blessed the

٨٠ - حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِيد رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا الحُسَيْنِ بْنِ الحَسَن بْنِ أَبانِ، عَن الحُسَيْنِ بْن سَعِيدُ عَنِ الحَسَن بْنِ بِنْتِ إلياس قالَ: سَمِعتُ الرِّضا عَلَيْهِ السَّلامُ يَقُولُ: قالَ رَسُولَ اللَّهِ صَلَّى

١- Imam Husayn (a.s.) addressed the Prophet (S) as his father.

٢- Qur’an, ١٧:٣۶

٣- Qur’an, ٣٧:٢۴

اللهُ عَلَيْهِ وَآلِهِ لَعَنَ اللَّهُ مَنْ أَحْدَثَ حَدَثاً أَوْ آوَى مُحْدِثاً قُلْتُ وَمَا الْحَدَثُ قَالَ مَنْ قَتَلَ.

۸۱ - حَدَّثَنا أَبُو القاسِمِ عَلِيِّ بْنِ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِمْران الدَّقَّاق رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ أَبی عَبْدِ اللَّه الکُوفِی قالَ: حَدَّثَنا سَهْلِ بْنِ زِیاد الأَدَمِی، عَن عَبْدِ العَظِیم بْنِ عَبْدِ اللَّه الحَسَنِی حَدَّثَنی سَیِّدی عَلِیِّ بْنِ مُحَمَّدِ بْنِ عَلِی الرِّضا عَلَیْهِ السَّلامُ، عَن أَبیهِ مُحَمَّدِ بْنِ عَلِی عَلَیْهِ السَّلامُ الرِّضا عَلَیْهِ السَّلامُ، عَن آبائِهِ، عَن الحُسَیْنِ بْنِ عَلِی عَلَیْهِ السَّلامُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ إِنَّ أَبَا بَکْرٍ مِنِّی بِمَنْزِلَهِ السَّمْعِ، وَإِنَّ عُمَرَ مِنِّی بِمَنْزِلَهِ الْبَصَرِ، وَإِنَّ عُثْمانَ مِنِّی بِمَنْزِلَهِ الْفُؤَادِ. قَالَ فَلَمَّا کَانَ مِنَ الْغَدِ دَخَلْتُ إِلَیْهِ وَعِنْدَهُ أَمِیرُ الْمُؤْمِنِینَ عَلَیْهِ السَّلامُ وَأَبُو بَکْرٍ وَعُمَرُ وَعُثْمانُ، فَقُلْتُ لَهُ یَا أَبَتِ سَمِعْتُکَ تَقُولُ فِی أَصْحَابِکَ هَؤُلاءِ قَوْلاً، فَمَا هُوَ. فَقَالَ عَلَیْهِ وَآلِهِ السَّلامُ نَعَمْ، ثُمَّ أَشَارَ بِیَدِهِ إِلَیْهِمْ، فَقَالَ هُمُ السَّمْعُ وَالْبَصَرُ وَالْفُؤَادُ، وَسَیُسْأَلُونَ، عَن وَلایَهِ وَصِیِّی هَذَا وَأَشَارَ إِلَی عَلِیِّ بْنِ أَبِی طَالِبٍ عَلَیْهِ السَّلامُ، ثُمَّ قَالَ إِنَّ اللَّهَ تَبَارَکَ وَتَعَالَی یَقُولُ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤادَ کُلُّ أُولئِکَ کانَ عَنْهُ مَسْؤُلاً، ثُمَّ قَالَ عَلَیْهِ وَآلِهِ السَّلامُ وَعِزَّهِ رَبِّی إِنَّ جَمِیعَ أُمَّتِی لَمَوْقُوفُونَ یَوْمَ الْقِیَامَهِ وَمَسْئُولُونَ، عَن وَلایَتِهِ، وَذَلِکَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ وَقِفُوهُمْ إِنَّهُمْ مَسْؤُلُونَ.

۸۲ - حَدَّثَنا أَحْمَدِ بْنِ زِیادِ بْنِ جَعْفَر الْهَمَذانیّ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِیِّ بْنِ إِبراهِیم بْنِ هاشِم عَنْ عَلِیِّ بْنِ معبد، عَن الحُسَیْنِ بْنِ خالِد، عَن عَلِیِّ بْنِ مُوسَی الرِّضا عَلَیْهِ السَّلامُ، عَن أَبِیهِ جَعْفَر عَلَیْهِ السَّلامُ، عَن أَبِیهِ جَعْفَرِ بْنِ مُحَمَّد عَلَیْهِ السَّلامُ أَنَّهُ قَالَ

Sublime God despises meat and chubby

people." One of his companions said, "O son of the Prophet of God! We like meat and our homes are not without meat. What should we do?" The Imam (a.s.) said, "It does not mean what you thought. What is meant by meat is a house in which the people's flesh is eaten by gossiping behind their back, and what is meant by a chubby person is one who is haughty and walks with his nose up in the air."

۲۸-۸۳ Abdul Wahid Muhammad ibn Ubdoos al-Attar al-Neishaboori - may God be pleased with him - narrated that Ali ibn Muhammad ibn Qutayba al-Neishaboori quoted on the authority of Hamdan ibn Soleiman al-Neishaboori, on the authority of Abdul Salam ibn Salih al-Harawi that he told Al-Ridha' (a.s.), "O son of the Prophet of God! There have been traditions on the authority of your forefathers that whoever makes love during the fasting of Ramadhan or breaks his fast should an expiation pay three times, while in other traditions it is said that he should only pay the fine. Which one must we act upon?" The Imam (a.s.) said, "Both of them. Whoever illegitimately makes love during the fasting of Ramadhan or breaks his fast using some forbidden things to eat should pay an expiation three times: free one slave; fast for two consecutive months; and feed sixty poor people. He must also make up the fasting for that day. However, if he makes love with a legitimate wife or breaks his fast

by eating some legitimate meals, then he should pay a fine and make up the fasting for that day. If he does so having forgotten that he is fasting, then there is no ".expiation, and he must not make up the fasting for that day

The author of the book narrated) my father - may God be pleased with him -) ۲۸-۸۴ narrated that Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali ibn Fadhdhal, on the authority of Ahmad ibn Ashyam that he asked Al-Ridha' (a.s.), "May I be your ransom! Why do the Arabs put such names as Dog, Tiger, Cheetah and the like on their children?" The Imam (a.s.) replied, "It is because the Arabs were warriors and they wanted to frighten their enemies with these names. They also used to put such names as Comfort and Blessed ".on their slaves and thought this was a good omen

Abdul Wahid Muhammad ibn Ubdoos al-Neishaburi al-Attar -may God be ۲۸-۸۵ pleased with him - narrated that Ali ibn Muhammad ibn Qutayba

إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى لَيُبْغِضُ الْبَيْتَ اللَّحِمَ وَاللَّحِمَ السَّمِينَ فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ يَا ابْنَ رَسُولِ اللَّهِ إِنَّا لَنُحِبُّ اللَّحْمَ وَلا تَخْلُو بُيُوتُنَا مِنْهُ فَكَيْفَ ذَلِكَ فَقَالَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ لَيْسَ حَيْثُ تَذْهَبُ إِنَّمَا الْبَيْتُ اللَّحِمُ الْبَيْتُ الَّذِي يُؤْكَلُ فِيهِ لُحُومُ النَّاسِ بِالْغِيبَةِ وَأَمَّا اللَّحِمُ السَّمِينُ فَهُوَالْمُتَجَبِّرُ الْمُتَكَبِّرُ الْمُخْتَالُ فِي مِشْيَتِهِ.

۸۳ - حَدَّثَنا عَبْد الواحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدُوسٍ العَطّار النِيسابُوری رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنامُحَمَّدِ بْنِ قُتَيْبَه

النِیْسـابُوری، عَن حَمْـدانَ بْنِ سُـلَیْمان، عَن عَبْـدِ السَّلامُ بْنِ صالِـح الهَرَوِیِّ قُلْتُ لِلرِّضا عَلَیْهِ السَّلامُ یَا ابْنَ رَسُولِ اللَّهِ صَـلَّی اللهُ عَلَیْهِ وَآلِهِ قَـدْ رُوِیَ، عَن آبائِکَ عَلَیْهِ السَّلامُ فِیمَنْ یُجَامِعُ فِی شَـهْرِ رَمَضانَ أَوْ أَفْطَرَ فِیهِ ثَلاثُ کَفَّارَاتٍ وَرُوِیَ عَنْهُمْ أَیْضاً کَفَّارَهٌ وَاحِـدَهٌ فَبِـأَیِّ الْخَبَرَیْنِ نَأْخُـذُ قَـالَ بِهِمَـا جَمِیعـاً مَتَی جَامَعَ الرَّجُلُ حَرَاماً أَوْ أَفْطَرَ عَلَی حَرَامٍ فِی شَـهْرِ رَمَضانَ فَعَلَیْهِ ثَلاثُ کَفَّارَاتٍ عِتْقُ رَقَبَهٍ وَصِـیَامُ شَـهْرَیْنِ مُتَتَـابِعَیْنِ وَإِطْعَـامُ سِتِّینَ مِسْـکِیناً وَقَضَاءُ ذَلِکَ الْیَوْمِ وَإِنْ کَانَ نَکَـحَ حَلالاً أَوْ أَفْطَرَ عَلَی حَلالٍ فَعَلَیْهِ کَفَّارَهٌ وَاحِـدَهٌ وَقَضَاءُ ذَلِکَ الْیَوْمِ وَإِنْ کَانَ نَاسِیاً فَلا شَیْ ءَ عَلَیْهِ.

۸۴ – حَدَّثَنا أَبی قالَ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه عَنْ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِیسَی عَنِ الحَسَن بْنِ عَلِیٍّ بْنِ فضال، عَن أَحْمَـدِ بْنِ أشـیم عَنِ الرِّضا عَلَیْهِ السَّلامُ قالَ قُلْتُ لَهُ جُعِلْتُ فِـدَاکَ لِمَ سَـمَّوُا الْعَرَبُ أَوْلادَهُمْ بِکَلْبٍ وَنَمِرٍ وَفَهْـدٍ وَأَشْـبَاهِ ذَلِکَ قَالَ کَانَتِ الْعَرَبُ أَصْـحَابَ حَرْبٍ فَکَانَتْ تُهَوِّلُ عَلَی الْعَـدُوِّ بِأَسْـمَاءِ أَوْلادِهِمْ وَیُسَـمُّونَ عَبِیـدَهُمْ فَرَجْ وَمُبَارَکْ وَمَیْمُونْ [فَرَجاً وَمُبَارَکاً وَمَیْمُوناً] وَأَشْبَاهَ ذَلِکَ یَتَیَمَّنُونَ بِهَا.

۸۵ – حَدَّثَنا عَبْد الواحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدُوسٍ النِیسابُوری العَطَّار رَضِـیَ اللهُ عَنْهُ قـالَ:

quoted on the authority of Hamdan ibn Soleiman al-Neishaboori, on the authority of Abdul Salam ibn Salih al-Harawi that he had heard Abul Hassan Ali ibn Musa Al-Ridha' (a.s.) say, "The acts of the people are created." Abdul Salam ibn Salih al-Harawi asked the Imam (a.s.), "O son of the Prophet of God! What does created mean?" The Imam ".(a.s.) said, "It means they are destined

The author of the book) ۲۸-۸۶

narrated) my father - may God be pleased with him - and Ali ibn Abdullah al-Warraq narrated that Sa'd ibn Abdullah quoted on the authority of Ali ibn Al-Husayn al-Khayyat al-Neishaboori, on the authority of Ibrahim Muhammad ibn Abdullah ibn Musa ibn Ja'far, on the authority of Yasir - the servant, on the authority of Abil Hassan Al-Askari (a.s.)(۱), on the authority of his father (a.s.), on the authority of Ali ibn Musa Al-Ridha' (a.s.) that Al-Ridha' (a.s.) used to put his clothes on from the right side. Whenever the Imam (a.s.) wanted to put on a new article of clothing, he (a.s.) asked for a bowl of water and recited the Quranic Chapter 'Al-Qadr ten times, the Chapter 'Al-Ikhlas ten times and the Chapter 'Al-Kafirun ten times over it, poured the water on the piece of clothing and said, 'Whoever does so before putting on a new item of '.clothing will have no difficulties in his life as long as the threads of it remain

The author of this book (a.s.heikh Sadooq) said, "Yasir - the servant lived at the time of Al-Ridha' (a.s.). It is strange for him to have had narrated the above tradition on the .(.authority of Abil Hassan Al-Askari (a.s

Chapter ۲۹: What Has Been Narrated from Al-Ridha' (a.s.) on the Characteristics of the (Prophet (S

Abu Ahmad Al-Hassan ibn Abdullah ibn Sa'eed Al-Askari narrated that Abul Qasim ۲۹-۱ Abdullah Muhammad ibn Abdul Aziz ibn Manee' quoted - in Medina al-Rasul (Medina) - Isma'il ibn Muhammad ibn Ishaq ibn Ja'far ibn Muhammad ibn Ali ibn Al-Husayn (a.s.), on the authority of

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Imam At-Taqi (a.s.): Al-Hassan ibn Ali ibn Muhammad ibn Ali ibn Musa ibn Ja'far ibn -۱ (.Muhammad bin Ali ibn Al-Husayn ibn Ali ibn Abi Talib (a.s

Ali ibn Musa ibn Ja’far ibn Muhammad (a.s.), on the authority of Musa ibn Ja’far ibn Muhammad (a.s.), on the authority of Ja’far ibn Muhammad (a.s.),

حَدَّثَنا مُحَمَّدِ بْنِ قُتَيْبَهَ عَنْ حَمْدانَ سُلَيْمان النِيسابُورى، عَن عَبْد السَّلامُ بْنِ صالِح الهَرَوِیِّ سَمِعْتُ أَبَا الحَسَن عَلِیِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ يَقُولُ أَفْعَالُ الْعِبَادِ مَخْلُوقَهٌ فَقُلْتُ يَا ابْنَ رَسُولِ اللَّهِ مَا مَعْنَى مَخْلُوقَهٌ قَالَ مُقَدَّرَهٌ.

۸۶ – حَدَّثَنا أَبى رَضِیَ اللهُ عَنْهُ وَعَلِیِّ بْنِ عَبْداللَّه الوَرَّاقُ قالا حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه قالَ عَلِیِّ بْنِ الحُسَيْنِ الخِياطِ النِيسابُورى قالَ: حَدَّثَنى إِبْراهيم بْنِ مُحَمَّدِ بْنِ عَبْدِ اللَّه بْنِ مُوسَى بْنِ جَعْفَر، عَن ياسر الخادِم، عَن أَبى الحَسَن العسكرى، عَن أَبيهِ، عَن جَدِّهِ عَلِیِّ بْنِ مُوسَى الرِّضا عَلَيْهِ السَّلامُ أَنَّهُ كانَ يلبس ثِيابِهِ ممايلى يَمِينِه فَإِذا لَبِسَ ثوبا جديدا دَعا بقدح من ماء فقرأ عَلَيْهِ نا أَنْزَلناه لَيْلَه القدر عَشَر مَرَّاتٍ وَقُلْ هُوَاللَّه أَحَد عَشَر مَرَّاتٍ وَقُلْ يا أَيُّهَا الكافِرون عَشَر مَرَّاتٍ ثُمَّ نضحه عَلى ذلاكَ لِثوب ثُمَّ قالَ من فَعَلَ هذا بثوبه من قَبْلُ أَن يلبسه لَمْ يزل فِی رغد من عيشه ما بَقِیَ مِنْهُ سلك.

قالَ مُصَنِّفُ هذا الْكِتاب (ره) ياسر الخادِم قَدْ لقى الرِّضا عَلَيْهِ السَّلامُ وَحَدِيثِهِ، عَن أَبى الحَسَن العسكرى غريب.

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بابَ ما جاءَ عَنِ الرِّضا عَلَيْهِ السَّلامُ فِی صِفَهِ النَّبى صَلَّى اللهُ عَلَيْهِ وَآلِهِ

۱ – حَدَّثَنا أَبُو أحْمَد الحَسَن بْنِ عَبْدِ اللَّه بْنِ سَعِيدُالعسكرى قالَ أَخْبَرنا أَبُو القاسِم عَبْدِ اللَّه بن مُحَمَّدبن عَبْد العَزِيز بْنِ منيع قالَ: حَدَّثَنى إِسْمَاعِيل بْنِ مُحَمَّدِ بْنِ إِسْحاق بْنِ جَعْفَرِ بْنِ عَلِیِّ بْنِ الحُسَيْن عَلَيْهِ السَّلامُ بِمَدِينَه الرَّسُول قال: حَدَّثَنى عَلِیِّ بْنِ مُوسَى بْنِ

on the authority of his father (a.s.), on

the authority of Ali ibn Al-Husayn (a.s.), on the authority of Al-Hassan ibn Ali ibn Abi Talib (a.s.), "I asked my maternal uncle, Hind ibn Abi Hala, about the looks of God's Prophet (S). He was good at describing the looks of God's Prophet (S). He said, 'God's Prophet (S) was magnificent. His face shined as bright as the full moon (on the fourteenth night of the month). He was taller than the medium-sized people and shorter than the thin and tall people. He had a big head. His hair was neither too curly nor was it too soft and straight. He (a.s.) parted his hair when it grew long. Otherwise he left it alone. Whenever his hair grew long, he never let it grow lower than his earlobes. His complexion was shining brightly. He had a broad forehead. His eyebrows were long and curved, yet they were hairy but not attached to each other. Whenever he (a.s.) got angry, the veins between his eyebrows got swelled up. His nose was slim and slightly raised in the middle. He possessed an illumination which always accompanied him in such a way that whoever did not ponder carefully over him thought he (a.s.) was haughty.

His beard was short but bushy. His cheeks were flat and thin. His mouth was big(١), and his teeth were bright white. He had a thin layer of hair extending from his chest down to his belly button. His neck looked like a silver jar. He had a

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١- This was considered to be a good feature among the Arabs [Ma'ani ul-Akhbar].

balanced build. His body was strong, and his chest and stomach were in line with each other. He had wide muscular shoulders. His body was brilliant white. There was a thin layer of hair from his neck down to his belly button, but his lower chest and stomach had no hair. However, his upper chest and shoulders were hairy. His elbows were large, his palms were sturdy, his hands and feet were rough(١). His hands and legs were coordinated and his bones were straight without any crookedness. The sole of his feet were curved, and his heels were not chubby such that water passed under his .feet and was not blocked

When he (a.s.) moved he took firm steps. He leaned to one side slightly, and walked fast but gently as if he was moving fast downhill. When he turned to the right or left, he turned his whole body around. He lowered his eyes and looked to the Earth more ’.than he looked up to the sky. He never stared, and greeted everyone he (a.s.) saw

جَعْفَرِ بْنِ مُحَمَّد، عَن مُوسَـِى بْنِ جَعْفَر، عَن جَعْفَرِ بْنِ مُحَمَّد، عَن أَبيهِ، عَن عَلِيِّ بْنِ الحُسَـِيْن عَلَيْهِ السَّلامُ قالَ: قالَ الحَسَن بْنِ عَلِيِّ بْنِ أَبى طـالِب عَلَيْهِ السَّلامُ سَأَلْتُ خَالِى هِنْـدَ بْنَ أَبِى هَالَه، عَن حِلْيَهِ رَسُولِ اللَّهِ صَـلَّى اللهُ عَلَيْهِ وَآلِهِ، وَكَانَ وَصَّافاً لِلنَّبِى صَـلَّى اللهُ عَلَيْهِ وَآلِهِ. فَقَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَخْماً مُفَخَّماً يَتَلألأ وَجْهُهُ تَلالُؤَ الْقَمَرِ لَيْلَهَ الْبَدْرِ. أَطْوَلَ مِنَ الْمَرْبُوعِ وَأَقْصَرَ مِنَ الْمُشَذَّبِ، عَظِيمَ الْهَامَهِ رَجِلَ

١- These were considered to be good features for men among the Arabs [Ma’ani ul-Akhbar].

الشَّعْرِ، إِنِ انْفَرَقَتْ عَقِيقَتُهُ فَرَقَ وَإِلاّ فَلا يُجَاوِزُ شَعْرُهُ شَحْمَهَ أُذُنَيْهِ إِذَا هُوَ وَفَّرَهُ، أَزْهَرَ اللَّوْنِ وَاسِعَ الْجَبِينِ أَزَجَّ الْحَوَاجِبِ سَوَابِغَ فِي غَيْرِ قَرَنٍ بَيْنَهُمَا لَهُ عِرْقٌ يُدِرُّهُ الْغَضَبُ أَقْنَى الْعِرْنِينِ، لَهُ نُورٌ يَعْلُوهُ يَحْسَبُهُ مَنْ لَمْ يَتَأَمَّلْهُ أَشَمَّ كَثَّ اللِّحْيَهِ سَهْلَ الْخَدَّيْنِ ضَلِيعَ الْفَمِ أَشْنَبَ مُفَلَّجَ الأَسْنَانِ دَقِيقَ الْمَسْرُبَهِ كَأَنَّ عُنُقَهُ جِيدُ دُمْيَهٍ فِي صَفَاءِ الْفِضَّهِ مُعْتَدِلَ الْخَلْقِ بَادِناً مُتَمَاسِكاً سَوَاءَ الْبَطْنِ وَالصَّدْرِ بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ ضَخْمَ الْكَرَادِيسِ أَنْوَرَ الْمُتَجَرِّدِ مَوْصُولَ مَا بَيْنَ اللَّبَّهِ وَالسُّرَّهِ بِشَعْرٍ يَجْرِي كَالْخَطِّ عَارِيَ الثَّدْيَيْنِ وَالْبَطْنِ مِمَّا سِوَى ذَلِكَ أَشْعَرَ الذِّرَاعَيْنِ وَالْمَنْكِبَيْنِ وَأَعَالِيَ الصَّدْرِ طَوِيلَ الزَّنْدَيْنِ رَحْبَ الرَّاحَهِ شَثْنَ الْكَفَّيْنِ وَالْقَدَمَيْنِ سَائِلَ الأَطْرَافِ سَبْطَ الْقَصَبِ خُمْصَانَ الأَخْمَصَيْنِ مَسِيحَ الْقَدَمَيْنِ يَنْبُو عَنْهُمَا الْمَاءُ إِذَا زَالَ زَالَ قَلْعاً يَخْطُو تَكَفُّؤاً وَيَمْشِي هَوْناً ذَرِيعَ الْمِشْيَهِ إِذَا مَشَى كَأَنَّمَا يَنْحَطُّ فِي صَبَبٍ وَإِذَا الْتَفَتَ الْتَفَتَ جَمِيعاً خَافِضَ الطَّرْفِ نَظَرُهُ إِلَى الأَرْضِ أَطْوَلُ مِنْ نَظَرِهِ إِلَى السَّمَاءِ جُلُّ نَظَرِهِ الْمُلاحَظَهُ يَبْدُرُ مَنْ لَقِيَهُ بِالسَّلامِ.

Al-Hassan ibn Ali ibn Abi Talib (a.s.) added, 'I asked him to tell me about the Prophet's sayings. Hind ibn Abi Hala replied, 'He (a.s.) was always sad and was continuously thinking. He was never comfortable. He never spoke when not necessary. He was careful about when to start and when to stop talking. He never talked too much or too little. His words were to the point. He never said vulgar things. He always highly valued other people's kindness and affection, even if it was very little. He never blamed any of them. He neither spoke good of nor spoke bad of the taste

of food. He never got angry about the world. However, when there was a question of rights, nothing could stifle his anger until he established the right. He used all of his hand to point to things. He used to turn around his hands when he was surprised. He used to bring his right hand close to his left hand, and touch the palm of his left hand with his right thumb when he spoke. He used to turn his face around when he got angry. He used to look down when he was happy. Most of the time his laughter was just limited to a smile. He looked splendid when he laughed and also his white teeth ’.could be seen

Al-Hassan ibn Ali ibn Abi Talib (a.s.) added, ‘I hid this from Al-Husayn (a.s.) for sometime, and then narrated it for him. However, I discovered that he (a.s.) had already asked about the Prophet (S). I found out that he (a.s.) had even asked our father (Ali ibn Abi Talib (a.s.)) about the Prophet’s way of coming in, going out, sitting ’.and his looks. He (a.s.) had not left anything out

Al-Husayn (a.s.) said, ‘I asked my father (a.s.) about God’s Prophet (S) way of coming in. He (a.s.) said, ‘Only the Prophet (S) was allowed to go in and out from his place of entrance. When the Prophet (S) went home, he divided his time into three portions. One portion was for the Sublime God. Another portion was for his

family, and the third portion was for himself. He (a.s.) divided his own personal time into two parts – between himself and the people. First the elite entered and then the other people. He never withheld anything from them. Regarding the nation, he (a.s.) preferred the noble ones by giving them a portion of his time according to their degree of nobility in religion. Some had only one request, others had two or more. He attended to their needs and pleased them by saying what would improve their affairs and the affairs of the nation. He also asked them about their health. He (a.s.) would also ask those present to inform those who were absent, and to convey to him (a.s.) the requests of

قَالَ: قُلْتُ فَصِفْ لِي مَنْطِقَهُ. فَقَالَ كَانَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مُوَاصِلَ الأَحْزَانِ دَائِمَ الْفِكْرِ لَيْسَتْ لَهُ رَاحَةٌ وَلا يَتَكَلَّمُ فِي غَيْرِ حَاجَةٍ يَفْتَتِحُ الْكَلامَ وَيَخْتِمُهُ بِأَشْدَاقِهِ يَتَكَلَّمُ بِجَوَامِعِ الْكَلِمِ فَصْلاً لا فُضُولَ فِيهِ وَلا تَقْصِيرَ دَمِثاً لَيْسَ بِالْجَافِي وَلا بِالْمَهِينِ تَعْظُمُ عِنْدَهُ النِّعْمَةُ وَإِنْ دَقَّتْ لا يَذُمُّ مِنْهَا شَيْئاً غَيْرَ أَنَّهُ كَانَ لا يَذُمُّ ذَوَّاقاً وَلا يَمْدَحُهُ وَلا تُغْضِبُهُ الدُّنْيَا وَمَا كَانَ لَهَا فَإِذَا تُعُوطِيَ الْحَقُّ لَمْ يَعْرِفْهُ أَحَدٌ وَلَمْ يَقُمْ لِغَضَبِهِ شَيْ ءٌ حَتَّى يُنْتَصِرَ لَهُ إِذَا أَشَارَ أَشَارَ بِكَفِّهِ كُلِّهَا وَإِذَا تَعَجَّبَ قَلَبَهَا وَإِذَا تَحَدَّثَ اتَّصَلَ بِهَا يَضْرِبُ بِرَاحَتِهِ الْيُمْنَى بَاطِنَ إِبْهَامِهِ الْيُسْرَى وَإِذَا غَضِبَ أَعْرَضَ وَأَشَاحَ وَإِذَا فَرِحَ غَضَّ طَرْفَهُ جُلُّ ضَحِكِهِ التَّبَسُّمُ يَفْتَرُّ عَنْ مِثْلِ حَبِّ الْغَمَامِ قَالَ الْحَسَنُ فَكَتَمْتُهَا الْحُسَيْنَ زَمَاناً ثُمَّ حَدَّثْتُهُ فَوَجَدْتُهُ قَدْ سَبَقَنِي إِلَيْهِ وَسَأَلَهُ عَمَّا سَأَلْتُهُ عَنْهُ وَوَجَدْتُهُ

قَدْ سَأَلَ أَبَاهُ عَنْ مَدْخَلِ النَّبِی صَلَّی اللهُ عَلَیْهِ وَآلِهِ وَمَخْرَجِهِ وَمَجْلِسِهِ وَشَکْلِهِ فَلَمْ یَدَعْ مِنْهُ شَیْئاً قَالَ الْحُسَیْنُ عَلَیْهِ السَّلامُ سَأَلْتُ أَبِی عَلَیْهِ السَّلامُ عَنْ مَدْخَلِ رَسُولِ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ فَقَالَ کَانَ دُخُولُهُ لِنَفْسِهِ مَأْذُوناً لَهُ فِی ذَلِکَ فَإِذَا أَوَی إِلَی مَنْزِلِهِ جَزَّأَ دُخُولَهُ ثَلاثَهَ أَجْزَاءٍ جُزْءٍ لِلَّهِ وَجُزْءٍ لاهْلِهِ وَجُزْءٍ لِنَفْسِهِ ثُمَّ جَزَّأَ جُزْءَهُ بَیْنَهُ وَبَیْنَ النَّاسِ فَیَرُدُّ ذَلِکَ بِالْخَاصَّهِ عَلَی الْعَامَّهِ وَلا یَدَّخِرُ عَنْهُمْ مِنْهُ شَیْئاً وَکَانَ مِنْ سِیرَتِهِ فِی جُزْءِ الأُمَّهِ إِیثَارُ أَهْلِ الْفَضْلِ بِإِذْنِهِ وَقَسْمُهُ عَلَی قَدْرِ فَضْلِهِمْ فِی الدِّینِ فَمِنْهُمْ ذُو الْحَاجَهِ وَمِنْهُمْ ذُو الْحَاجَتَیْنِ وَمِنْهُمْ ذُو الْحَوَائِجِ فَیَتَشَاغَلُ بِهِمْ وَیَشْغَلُهُمْ فِیمَا أَصْلَحَهُمْ وَالأُمَّهَ مِنْ مَسْأَلَتِهِ عَنْهُمْ وَإِخْبَارِهِمْ بِالَّذِی یَنْبَغِی وَیَقُولُ لِیُبْلِغِ الشَّاهِدُ مِنْکُمُ الْغَائِبَ وَأَبْلِغُونِی حَاجَهَ مَنْ لا یَقْدِرُ عَلَی إِبْلاغِ حَاجَتِهِ فَإِنَّهُ مَنْ أَبْلَغَ سُلْطَاناً حَاجَهَ مَـنْ

the people who had no access to him (a.s.). He (a.s.) said that on the Resurrection Day, God will firmly establish the steps of whoever presents the requests of a needy one who cannot be present before the ruler. Nothing but these needs were presented to him. He did not accept any other thing to be presented there. He (a.s.) always entered like the seeking scout with a full hand and knowing the religion, and left having guided ”.the people

Al-Husayn (a.s.) said, ‘I asked my father (a.s.) about how God’s Prophet (S) after he left.’ He (a.s.) said, ‘God’s Prophet (S) kept quiet except about what was relevant to him. He (a.s.) sought the love of the people and never drove the people away

from himself. He honored the noblest person in each tribe and appointed him as its head. He avoided the people without them feeling that they were not welcome. He asked about his companions and how they were doing. He asked the people about their affairs. He used to acknowledge good deeds and denounce wicked deeds without any exaggerations or underestimations. He was moderate. He was never negligent, fearing that the people might become negligent or get tired. He never forsook the right. His companions were of the best of the good-doing Muslims. To him the one who did the most good was the noblest. Whoever was more sympathetic and ".more helpful with others had a higher rank in his opinion

Al-Husayn (a.s.) added, 'I asked my father (a.s.) about his meetings. My father (a.s.) said, 'The Prophet (S) was always remembering God in his meetings, whether he sat down or stood up. He never held meetings in public places and admonished against doing so. He always took a back seat whenever he attended a meeting. He always recommended this. He always treated his companions equally, so that no one thought that others were more honored than he is. Whenever he had company, he waited until they got up and left the meeting. Whoever asked him for something returned with full hands, or received a gentle verbal response. His manners were the same with everyone. He was like a kind father for the people. Everyone was the same in his sight as

.far as the right was concerned

His meetings were meetings of patience, shyness, honesty and trustworthiness. No one raised his voice there. No one was disrespected. No one's faults were divulged. .Everyone was humble to others due to piety

لا يَقْدِرُ عَلَى إِبْلاغِهَا ثَبَّتَ اللَّهُ قَدَمَيْهِ يَوْمَ الْقِيَامَهِ لا يَذْكُرُ عِنْدَهُ إِلا ذَلِكَ وَلا يُقَيِّدُ [يُقِيلُ] مِنْ أَحَدٍ عَثْرَةً يَدْخُلُونَ رُوَّاداً وَلا يَفْتَرِقُونَ إِلا عَنْ ذَوَاقٍ وَيَخْرُجُونَ أَدِلَّهً فَسَأَلْتُهُ عَنْ مَخْرَجِ رَسُولِ اللَّهِ صلّى الله عَلَيْهِ وَآلِهِ كَيْفَ كَانَ يَصْنَعُ فِيهِ فَقَالَ كَانَ صَلَّى الله عَلَيْهِ وَآلِهِ يَخْزُنُ لِسَانَهُ إِلا عَمَّا يَعْنِيهِ وَيُؤْلِفُهُمْ وَلا يُنَفِّرُهُمْ وَيُكْرِمُ كَرِيمَ كُلِّ قَوْمٍ وَيُوَلِّيهِ عَلَيْهِمْ وَيُحَذِّرُ النَّاسَ وَيَحْتَرِسُ مِنْهُمْ مِنْ غَيْرِ أَنْ يَطْوِيَ عَنْ أَحَدٍ بُشْرَهُ وَلا خُلُقَهُ وَيَتَفَقَّدُ أَصْحَابَهُ وَيَسْأَلُ النَّاسَ عَمَّا فِي النَّاسِ وَيُحَسِّنُ الْحَسَنَ وَيُقَوِّيهِ وَيُقَبِّحُ الْقَبِيحَ وَيُوهِنُهُ مُعْتَدِلَ الأَمْرِ غَيْرَ مُخْتَلِفٍ لا يَغْفُلُ مَخَافَهَ أَنْ يَغْفُلُوا أَوْ يَمِيلُوا وَلا يُقَصِّرُ عَنِ الْحَقِّ وَلا يَجُوزُهُ الَّذِينَ يَلُونَهُ مِنَ النَّاسِ خِيَارُهُمْ أَفْضَلُهُمْ عِنْدَهُ أَعَمُّهُمْ نَصِيحَهً لِلْمُسْلِمِينَ وَأَعْظَمُهُمْ عِنْدَهُ مَنْزِلَهً أَحْسَنُهُمْ مُوَاسَاهً وَمُوَازَرَهً قَالَ وَسَأَلْتُهُ عَنْ مَجْلِسِهِ فَقَالَ كَانَ صَلَّى الله عَلَيْهِ وَآلِهِ لا يَجْلِسُ وَلا يَقُومُ إِلا عَلَى ذِكْرٍ وَلا يُوطِنُ الأَمَاكِنَ وَيَنْهَى عَنْ إِيطَانِهَا وَإِذَا انْتَهَى إِلَى قَوْمٍ جَلَسَ حَيْثُ يَنْتَهِي بِهِ الْمجْلِسُ وَيَأْمُرُ بِذَلِكَ وَيُعْطِي كُلَّ جُلَسَائِهِ نَصِيبَهُ وَلا يَحْسَبُ أَحَدٌ مِنْ جُلَسَائِهِ أَنَّ أَحَداً أَكْرَمُ عَلَيْهِ مِنْهُ مَنْ جَالَسَهُ صَابَرَهُ حَتَّى يَكُونَ هُوَالْمُنْصَرِفَ عَنْهُ مَنْ سَأَلَهُ حَاجَهً لَمْ يَرْجِعْ إِلا بِهَا أَوْ بِمَيْسُورٍ مِنَ الْقَوْلِ قَدْ وَسِعَ النَّاسَ مِنْهُ خُلُقُهُ وَصَارَ لَهُمْ أَباً وَصَارُوا عِنْدَهُ فِي الْحَقِّ سَوَاءً مَجْلِسُهُ مَجْلِسُ حِلْمٍ وَحَيَاءٍ وَصِدْقٍ وَأَمَانَهٍ لا تُرْفَعُ فِيهِ الأَصْوَاتُ وَلا تُؤْبَنُ

فِيهِ الْحُرَمُ وَلا تُنْثَى فَلَتَاتُهُ مُتَعَادِلِينَ مُتَوَاصِلِينَ فِيهِ بِالتَّقْوَى مُتَوَاضِعِينَ يُوَقِّـــرُونَ

They respected the elder ones. They were kind with the younger ones. They preferred the needy to themselves and safeguarded the strangers.”

Al-Husayn (a.s.) added, ‘I asked my father (a.s.) about the way the Prophet (S) treated his companions? My father (a.s.) said, ‘He was always cheerful, good tempered and easy-going. He was neither stern nor was he very harsh. He neither yelled nor did he swear. He never found faults with others. He neither made fun of anyone nor did he praise anyone. He ignored what he disliked. No one got disappointed with him. Those who placed hopes in him were never deprived. He never did the following three things with the people. He never blamed anyone; he never pursued the people’s minor faults or private affairs; and he only talked about things which he hoped deserved a good reward. Everyone was silent whenever he spoke. Others spoke only when he was silent. No one interrupted others’ words in his presence. When someone was talking in his presence, others remained silent until he finished talking, then they continued on. He laughed at whatever made others laugh. He got surprised at whatever made others get surprised. He was patient with strangers who did not talk or act properly. Even his companions sought such people (to assist them). The Prophet (S) used to tell them to assist needy persons who are trying to fulfill their needs when they see them. The Prophet

S) never accepted the praise of those weak in faith or the hypocrites. He never) interrupted anyone unless they stopped talking themselves or the time passed by in ".which case he would get up to leave and the talk ended

Al-Husayn (a.s.) added, 'I asked my father (a.s.) about the silence of God's Prophet. My father (a.s.) said, 'The Prophet's silence was due to four reasons: patience, avoidance and caution, testing and measurement, and thinking. Testing and measurement were done in the form of equally listening to and looking at different people. His thinking concerned the lasting and ephemeral affairs. He was patient and perseverant. He never got angry about anything and lose his temper. He acted with extreme caution in four situations: doing good deeds so that others follow suit; abandoning wicked deeds so that others abandon such deeds too; struggling to improve the affairs of his nation and attempting to do what was for the good of this world and the Hereafter for all. ""'.May God's Blessings be upon him and his Holy Household

الْكَبِيرَ وَيَرْحَمُونَ الصَّغِيرَ وَيُؤْثِرُونَ ذَا الْحَاجِهِ وَيَحْفَظُونَ الْغَرِيبَ فَقُلْتُ فَكَيْفَ كَانَتْ سِيرَتُهُ فِی جُلَسَائِهِ فَقَالَ كَانَ دَائِمَ الْبِشْرِ سَهْلَ الْخُلُقِ لَيِّنَ الْجَانِبِ لَيْسَ بِفَظٍّ وَلا صَخَّابٍ وَلا فَحَّاشٍ وَلا عَيَّابٍ وَلا مَدَّاحٍ يَتَغَافَلُ عَمَّا لا يَشْتَهِی فَلا يُؤْيِسُ مِنْهُ وَلا يُخَيِّبُ فِيهِ مُؤَمِّلِيهِ قَدْ تَرَكَ نَفْسَهُ مِنْ ثَلاثٍ الْمِرَاءِ وَالإِكْثَارِ وَمَا لا يَعْنِيهِ وَتَرَكَ النَّاسَ مِنْ ثَلاثٍ كَانَ لا يَذُمُّ أَحَداً وَلا يُعَيِّرُهُ وَلا يَطْلُبُ عَوْرَتَهُ وَلا عَثَرَاتِهِ وَلا يَتَكَلَّمُ إِلا فِيمَا رَجَا ثَوَابَهُ إِذَا تَكَلَّمَ

أَطْرَقَ جُلَسَاؤُهُ كَأَنَّمَا عَلَى رُءُوسِهِمُ الطَّيْرُ وَإِذَا سَكَتَ تَكَلَّمُوا وَلا يَتَنَازَعُونَ عِنْدَهُ الْحَدِيثَ مَنْ تَكَلَّمَ أَنْصَتُوا لَهُ حَتَّى يَفْرُغَ حَدِيثُهُمْ عِنْدَهُ حَدِيثُ أُولَيهِمْ يَضْحَكُ مِمَّا يَضْحَكُونَ مِنْهُ وَيَتَعَجَّبُ مِمَّا يَتَعَجَّبُونَ مِنْهُ وَيَصْبِرُ لِلْغَرِيبِ عَلَى الْجَفْوَةِ فِي مَسْأَلَتِهِ وَمَنْطِقِهِ حَتَّى أَنْ كَانَ أَصْحَابُهُ لَيَسْتَجْلِبُونَهُمْ وَيَقُولُ إِذَا رَأَيْتُمْ طَالِبَ الْحَاجَةِ يَطْلُبُهَا فَارْفِدُوهُ وَلا يَقْبَلُ الثَّنَاءَ إِلا مِنْ مُكَافِئٍ وَلا يَقْطَعُ عَلَى أَحَدٍ كَلامَهُ حَتَّى يَجُوزَ [يَجُوزَهُ] فَيَقْطَعَهُ بِنَهْيٍ أَوْ قِيَامٍ قَالَ فَسَأَلْتُهُ عَنْ سُكُوتِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقَالَ كَانَ سُكُوتُهُ عَلَى أَرْبَعٍ عَلَى الْحِلْمِ وَالْحَذَرِ وَالتَّقْدِيرِ وَالتَّفْكِيرِ فَأَمَّا التَّقْدِيرُ فَفِي تَسْوِيَةِ النَّظَرِ وَالاسْتِمَاعِ بَيْنَ النَّاسِ وَأَمَّا تَفَكُّرُهُ فَفِيمَا يَبْقَى وَيَفْنَى وَجُمِعَ لَهُ الْحِلْمُ فِي الصَّبْرِ فَكَانَ لا يُغْضِبُهُ شَيْءٌ وَلا يَسْتَفِزُّهُ وَجُمِعَ لَهُ الْحَذَرُ فِي أَرْبَعٍ أَخْذِهِ الْحَسَنَ لِيُقْتَدَى بِهِ وَتَرْكِهِ الْقَبِيحَ لِيُنْتَهَى عَنْهُ وَاجْتِهَادِهِ الرَّأْيَ فِي صَلاحِ أُمَّتِهِ وَالْقِيَامِ فِيمَا [بِمَا] جَمَعَ لَهُمْ خَيْرَ الدُّنْيَا وَالْآخِرَةِ.

The author of the book Sheikh Sadooq said,) I have seen this tradition narrated by) various Sheikhs with different chains of narrations which I have mentioned in my book Nubowwa. However, I have narrated the one on the authority of Al-Ridha' (a.s.) here since this book is about the best of his (a.s.) traditions. I have included the .interpretation of this tradition in my book Ma'ani al-Akhbar

(.Chapter ۳۰: Various Traditions From Al-Ridha' (a.s

Abul Hassan Muhammad ibn Al-Qasim al-Jirjani the interpreter - may God be ۳۰-۱ pleased with him - narrated that Ahmad ibn Al-Hassan Al-Husayni quoted on the authority of Al-Hassan ibn Ali (a.s.), on the authority of his father (a.s.), on the authority of his father

Al-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.)(۱), "When the news of the death of Isma'il ibn Ja'far, the oldest son of Imam As-Sadiq (a.s.), was given to Imam As-Sadiq (a.s.), he was busy eating food with his friends. He smiled and asked the food to be served. He sat with his friends, ate the food and warmly insisted that .his friends eat even more than on other occasions

The people were surprised at not seeing any signs of grief on his face. When they finished the meal, the people said, 'O Son of the Prophet! We are amazed by this situation. Your son has died and you are acting this way.' The Imam (a.s.) said, 'Why should I not be this way, while I have been given the news of the most honest messengers? You and I will also die. There are some people who have recognized death, have prepared themselves for it, do not deny the (existence) of one who has "'.been taken away by death, and submit themselves to the will of God

According to the same documentation, it has been narrated on the authority of ۳۰-۲ Al-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), "A group of As-Sadiq's friends were sitting around the Imam (a.s.) one night, when the moon was shining and the stars were bright. They said, 'O Son of the Prophet of God! How (.brilliant is the sky and how bright the stars are?' As-Sadiq (a.s

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(.Imam Al-Kazim (a.s -۱

said, ‘That is what you say. However, the four agent angels Gabriel, Michael, Israfil(۱) and the Angel of Death look

وَقَدْ رُوِيَتْ هذِهِ الصِّفَه عَنْ مَشايِخ بأسانيد مختلفه قَدْ أَخْرَجْتُها فِی کِتاب النُّبُوَّه وَإِنَّما ذَکَرْتُ من طرقی إِلَیْها ما کانَ فِیها عَنِ الرِّضا عَلَیْهِ السَّلامُ لانَّ هذا الْکِتاب مُصَنِّفُ فِی ذکر عیون أَخْبارِه عَلَیْهِ السَّلامُ وَقَدْ أَخْرَجْتُ تفسیرها فِی کِتاب معانِی الأَخْبار.

۳۰

بابُ فِیما جاءَ عَنِ الرِّضا عَلَیْهِ السَّلامُ مِنَ الأَخْبارِ المَنثُورَه

۱ - ما حَدَّثَنا بِهِ أَبُو الحَسَن مُحَمَّدِ بْنِ القاسِمِ المفسر الجرجانِی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدِ بْنِ الحَسَن الحُسَیْنِیِّ عَنِ الحَسَن بْنِ عَلِی عَنْ أَبیهِ، عَن مُحَمَّدِ بْن عَلِی، عَن أَبیهِ الرِّضا عَلَیْهِ السَّلامُ، عَن أَبیهِ مُوسَی بْن جَعْفَر عَلَیْهِ السَّلامُ قالَ نُعِیَ إِلَی الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَلَیْهِ السَّلامُ ابْنُهُ إِسْمَاعِیلُ بْنُ جَعْفَرٍ وَهُوَ أَکْبَرُ أَوْلادِهِ وَهُوَ یُرِیدُ أَنْ یَأْکُلَ وَقَدِ اجْتَمَعَ نُدَمَاؤُهُ فَتَبَسَّمَ ثُمَّ دَعَا بِطَعَامِهِ وَقَعَدَ مَعَ نُدَمَائِهِ وَجَعَلَ یَأْکُلُ أَحْسَنَ مِنْ أَکْلِهِ سَائِرَ الأَیَّام وَیَحُثُّ نُدَمَاءَهُ وَیَضَعُ بَیْنَ أَیْدِیهِمْ وَیَعْجَبُونَ مِنْهُ أَنْ لا یَرَوْا لِلْحُزْنِ أَثَراً فَلَمَّا فَرَغَ قَالُوا یَا ابْنَ رَسُولِ اللَّهِ لَقَدْ رَأَیْنَا عَجَباً أُصِبْتَ بِمِثْلِ هَذَا الابْنِ وَأَنْتَ کَمَا نَرَی قَالَ وَمَا لِی لا أَکُونُ کَمَا تَرَوْنَ وَقَدْ جَاءَنِی خَبَرُ أَصْدَقِ الصَّادِقِینَ أَنِّی مَیِّتٌ وَإِیَّاکُمْ إِنَّ قَوْماً عَرَفُوا الْمَوْتَ فَجَعَلُوهُ نُصْبَ أَعْیُنِهِمْ وَلَمْ یُنْکِرُوا مَنْ تَخْطَفُهُ الْمَوْتُ مِنْهُمْ وَسَلَّمُوا لامْرِ خَالِقِهِمْ عَزَّ وَجَلَّ.

۲ - وَبِهذَا الإسناد عَنِ الرِّضا عَلَیْهِ السَّلامُ، عَن أَبیهِ مُوسَی بْنِ جَعْفَر عَلَیْهِ السَّلامُ قالَ کَانَ قَوْمٌ مِنْ خَوَاصِّ الصَّادِقِ عَلَیْهِ السَّلامُ جُلُوساً بِحَضْرَتِهِ فِی لَیْلَهٍ مُقْمِرَهٍ مُصْحِیَهٍ فَقَالُوا یَا ابْنَ رَسُولِ اللَّهِ مَا أَحْسَنَ أَدِیمَ هَذِهِ السَّمَاءِ وَأَنْوَرَ هَذِهِ النُّجُومَ

۱- Israfil, Archangel of the Trumpet-blast.

وَالْكَوَاكِبِ فَقَالَ الصَّادِقُ عَلَيْهِ السَّلامُ إِنَّكُمْ لَتَقُولُونَ هَذَا وَإِنَّ الْمُدَبِّرَاتِ الأَرْبَعَهَ جَبْرَئِيلَ وَمِيكَائِيلَ وَإِسْرَافِيلَ وَمَلَکَ

down at you and your brethren here on the Earth and see the brightness that is shining from you which is much brighter than that of these stars. They say the same thing about you that you just said about the stars: How good is the brightness of these believers!'"

۳۰-۳ According to the same documentation, it has been narrated on the authority of Al-Ridha' (a.s.) on the authority of his father Musa ibn Ja'far (a.s.), "A man went to see As-Sadiq (a.s.) and said, 'I am fed up with this world and ask God for my death.' The Imam (a.s.) told him, 'It is better that you ask God to live so that you can obey Him. It is better for you to live and obey God, than to die and have neither disobeyed or obeyed God.'"

۳۰-۴ According to the same documentation, it has been narrated on the authority of Al-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.) that As-Sadiq (a.s.) said, "There are times when one's sins create a distance between a servant (i.e. a person) and Paradise equal from here to the Throne (of God). However, it may be that he repents of his many sins and cries, fearing the Honorable the Exalted God so much that the distance between him and Paradise becomes less than the distance between the eyelids and the black part of the eyes."

۳۰-۵ According to

the same documentation, it has been narrated on the authority of Al-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), "As-Sadiq (a.s.) was asked about the plague. The Imam (a.s.) said, 'It is God's punishment for some people and His Mercy upon others.' They asked, 'How could Punishment be Mercy?' The Imam (a.s.) said, 'Don't you know that the Fire of Hell is Punishment for the atheists but is God's Mercy ".'upon the Guardians of Hell

According to the same documentation, it has been narrated on the authority of ۳۰-۶ Al-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.) that As-Sadiq (a.s.) said, "There are many who laugh having fun, but will cry a lot on the Resurrection Day. There are many who cry due to fear for the sins they have committed, and will be ".laughing a lot on the Resurrection Day and in Paradise

According to the same documentation, it has been narrated on the authority of ۳۰-۷ Al-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), "One day As-Sadiq Ja'far ibn Muhammad (a.s.) asked about one of those who used to attend the gatherings. They told him that he was ill. Then the Imam (a.s.) went to visit him and sat down near his head. The

الْمَوْتِ عَلَيْهِ السَّلامُ يَنْظُرُونَ إِلَى الأَرْضِ فَيَرَوْنَكُمْ وَإِخْوَانَكُمْ فِى أَقْطَارِ الأَرْضِ وَنُورُكُمْ إِلَى السَّمَاوَاتِ وَإِلَيْهِمْ أَحْسَنُ مِنْ نُورِ هَـٰذِهِ الْكَوَاكِبِ وَإِنَّهُمْ لَيَقُولُونَ كَمَا تَقُولُونَ مَا أَحْسَنَ أَنْوَارَ هَؤُلاءِ الْمُؤْمِنِينَ.

۳ - وَبِهذَا الإسناد عَنِ الرِّضا عَلَيْهِ

السَّلامُ، عَن أَبيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ قالَ: جَاءَ رَجُلٌ إِلَى الصَّادِقِ عَلَيْهِ السَّلامُ فَقَالَ قَدْ سَئِمْتُ الدُّنْيَا فَأَتَمَنَّى عَلَى اللَّهِ الْمَوْتَ فَقَالَ تَمَنَّ الْحَيَاةَ لِتُطِيعَ لا لِتَعْصِيَ فَلانْ تَعِيشَ فَتُطِيعَ خَيْرٌ لَكَ مِنْ أَنْ تَمُوتَ فَلا تَعْصِيَ وَلا تُطِيعَ.

۴ – وَبِهذَا الإِسناد عَنِ الرِّضا عَلَيْهِ السَّلامُ، عَن أَبيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ قالَ: قالَ الصَّادِق عَلَيْهِ السَّلامُ: إِنَّ الرَّجُلَ لَيَكُونُ بَيْنَهُ وَبَيْنَ الْجَنَّهِ أَكْثَرُ مِمَّا بَيْنَ الثَّرَى إِلَى الْعَرْشِ لِكَثْرَهِ ذُنُوبِهِ فَمَا هُوَإِلا أَنْ يَبْكِيَ مِنْ خَشْيَهِ اللَّهِ عَزَّ وَجَلَّ نَدَماً عَلَيْهَا حَتَّى يَصِيرَ بَيْنَهُ وَبَيْنَهَا أَقْرَبُ مِنْ جَفْنَتِهِ إِلَى مُقْلَتِه.

۵ – وَبِهذَا الإِسناد عَنِ الرِّضا عَلَيْهِ السَّلامُ، عَن أَبيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ قالَ: قِيلَ لِلصَّادِقِ عَلَيْهِ السَّلامُ أَخْبِرْنَا عَنِ الطَّاعُونِ فَقَالَ: عَذَابُ اللَّهِ لِقَوْمٍ وَرَحْمَهٌ لِآخَرِينَ قَالُوا وَكَيْفَ تَكُونُ الرَّحْمَهُ عَذَاباً قَالَ: أَمَا تَعْرِفُونَ أَنَّ نِيرَانَ جَهَنَّمَ عَذَابٌ عَلَى الْكُفَّارِ وَخَزَنَهُ جَهَنَّمَ مَعَهُمْ فِيهَا فَهِيَ رَحْمَهٌ عَلَيْهِمْ.

۶ – وَبِهذَا الإِسناد عَنِ الرِّضا عَلَيْهِ السَّلامُ، عَن أَبيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ قالَ: قالَ الصَّادِق عَلَيْهِ السَّلامُ: كَمْ مِمَّنْ كَثُرَ ضَحِكُهُ لاعِباً يَكْثُرُ يَوْمَ الْقِيَامَهِ بُكَاؤُهُ وَكَمْ مِمَّنْ كَثُرَ بُكَاؤُهُ عَلَى ذَنْبِهِ خَائِفاً يَكْثُرُ يَوْمَ الْقِيَامَهِ فِي الْجَنَّهِ سُرُورُهُ وَضَحِكُهُ.

۷ – وَبِهذَا الإِسناد عَنِ الرِّضا عَلَيْهِ السَّلامُ، عَن أَبيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ قالَ: سَأَلَ الصَّادِقُ جَعْفَرُ بْنُ مُحَمَّدٍ عَلَيْهِ السَّلامُ، عَن بَعْضِ أَهْلِ مَجْلِسِهِ فَقِيلَ عَلِيلٌ فَقَصَدَهُ

Imam (a.s.) found him to be very upset and told him, ‘Be optimistic about the Sublime God.’ The man said, ‘I am optimistic about God, but I am sorry for my daughters. Nothing but thinking about them

has made me ill.' As-Sadiq (a.s.) said, 'Rely on the same One you hope to increase your good deeds, and eliminate your evil deeds so as to improve the affairs of your daughters. Don't you know about the following which God's Prophet (S) has said? Once I passed by the last Christ's-thorn(۱), I arrived at its branches. I saw that the fruits were hanging down like the breast. Milk was dripping down from some of them, and honey from others. Oil was dripping down from some and white flour, vegetables were dripping down from others. All these were dripping down towards the Earth. I was thinking about for whom all these things were dripping down from those breasts. Gabriel was not with me at that moment, since I had passed by his position. At once I heard a sound and my Lord - the Honorable the Exalted said, 'O Muhammad! I have planted this shrub here at the highest point to feed the boys and girls of your nation. Tell the fathers of the girls: Do not worry about them getting poor. I will provide their sustenance just as I have created them.'"

۸-۳۰ According to the same documentation, on the authority of Al-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.) that As-Sadiq (a.s.) wrote a letter to someone and advised him as follows, "If you wish your deeds to have a good ending - so that when you die you have done the best you can

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۱- Any of several prickly or thorny shrubs

honor God’s right and do not use His Blessings in disobeying Him, and do not be too - proud, since God is patient with you. Honor whomever you find who honors us, and respect whoever claims to like us. Then there will be no responsibility upon you, whether that is said honestly or it is a lie. You will benefit from your intentions, and ”.they will be responsible for their lies

According to the same documentation, on the authority of Al-Ridha’ (a.s.), on the ۳۰-۹ authority of his father Musa ibn Ja’far (a.s.), “As-Sadiq (a.s.) was traveling along with a group of people who were carrying some valuable goods for trade. They were informed that there were armed robbers along the road who would steal all their goods. The travelers all became afraid. As-Sadiq (a.s.) asked them, ‘What is wrong with you?’ They said, ‘We have goods which the robbers may steal. Will you keep them for us? It may happen that when the robbers see that they are your goods, they will not take them away.’ The Imam (a.s.) said, ‘How do you know? They may

عَائِداً وَجَلَسَ عِنْدَ رَأْسِهِ فَوَجَدَهُ دَنِفاً فَقَالَ لَهُ أَحْسِنْ ظَنَّكَ بِاللَّهِ قَالَ أَمَّا ظَنِّی بِاللَّهِ فَحَسَنٌ وَلَکِنْ غَمِّی لِبَنَاتِی مَا أَمْرَضَنِی غَیْرُ غَمِّی بِهِنَّ فَقَالَ الصَّادِقُ عَلَیْهِ السَّلامُ الَّذِی تَرْجُوهُ لِتَضْعِیفِ حَسَنَاتِکَ وَمَحْوِ سَیِّئَاتِکَ فَارْجُهُ لاصْلاحِ حَالِ بَنَاتِکَ أَمَا عَلِمْتَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَیْهِ وَآلِهِ قَالَ لَمَّا جَاوَزْتُ سِدْرَهَ الْمُنْتَهَی وَبَلَغْتُ أَغْصَانَهَا وَقُضْبَانَهَا رَأَیْتُ بَعْضَ ثِمَارِ قُضْبَانِهَا أَثْدَاءً مُعَلَّقَهً یَقْطُرُ مِنْ بَعْضِهَا اللَّبَنُ

وَمِنْ بَعْضِهَا الْعَسَلُ وَمِنْ بَعْضِهَا الدُّهْنُ وَيَخْرُجُ عَنْ بَعْضِهَا شِبْهُ دَقِيقِ السَّمِيذِ وَعَنْ بَعْضِهَا الثِّيَابُ وَعَنْ بَعْضِهَا كَالنَّبِقِ فَيَهْوِي ذَلِكَ كُلُّهُ نَحْوَالأَرْضِ فَقُلْتُ فِي نَفْسِي أَيْنَ مَقَرُّ هَذِهِ الْخَارِجَاتِ عَنْ هَذِهِ الأَثْدَاءِ وَذَلِكَ أَنَّهُ لَمْ يَكُنْ مَعِي جَبْرَئِيلُ لأَنِّي كُنْتُ جَاوَزْتُ مَرْتَبَتَهُ وَاخْتَزَلَ دُونِي فَنَادَانِي رَبِّي عَزَّ وَجَلَّ فِي سِرِّي يَا مُحَمَّدُ هَذِهِ أَنْبَتُّهَا مِنْ هَذَا الْمَكَانِ الأَرْفَعِ لأَغْذُوَمِنْهَا بَنَاتِ الْمُؤْمِنِينَ مِنْ أُمَّتِكَ وَبَنِيهِمْ فَقُلْ لِآبَاءِ الْبَنَاتِ لا تَضِيقَنَّ صُدُورُكُمْ عَلَى فَاقَتِهِنَّ فَإِنِّي كَمَا خَلَقْتُهُنَّ أَرْزُقُهُنَّ.

٨ – وَبِهَذَا الإسناد عَنِ الرِّضا عَلَيْهِ السَّلامُ عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ قالَ: كَتَبَ الصَّادِقُ عَلَيْهِ السَّلامُ إِلَى بَعْضِ النَّاسِ إِنْ أَرَدْتَ أَنْ يُخْتَمَ بِخَيْرٍ عَمَلُكَ حَتَّى تُقْبَضَ وَأَنْتَ فِي أَفْضَلِ الأَعْمَالِ فَعَظِّمْ لِلَّهِ حَقَّهُ أَنْ تَبْذُلَ نَعْمَاءَهُ فِي مَعَاصِيهِ وَأَنْ تَغْتَرَّ بِحِلْمِهِ عَنْكَ وَأَكْرِمْ كُلَّ مَنْ وَجَدْتَهُ يَذْكُرُنَا أَوْ يَنْتَحِلُ مَوَدَّتَنَا ثُمَّ لَيْسَ عَلَيْكَ صَادِقاً كَانَ أَوْ كَاذِباً إِنَّمَا لَكَ نِيَّتُكَ وَعَلَيْهِ كَذِبُهُ.

٩ – وَبِهَذَا الإسناد عَنِ الرِّضا عَلَيْهِ السَّلامُ، عَنْ أَبِيهِ مُوسَى بْنِ جَعْفَر عَلَيْهِ السَّلامُ قالَ:كَانَ الصَّادِقُ عَلَيْهِ السَّلامُ فِي طَرِيقٍ وَمَعَهُ قَوْمٌ مَعَهُمْ أَمْوَالٌ وَذُكِرَ لَهُمْ أَنَّ بَارِقَةً فِي الطَّرِيقِ يَقْطَعُونَ عَلَى النَّاسِ فَارْتَعَدَتْ فَرَائِصُهُمْ فَقَالَ لَهُمُ الصَّادِقُ: مَا لَكُمْ؟ قَالُوا مَعَنَا أَمْوَالٌ نَخَافُ أَنْ تُؤْخَذَ مِنَّا. أَفَتَأْخُذُهَا مِنَّا فَلَعَلَّهُمْ يَنْدَفِعُونَ عَنْهَا إِذَا رَأَوْا أَنَّهَا لَكَ. فَقَالَ:

be after no one but me. This way you will be the cause of my death' They said, 'Then what should we do? Should we bury the goods?' The Imam (a.s.) said, 'That is even worse. It may be that a stranger finds them and takes them away, or you may never

be able to find them again.’ They said, ‘Then please guide us as to what we must do.’ The Imam (a.s.) said, ‘Entrust your goods to someone to guard the goods, increase them and make each portion of them greater than all that is in the world and return them to you with all the profit when you really need them.’ They asked, ‘To whom?’ The Imam (a.s.) said, ‘To the Lord of the Two Worlds.’ They asked, ‘How can we entrust the goods to Him?’ The Imam (a.s.) said, ‘Give charity to the poor Muslims.’ They said, ‘But there are no poor Muslims here.’ The Imam (a.s.) said, ‘Decide to give one-third in charity so that God protects the rest of your goods and guards you against what you are afraid of.’ They said, ‘We accept. We pledge to do so.’ The Imam (a.s.) said, ‘Now you are under the protection of God. Move ahead.’ They moved ahead until they saw the flags of the highway robbers. They got scared. As-Sadiq (a.s.) asked them, ‘Why are you scared? You are under the protection of the Honorable the Exalted God.’ The armed robbers rode up to them, got off their horses and came up to .(.Imam As-Sadiq (a.s

They kissed his hands and said, ‘We dreamt of God’s Prophet (S) last night. He ordered us to introduce ourselves to you and be at your service. Now we will accompany you and guard you and the caravan until you safely reach your

destination.’ As-Sadiq (a.s.) said, ‘We do not need you. He who protected us against you will guard us against other enemies.’ They finished their trip safely and donated one-third of the goods in charity. Their business boomed, and they earned a lot of profit such that each Dirham they had invested was returned to them tenfold. They told themselves, ‘How greatly was the blessedness of As-Sadiq (a.s.)!’ Then the Imam (a.s.) told them, ‘Now you have realized how profitable it is to make deals with the Honorable the Exalted God. Therefore continue doing that.’”

۱۰-۳۰ According to the same documentation, on the authority of Al-Ridha’ (a.s.), on the authority of his father Musa ibn Ja’far (a.s.) it is narrated that As-Sadiq (a.s.) saw a man who was wailing over the death of his child. The Imam (a.s.) said, “O the one who is crying over the minor calamity and is neglecting the major calamity! Had you prepared yourself for the loss of your child, it would not have been so difficult for you. Thus not being prepared is a calamity that is greater than the loss of your child.”

وَمَا يُدْرِيكُمْ لَعَلَّهُمْ لا يَقْصِدُونَ غَيْرِى وَلَعَلَّكُمْ تَعْرِضُونِى بِهَا لِلتَّلَفِ فَقَالُوا فَكَيْفَ نَصْنَعُ نَدْفِنُهَا قَالَ ذَاكَ أَضْيَعُ لَهَا فَلَعَلَّ طَارِئاً يَطْرَأُ عَلَيْهَا فَيَأْخُذُهَا أَوْ لَعَلَّكُمْ لا تَهْتَدُونَ إِلَيْهَا بَعْدُ فَقَالُوا فَكَيْفَ نَصْنَعُ دُلَّنَا قَالَ أَوْدِعُوهَا مَنْ يَحْفَظُهَا وَيَدْفَعُ عَنْهَا وَيُرَبِّيهَا وَيَجْعَلُ الْوَاحِدَ مِنْهَا أَعْظَمَ مِنَ الدُّنْيَا بِمَا فِيهَا ثُمَّ يَرُدُّهَا وَيُوَفِّرُهَا عَلَيْكُمْ أَحْوَجَ مَا تَكُونُونَ إِلَيْهَا قَالُوا مَنْ ذَاكَ قَالَ ذَاكَ رَبُّ الْعَالَمِينَ

قَالُوا وَكَيْفَ نُودِعُهُ قَالَ تَتَصَدَّقُونَ بِهَا عَلَى ضُعَفَاءِ الْمُسْلِمِينَ قَالُوا وَأَنَّى لَنَا الضُّعَفَاءُ بِحَضْرَتِنَا هَذِهِ قَالَ فَاعْزِمُوا عَلَى أَنْ تَتَصَدَّقُوا بِثُلُثِهَا لِيَدْفَعَ اللَّهُ عَنْ بَاقِيهَا.

مَنْ تَخَافُونَ قَالُوا قَدْ عَزَمْنَا قَالَ فَأَنْتُمْ فِی أَمَانِ اللَّهِ فَامْضُوا فَمَضَوْا وَظَهَرَتْ لَهُمُ الْبَارِقَهُ فَخَافُوا فَقَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ فَكَيْفَ تَخَافُونَ وَأَنْتُمْ فِی أَمَانِ اللَّهِ عَزَّ وَجَلَّ فَتَقَدَّمَ الْبَارِقَهُ وَتَرَجَّلُوا وَقَبَّلُوا يَدَ الصَّادِقِ عَلَيْهِ السَّلَامُ وَقَالُوا رَأَيْنَا الْبَارِحَهَ فِی مَنَامِنَا رَسُولَ اللَّهِ صَلَّی اللهُ عَلَيْهِ وَآلِهِ يَأْمُرُنَا بِعَرْضِ أَنْفُسِنَا عَلَيْکَ فَنَحْنُ بَيْنَ يَدَيْکَ وَنَصْحَبُکَ وَهَؤُلَاءِ لِيَنْدَفِعَ عَنْهُمُ الْأَعْدَاءُ وَاللُّصُوصُ فَقَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ لَا حَاجَهَ بِنَا إِلَيْكُمْ فَإِنَّ الَّذِی دَفَعَكُمْ عَنَّا يَدْفَعُهُمْ فَمَضَوْا سَالِمِينَ وَتَصَدَّقُوا بِالثُّلُثِ وَبُورِکَ فِی تِجَارَاتِهِمْ فَرَبِحُوا لِلدِّرْهَمِ عَشَرَهً فَقَالُوا مَا أَعْظَمَ بَرَكَهَ الصَّادِقِ عَلَيْهِ السَّلَامُ فَقَالَ الصَّادِقُ عَلَيْهِ السَّلَامُ قَدْ تَعَرَّفْتُمُ الْبَرَكَهَ فِی مُعَامَلَهِ اللَّهِ عَزَّ وَجَلَّ فَدُومُوا عَلَيْهَا.

١٠ – وَبِهَذَا الإِسناد عَنِ الرِّضَا عَلَيْهِ السَّلَامُ عَنْ أَبِيهِ مُوسَی بْنِ جَعْفَرٍ عَلَيْهِ السَّلَامُ قَالَ: رَأَی الصَّادِقُ عَلَيْهِ السَّلَامُ رَجُلًا قَدِ اشْتَدَّ جَزَعُهُ عَلَى وَلَدِهِ فَقَالَ يَا هَذَا جَزِعْتَ لِلْمُصِيبَهِ الصُّغْرَی وَغَفَلْتَ عَنِ الْمُصِيبَهِ الْكُبْرَی لَوْ كُنْتَ لِمَا صَارَ إِلَيْهِ وَلَدُکَ مُسْتَعِدّاً لَمَا اشْتَدَّ عَلَيْهِ جَزَعُکَ فَمُصَابُکَ بِتَرْکِکَ الِاسْتِعْدَادَ لَهُ أَعْظَمُ مِنْ مُصَابِکَ بِوَلَدِکَ.

۱۱-۳۰ Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Muhammad ibn Sinan, on the authority of Al-Ridha' Ali ibn Musa (a.s.), "In the Name of God the Beneficent, the Merciful. The Glorified God's Name is closer than the black part of the

eye is to its white part.” Al-Ridha’ (a.s.) also said, “Whenever my father (a.s.) left the house he (a.s.) said, “In the Name of God the Beneficent, the Merciful. I left home using God’s Strength and Power, and not by my own strength and power. O Lord! I am seeking sustenance provided by Thee. Then please grant it to me along with health.”

۱۲-۳۰ Ali ibn Ibrahim ibn Hashem - may God be pleased with him - narrated that his father quoted on the authority of his grandfather Ibrahim ibn Hashem, on the authority of Ali ibn Ma’bad, on the authority of Al-Husayn ibn Khalid, “Al-Ridha’ (a.s.) narrated that his father (a.s.) quoted on the authority of his father (a.s.) that the first verse which was revealed was, ‘In the Name of Allah, Most Gracious, Most Merciful. Proclaim! (or read!) in the Name of thy Lord and Cherisher, Who created’(۱) and the last verse that was revealed was, ‘When comes the Help of Allah, and Victory.’”(۲)

۱۳-۳۰ In the (Arabic) month of Rajab of the year ۳۳۹ A.H. (۹۵۰ A.D.) in Qum Hamza ibn Muhammad ibn Ahmad ibn Ja’far ibn Muhammad ibn Zayd ibn Ali ibn Al-Husayn ibn Ali ibn Abi Talib (a.s.) in narrated that his father quoted Yasir - the servant, on the authority of Abil Hassan Ali ibn Musa Al-Ridha’ (a.s.), on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Al-Husayn ibn Ali (a.s.) that God’s Prophet (S) told Ali

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۱- Qur’an, ۹۶:۱

۲- Qur’an, ۱۱۰:۱

a.s.), “O Ali! You are the Proof of God. You are the Gate to God. You are the Road to God. You are the Great Tidings. You are the Straight Path. You are the Supreme Example. O Ali! You are the Leader of the Muslims. You are the Commander of the Faithful. You are the Best of the Trustees. You are the Master of the Companions. You are the greatest one who distinguishes truth from falsehood. You are the Greatest Companion. O Ali! You are my Caliph ruling over my nation. You are the one to pay back my debts. You are the one to fulfill my promises. O Ali! You are the oppressed one after me. O Ali! You are the one to be abandoned after me. O Ali! You are the one who will be forsaken after me. I hold the Sublime God and all who are present as

١١ - حَدَّثنا مُحَمَّدِ بْنِ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِيد رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثنا مُحَمَّدِ بْنِ يَحْيَى العَطَّار عَنْ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِيسَى، عَن مُحَمَّدِ بْنِ سَنان عَنِ الرِّضا عَلِيِّ بْنِ مُوسَى عَلَيْهِ السَّلامُ أَنَّهُ: قالَ إِنَّ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ أَقرب إِلى اِسْمُ اللَّه الأَعْظَم مِن سَواد العَيْنُ إِلى بياضِها قالَ وَقالَ عَلَيْهِ السَّلامُ: كانَ أَبِى عَلَيْهِ السَّلامُ إِذَا خَرَجَ مِنْ مَنْزِلِهِ قَالَ بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ خَرَجْتُ بِحَوْلِ اللَّهِ وَقُوَّتِهِ لا بِحَوْلِى وَقُوَّتِى بَلْ بِحَوْلِكَ وَقُوَّتِكَ يَا رَبِّ مُتَعَرِّضاً لِرِزْقِكَ فَأْتِنِى بِهِ فِى عَافِيَهٍ.

١٢ - حَدَّثَنا أَحْمَدِ بْنِ عَلِيِّ بْنِ إِبراهِيم بْنِ هاشِم رَضِيَ اللهُ عَنْهُ

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قالَ: حَدَّثَنی أَبی، عَن جَدِّی هاشِم، عَن عَلِیِّ بْنِ معبد عَنْ الحُسَیْنِ بْنِ خالِد قالَ: قالَ الرِّضا عَلَیْهِ السَّلامُ سَمِعْتُ أَبی یَحْدُثَ، عَن أَبیهِ عَلَیْهِ السَّلامُ أَنَّ أَوَّلُ سُورَهٍ نَزَلَتْ (بِسْمِ اللَّهِ الرَّحْمنِ الرَّحِیمِ اقْرَأْ بِاسْمِ رَبِّکَ) وَآخِرُ سُورَهٍ نَزَلَتْ (إِذا جاءَ نَصْرُ اللَّهِ وَالْفَتْحُ).

۱۳ – حَدَّثَنا حَمْزَه بْنِ مُحَمَّدِ بْنِ أَحْمَدِ بْنِ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ زَید بْنِ عَلِیِّ بْنِ الحُسَیْنِ بْنِ أَبی طالِب عَلَیْهِ السَّلامُ بقم فِی رَجَب سِنَه تِسْعَ وَثَلاثِینَ وَثَلاثِمائَهٍ قالَ: حَدَّثَنی أَبی عَنْ یاسر الخادِم، عَن أَبی الحَسَن عَلِیِّ بْنِ مُوسَی الرِّضا عَلَیْهِ السَّلامُ، عَن أَبیهِ، عَن آبائِهِ، عَن الحُسَیْنِ بْنِ عَلِی عَلَیْهِ السَّلامُ قالَ رَسُولَ اللَّهِ صَلَّی الله عَلَیْهِ وَآلِهِ لِعَلِیٍّ: یَا عَلِیُّ أَنْتَ حُجَّهُ اللَّهِ وَأَنْتَ بَابُ اللَّهِ وَأَنْتَ الطَّرِیقُ إِلَی اللَّهِ وَأَنْتَ النَّبَأُ الْعَظِیمُ وَأَنْتَ الصِّرَاطُ الْمُسْتَقِیمُ وَأَنْتَ الْمَثَلُ الأَعْلی.

یَا عَلِیُّ أَنْتَ إِمَامُ الْمُسْلِمِینَ وَأَمِیرُ الْمُؤْمِنِینَ وَخَیْرُ الْوَصِیِّینَ وَسَیِّدُ الصِّدِّیقِینَ.

یَا عَلِیُّ أَنْتَ الْفَارُوقُ الأَعْظَمُ وَأَنْتَ الصِّدِّیقُ الأَکْبَرُ.

یَا عَلِیُّ أَنْتَ خَلِیفَتِی عَلَی أُمَّتِی وَأَنْتَ قَاضِی دَیْنِی وَأَنْتَ مُنْجِزُ عِدَاتِی.

یَا عَلِیُّ أَنْتَ الْمَظْلُومُ بَعْدِی یَا عَلِیُّ أَنْتَ الْمُفَارِقُ بَعْدِی یَا عَلِیُّ أَنْتَ الْمَهْجُورُ بَعْدِی. أُشْهِدُ

witnesses that your party is mine, and my party is that of God's. Moreover, the party of your enemies is the party of Satan."

۳۰-۱۴ (- The author of the book narrated) my father - may God be pleased with him narrated that Abdullah ibn Ja'far ibn Jami'a al-Hemyari quoted on the authority of Ahmad ibn Hilal al-Abrata'ee that Al-Hassan ibn Mahboob said, "Abil Hassan Al-Ridha' (a.s.) told me, 'There will be a terrible sedition which will cause the cessation of any

family ties and friendships. That will be when the Shiites lose my third descendant(1). At that time all the residents of the heavens and the Earth will cry, and all the fervent men and women plus all the sad people will shed tears.' The Imam (a.s.) then added, 'May my father and mother be the ransom for him who has the same name as my grandfather and is similar to Moses - the son of Imran (a.s.). He will be covered with brilliant coverings from which the light of bright holy rays will radiate. There will be many fervent women and sad men thirsty for that delicious water! It is as if I can see them completely hopeless of finding him, when a voice from afar will be heard as if it is from nearby. It will say, 'He is the Mercy upon the believers and the Chastisement upon the atheists.'"

۳۰-۱۵ (The author of the book narrated) my father - may God be pleased with him - narrated that Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali al-Washsha', "I heard Al-Ridha' (a.s.) say, 'The state in which a servant (i.e. a person) is closest to the Honorable the Exalted God is when he is prostrating. This is what the Blessed the Sublime God said, '...But bow down in adoration, and bring thyself the closer (to God)!(2)'"

۳۰-۱۶ (The author of the book narrated) my father - may God be

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۱- This refers to Imam Al-Askari (a.s.), or it may have been 'my fourth descendant' which would refer to Imam Al-Mahdi (a.s.), and it has somehow been changed.

۲- Qur'an, ۹۶:۱۹

pleased with him – narrated that Sa’d ibn Abdullah quoted on the authority of Muhammad ibn Al-Husayn ibn Abil Khattab, on the authority of Muhammad ibn al-Fodhayl that Abil Hassan Al-Ridha’ (a.s.) said, “Praying is the best means to approach ”.God for any pious person

The author of the book narrated) my father – may God be pleased with him –) ۳۰-۱۷ Sa’d ibn Abdullah and Ahmad ibn Muhammad ibn Yahya al-Attar narrated that Ahmad ibn Muhammad ibn Isa quoted on the authority of al-Hajjal, on the authority of Soleiman al-Ja’fari that Al-Ridha’ (a.s.) said, “I was prostrating when a strong wind started to blow. All the people there went to find a corner to hide in, but I just remained

اللَّهَ تَعَالَى وَمَنْ حَضَرَ مِنْ أُمَّتِى أَنَّ حِزْبَكَ حِزْبِى وَحِزْبِى حِزْبُ اللَّهِ وَأَنَّ حِزْبَ أَعْدَائِكِ حِزْبُ الشَّيْطَانِ.

۱۴ - حَدَّثَنا أَبى رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَبْدِ اللَّه بْنِ جَعْفَرِ بْنِ جامِعِ الحِمْيَرِىُّ، عَن أَحْمَد بْنِ هِلالِ العَبَرتَائى، عَنِ الحَسَن بْنِ مَحْبُوبٍ، عَن أَبى الحَسَن الرِّضا عَلَيْهِ السَّلامُ قالَ: قالَ لى لا بُدَّ مِن فِتْنَهٍ صَمّاءَ صَيلَم تَسقُطُ فِيها كُلِّ بِطانَهٍ وَوَليجَهٍ وَذلِكَ عِنْدَ فُقدانِ الشِّيعَهِ الثالِث مِن وُلْدِى، يَبْكى عَلَيْهِ السَّماءِ وَأَهْلُ الأَرْض وَكُلِّ حرّى وَحَرّانَ، كُلُّ حَزِينٍ لَهفانَ، ثُمَّ قالَ: بِأَبى وَاُمِّى سَمِىُّ جَدِّى شَبيهى وَشَبِيهُ مُوسَى بْنِ عِمْران عَلَيْهِ السَّلامُ، عَلَيْهِ جُيُوبُ النُّور تَتَوَقَّدُ بِشُعاعِ ضِياءِ القُدسِ، كَم مِن حَرَّى مُؤْمِنهٍ وَكَمْ مُؤْمِنٍ مُتَأَسِّفٍ حَيْرانَ حَزِينٍ عِنْدَ فُقدانِ الماءِ المَعِينِ كَأَنِّى بِهِمْ آيَسَ ما كانُوا، قَدْ نُودُوا نِداءَ يُسْمَعُ مِن بَعْدٍ كَما يُسْمَعُ مِن قُربٍ، يَكُونُ رَحْمَهً عَلَى المُؤْمِنِينَ

وَعَذاباً عَلَى الكافِرِينَ.

١٥ - حَدَّثَنا أَبى رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْد بْنُ عَبْدِ اللَّهِ، عَن أَحمَدِ بن مُحَمَّدِ بْنِ عِيسَى، عَنِ الحَسَن بن عَلِىٍّ الوَشَّاءِ قالَ: سَمِعْتُ الرِّضا عَلَيْهِ السَّلامُ يَقُولُ: أَقرَبُ ما يَكُونُ العَبْدُ مِنَ اللَّه عَزَّ وَجَلَّ وَهُوَساجِدٌ، وَذلِكَ قَوْلَهُ تَبارَكَ وَتَعالى (وَاسْجُدْ وَاقْتَرِبْ).

١٦ - حَدَّثَنا أَبى رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنُ عَبْدِ اللَّه، عَن مُحَمَّدِ بْنِ الحُسَيْنِ بْنِ أَبى الخَطَّابِ، عَن مُحَمَّدِ بْنِ الفُضَيْلِ، عَن أَبى الحَسَن الرِّضا عَلَيْهِ السَّلامُ قالَ: الصَّلاةُ قُربانُ كُلِّ تَقىٍّ.

١٧ - حَدَّثَنا أَبى رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه وَمُحَمَّدِ بْنِ يَحْيَى العَطَّار جَمِيعاً، عَن مُحَمَّدِ بْنِ عِيسَى، عَن الحَجَّالِ، عَن سُلَيْمان الجَعْفَرِىِّ قالَ: قالَ الرِّضا عَلَيْهِ السَّلامُ: جَاءَتْ رِيحٌ وَأَنَا سَاجِدٌ وَجَعَلَ كُلُّ إِنْسَانٍ يَطْلُبُ مَوْضِعاً وَأَنَا ساجِدٌ مُلِحٌّ فِى

stubbornly in my position of prostration in worship of my Lord - the Honorable the Exalted - until the wind stopped."

18-30 Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - narrated that Muhammad ibn Al-Hassan al-Saffar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Muhammad ibn Isma'il ibn Bazee', "I saw Abul Hassan Al-Ridha' (a.s.) when he was prostrating in prayer. He (a.s.) slowly moved one of three fingers one after the other as if he was counting the number of glorifications recited. Then he raised his head. I also saw him bowing down in prayer. The duration of his bowing down was shorter than that of anyone else I had ever seen before.

".He also kept his two hands a little way away from his body while bowing down

The author of the book narrated) my father - may God be pleased with him -) ۳۰-۱۹ narrated that Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali al-Washsha' that he had heard Abil Hassan Al-Ridha' (a.s.) say, "Whenever a servant (i.e. a person) falls asleep while he is prostrating, the Honorable the Exalted God will tell the angels: Look at My servant! I ".took away his soul while he was obeying Me

My father and Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be ۳۰-۲۰ pleased with them - narrated that Muhammad ibn Yahya al-Attar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bezanti, "I saw the following in a letter by Abil Hassan Al-Ridha' (a.s.) written to his son Abi Ja'far, 'O Aba Ja'far! I have heard that when you mount your horse and want to go out, the servants take you out of the small door so that no one can benefit from your presence. I want you to use only the large door, and carry bags of coins so that you can give some to anyone who asks you for anything. If any of your relatives asks you for help, give them no less than fifty Dinars. You can decide for yourself if you want to give

more. If any of your aunt's daughters ask you for help, give them no less than twenty-five Dinars. You can decide for yourself if you want to give more. I want you to be ”’.raised in rank by God. Give in charity and do not fear about getting poor

Abu Ali Ahmad ibn Abi Ja’far al-Bayhaqi narrated that Abu Ali Ahmad ibn Abi ibn ٣٠-٢١ Jibra’eel al-Gorgani al-Bazzaz quoted Isma’il ibn

الدُّعَاءِ عَلَى رَبِّی عَزَّ وَجَلَّ حَتَّی سَکَنَتْ.

١٨ - حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِید رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن الصَفَّار، عَن أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِیسَی، عَن مُحَمَّدِ بْنِ إِسْمَاعِیل بْنِ بزیع قالَ: رَأَیْت أَبَا الحَسَن عَلَیْهِ السَّلامُ إِذَا سَجَدَ یُحَرِّکُ ثَلاثَ أَصَابعَ مِنْ أَصَابِعِهِ وَاحِدَةً بَعْدَ وَاحِدَةٍ تَحْرِیکاً خَفِیفاً کَأَنَّهُ یَعُدُّ التَّسْبِیحَ ثُمَّ یَرْفَعُ رَأْسَهُ قَالَ وَرَأَیْتُهُ یَرْکَعُ رُکُوعاً أَخْفَضَ مِنْ رُکُوعِ کُلِّ مَنْ رَأَیْتُهُ رَکَعَ کَانَ إِذَا رَکَعَ جَنَّحَ بِیَدَیْهِ.

١٩ - حَدَّثَنا أَبی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدِ بْنِ عَبْدِ اللَّه، عَن أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِیسَی عَنِ الحَسَن بن عَلِیِّ الوَشَّاء، عَن أَبی الحَسَن الرِّضا عَلَیْهِ السَّلامُ قالَ: سَمِعْتُهُ یَقُولُ: إِذَا نَامَ الْعَبْدُ وَهُوَسَاجِدٌ قَالَ اللَّهُ عَزَّ وَجَلَّ لِلْمَلائِکَهِ انْظُرُوا إِلَی عَبْدِی قَبَضْتُ رُوحَهُ وَهُوَفِی طَاعَتِی.

٢٠ - حَدَّثَنا أَبی وَمُحَمَّدِ بْنِ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِید رَضِیَ اللهُ عَنْهُ ما قالا: حَدَّثَنا مُحَمَّدِ بْنِ یَحْیَی العَطّار، عَن أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِیسَی، عَن أَحْمَدِ بْنِ مُحَمَّدِ بْنِ أَبی نَصْرِ البِزَنْطِیِّ قالَ: قَرَأْتُ کِتَابَ أَبِی الْحَسَنِ الرِّضَا عَلَیْهِ السَّلامُ إِلَی أَبِی جَعْفَرٍ عَلَیْهِ السَّلامُ یَا أَبَا جَعْفَرٍ بَلَغَنِی أَنَّ الْمَوَالِیَ إِذَا رَکِبْتَ أَخْرَجُوکَ

مِنَ الْبَابِ الصَّغِيرِ وَإِنَّمَا ذَلِکَ مِنْ بُخْلٍ لَهُمْ لِئَلا يَنَالَ مِنْکَ أَحَدٌ خَيْراً فَأَسْأَلُکَ بِحَقِّی عَلَيْکَ لا يَکُنْ مَدْخَلُکَ وَمَخْرَجُکَ إِلا مِنَ الْبَابِ الْکَبِيرِ وَإِذَا رَکِبْتَ فَلْيَکُنْ مَعَکَ ذَهَبٌ وَفِضَّةٌ ثُمَّ لا يَسْأَلُکَ أَحَدٌ إِلا أَعْطَيْتَهُ مَنْ سَأَلَکَ مِنْ عُمُومَتِکَ أَنْ تَبَرَّهُ فَلا تُعْطِهِ أَقَلَّ مِنْ خَمْسِينَ دِينَاراً وَالْکَثِيرُ إِلَيْکَ وَمَنْ سَأَلَکَ مِنْ عَمَّاتِکَ فَلا تُعْطِهَا أَقَلَّ مِنْ خَمْسَةٍ وَعِشْرِينَ دِينَاراً وَالْکَثِيرُ إِلَيْکَ إِنِّی إِنَّمَا أُرِيدُ أَنْ يَرْفَعَکَ اللَّهُ فَأَنْفِقْ وَلا تَخْشَ مِنْ ذِی الْعَرْشِ إِقْتَاراً.

۲۱- حَدَّثَنَا أَبُو عَلِیٍّ أَحْمَدِ بْنِ أَبِی جَعْفَرٍ الْبَيْهَقِیُّ قَالَ: حَدَّثَنَا أَبُو عَلِی أَحْمَد بْنُ عَلِیِّ بْنِ

Abi Abdullah Abu Amr al-Qattan, on the authority of Ahmad ibn Abdullah ibn Aamir al-Ta’ee in Baghdad at the Saqril Sokari Gate near the Abil Zanj Bridge, on the authority of Abu Ahmad ibn Soleiman al-Ta’ee, on the authority of Ali ibn Musa Al-Ridha’ (a.s.) in Medina in the year ۱۹۴ A.H. (۸۰۹ A.D.), on the authority of his father Musa ibn Ja’far (a.s.), on the authority of his father Ja’far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.), on the authority of his father Ali ibn Abi Talib (a.s.) that God’s Prophet (S) said, “My daughter (the Blessed Lady) Fatima (a.s.) will be resurrected on the Resurrection Day with a shirt stained with blood(۱), will grab onto one of the pillars of the Throne and say, ‘O the Judge of the judges! Judge between me

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۱- Which belong to her martyred son Al-Husayn ibn Ali (a.s.).

and the murderers of my son.' Ali ibn Abi Talib (a.s.) also said that God's Prophet (S) said, 'I swear by the Lord of the Kaaba that God will rule in favor of my daughter ".'(.Fatima (a.s

Abu Asad Abdus-Samad ibn Abdush-Shahid Al-Ansari - may God be pleased with ٣٠-٢٢ him - narrated in Samarqand that his father quoted on the authority of Ahmad ibn Ishaq al-Alawi al-Mousawi, on the authority of his father, on the authority of his uncle Al-Hassan ibn Ishaq, "I heard my uncle Ali ibn Musa Al-Ridha' (a.s.) narrate on the authority of his father (a.s.), on the authority of his grandfather (a.s.), on the authority of the Commander of the Faithful (a.s.) that God's Prophet (S) said, 'Anyone who adopts a religion without hearing what he must hear would be condemned to destruction by God. Whoever adopts a religion through means other than what the Honorable the Exalted God has provided for His creatures, is a polytheist. The trustworthy means to adopt a religion is to follow the Blessed the Sublime God's ".'(.revelations to Muhammad (a.s

Abul Hassan Muhammad ibn Ibrahim ibn Ishaq - may God be pleased with him - ٣٠-٢٣ narrated that Abu Sa'eed al-Nasavi quoted on the authority of Ibrahim ibn Muhammad ibn Harun, on the authority of Ahmad ibn Abul Fadhl al-Balkhi, on the authority of his uncle Yahya ibn Sa'eed al-Balkhi, on the authority of Ali ibn Musa Al-Ridha' (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the

authority of his father Ja’far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.), on the authority of his father Ali ibn Abi

جبرَئيلَ الجُرجانِيّ البَزّازُ قالَ: حَدَّثَنا إِسْمَاعِيلُ بْنُ أَبى عَبْدِ اللَّه أَبُو عَمرُوٍ القَطَّانُ قالَ: أَحْمَدُ بْنُ عَبْدِ اللَّه بْنِ عامِرٍ الطَّائىُّ بِبَغْدادَ عَلَى بابِ صَقرِ السُّكَّرِىِّ (العَسكَرى - خ ل) عِنْدَ جِسرِ أَبى الزَّنجِ، حَدَّثَنى أَبُو أَحْمَد بْن سُلَيْمانَ الطَّائىُّ، عَنْ عَلِىِّ بْنِ مُوسَى الرِّضاعَلَيْهِمَا السَّلاَمُ بِالْمَدِينَهِ سَنَهَ أَرْبَعٍ وَتِسعِينَ و مائَهٍ قالَ: حَدَّثَنى أَبى مُوسَى بْنِ جَعْفَرٍ، عَن أَبيهِ جَعْفَر بْنِ مُحَمَّدٍ، عَن أَبيهِ مُحَمَّدِ بْنِ عَلِيٍّ، عَن أَبيهِ عَلِيِّ بْنِ الحُسَيْنِ قالَ: حَدَّثَنى أَبى الحُسَيْنُ بْنُ عَلِيٍّ قالَ: حَدَّثَنى أَبى عَلِيُّ بْنُ أَبى طالِبٍ عَلَيْهِمُ السَّلاَمُ قالَ: قالَ النَّبِىُّ صَلَّى اللهُ عَلَيْهِ وَآلِهِ: تُحشَرُ ابنَتِى فاطِمَهَ عَلَيْهَا السَّلاَمُ يَوْمَ القِيامَهِ وَمَعَها ثِيابٌ مَصبُوغَهٌ بِالدِّماءِ تَتَعَلَّقُ بِقائِمَهٍ مِن قَوائِمِ العَرْشِ تَقُولُ: يا أَحكَمَ الحاكِمينَ احكُم بَيْنِى وَبَيْنِ قاتِلِ وَلَدِى، قالَ عَلِيُّ بْنُ أَبى طالِب عَلَيْهِ السَّلامُ: قالَ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَيَحكُمُ لابْنَتِى فاطِمَه وَرَبِّ الكَعْبَهِ.

۲۲ - حَدَّثَنا أَبُو أَسَدٍ عَبْد الصَّمَدُ بْنُ عَبْدِ الشَّهِيدِ الأَنْصارِىُّ رَضِىَ اللهُ عَنْهُ بِسَمَرقَندَ قالَ: حَدَّثَنا أَبى قالَ: حَدَّثَنا أَحْمَد بْنُ إِسْحاق العَلَوِىُّ المُوسَوِىُّ قالَ: حَدَّثَنا أَبى قالَ: أَخْبَرَنِى عَمِّى الحَسَنُ بنُ إِسْحاق قالَ: سَمِعْتُ عَمِّى عَلِيِّ بْنِ مُوسَى الرِّضاعَلَيْهِمَا السَّلاَمُ يَقُولُ: حَدَّثَنى أَبى، عَنْ أَبيهِ، عَنْ جَدِّهِ، عَنْ أَمِيرَ الْمُؤْمِنين عَلَيْهِمُ السَّلاَمُ قالَ: قالَ رَسُولُ اللَّه صَلَّى اللهُ عَلَيْهِ وَآلِهِ: مَن دانَ بِغَيْرِ سَماعٍ لَزِمَهُ اللَّه

البَتَّهَ إِلی الفَناءِ، وَمَن دانَ بِسَماعٍ مِن غَیرِ البابِ الَّذِی فَتَحَهُ اللَّه عَزَّ وَجلَّ لِخَلقِهِ فَهُوَمُشرِکٌ، وَالبابُ الْمَأمُونُ عَلَی وَحیَ اللَّهِ تَبارَکَ وَتَعالی مُحَمَّد.

۲۳ - حَدَّثَنا أَبُو الحَسَن مُحَمَّدِ بْنِ إِبْراهیم بْنِ إِسْحاق رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَبُو سَعِیدُ النَّسویُّ قالَ: حَدَّثَنا إِبْراهِیم بْنِ مُحَمَّدِ بْنِ هارُون قالَ: حَدَّثَنا أَحْمَدِ بْنِ أَبُو الفَضْلِ البلخی قالَ: حَدَّثَنی خالَ یَحْیَی بْنِ سَعِیدُ البَلخیُّ، عَنْ عَلِیِّ بْنِ مُوسَی الرِّضا عَلَیْهِ السَّلامُ، عَنْ أَبیهِ مُوسَی بْنِ جَعْفَرِ، عَن أبیهِ جَعْفَرِ بْنِ مُحَمَّد، عَنْ أَبیهِ مُحَمَّدِ بْنِ عَلِیِّ، عَنْ أَبیهِ عَلِیِّ بْنِ الحُسَیْن عَنْ أَبیهِ الحُسَیْنِ بْنِ عَلِیِّ، عَن أَبیهِ عَلِیِّ بْنِ أَبی طالِبٍ عَلَیْهِمُ السَّلامُ

Talib (a.s.), “Once I was walking with the Prophet (S) in the lanes of Medina, when we ran into a tall, broad-shouldered, old man with a long beard. He greeted the Prophet (S) and expressed his respect. He then looked at me and said, ‘O the fourth of the vicegerents! Greetings, God’s Mercy and Blessings be upon you!’ He then looked at the Prophet (S) and said, ‘O Prophet of God! Is that not so?’ God’s Prophet (S) said, ‘Yes.’ Then he left. I asked God’s Prophet (S), ‘O Prophet of God! What is it that this old man said and you acknowledged?’ The Prophet (S) said, ‘You are what he referred to. Praise be to God. Indeed the Honorable the Exalted God has said the following in His Book, ‘I will create a vicegerent on earth…’(۱) The vicegerent that God established on the Earth was Adam (a.s.). God

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۱- Qur’an, ۲:۳۰

also said, ‘O David! We did indeed make thee a vicegerent on earth: so judge thou between men in truth (and justice)…’(۱) Thus David was the second vicegerent. The Honorable the Exalted God said that Moses told his brother Aaron, ‘…Act for me amongst my people: Do right…’(۲) It was Aaron who became the vicegerent of Moses (a.s.) amongst the people. Thus Aaron was the third vicegerent. The Honorable the Exalted God said, ‘And an announcement from God and His Apostle, to the people (assembled) on the day of the Great Pilgrimage…’(۳) It was you who announced this verse on behalf of God and His Messenger. You are my Trustee, my Vizier. You are the one to pay back my debts and to fulfill my promises. Your position relative to me is the same as that of Aaron’s position relative to Moses (a.s.), with the only difference that there will be no Prophets after me. Thus you are the fourth vicegerent just as the old man who greeted you has said. Do you know who he was?’ I said, ‘No.’ The Prophet (S) said, ‘Know that he was your brother al-Khizr (a.s.).’

۳۰-۲۴ Ali ibn Abdullah al-Warraq - may God be pleased with him - narrated that Muhammad ibn Abi Abdillah al-Kufi quoted on the authority of Sahl ibn Ziyad al-Adami, on the authority of Abdul Azeem ibn Abdullah Al-Hassani, on the authority of Muhammad ibn Ali Al-Ridha’ (a.s.), on the authority of his father Al-Ridha’ (a.s.), on the authority of

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۱- Qur’an, ۳۸:۲۶

۲- Qur’an, ۷:۱۴۲

۳- Qur’an, ۹:۳

his father Musa ibn Ja’far (a.s.), on the authority of his father Ja’far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.), on the authority of his father the Commander of the Faithful Ali ibn Abi Talib (a.s.) who said, “Fatima (a.s.) and I went to see

قالَ: بَيْنَما أَنَا أَمْشِی مَعَ النَّبِیِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ فِی بَعْضِ طُرُقَاتِ الْمَدِینَهِ إِذْ لَقِیَنَا شَیْخٌ طُوَالٌ کَثُّ اللِّحْیَهِ بَعِیدُ مَا بَیْنَ الْمَنْکِبَیْنِ فَسَلَّمَ عَلَی النَّبِیِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ وَرَحَّبَ بِهِ ثُمَّ الْتَفَتَ إِلَیَّ وَقَالَ السَّلامُ عَلَیْکَ یَا رَابِعَ الْخُلَفَاءِ وَرَحْمَهُ اللَّهِ وَبَرَکَاتُهُ أَلَیْسَ کَذَلِکَ هُوَیَا رَسُولَ اللَّهِ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلّی اللهُ عَلَیْهِ وَآلِهِ بَلَی ثُمَّ مَضَی فَقُلْتُ یَا رَسُولَ اللَّهِ مَا هَذَا الَّذِی قَالَ لِی هَذَا الشَّیْخُ وَتَصْدِیقُکَ لَهُ قَالَ أَنْتَ کَذَلِکَ وَالْحَمْدُ لِلَّهِ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَالَ فِی کِتَابِهِ إِنِّی جاعِلٌ فِی الْأَرْضِ خَلِیفَهً وَالْخَلِیفَهُ الْمجْعُولُ فِیهَا آدَمُ عَلَیْهِ السَّلامُ وَقَالَ عَزَّ وَجَلَّ یا داوُدُ إِنَّا جَعَلْناکَ خَلِیفَهً فِی الْأَرْضِ فَاحْکُمْ بَیْنَ النَّاسِ بِالْحَقِّ فَهُوَالثَّانِی وَقَالَ عَزَّ وَجَلَّ حِکَایَهً عَنْ مُوسَی عَلَیْهِ السَّلامُ حِینَ قَالَ لِهَارُونَ اخْلُفْنِی فِی قَوْمِی وَأَصْلِحْ فَهُوَهَارُونُ إِذَا اسْتَخْلَفَهُ مُوسَی عَلَیْهِ السَّلامُ فِی قَوْمِهِ وَهُوَالثَّالِثُ وَقَالَ عَزَّ وَجَلَّ وَأَذانٌ مِنَ اللَّهِ وَرَسُولِهِ إِلَی النَّاسِ یَوْمَ الْحَجِّ الْأَکْبَرِ فَکُنْتَ أَنْتَ الْمُبَلِّغَ عَنِ اللَّهِ وَعَنْ رَسُولِهِ وَأَنْتَ وَصِیِّی وَوَزِیرِی وَقَاضِی دَیْنِی وَالْمُؤَدِّی عَنِّی وَأَنْتَ مِنِّی بِمَنْزِلَهِ هَارُونَ مِنْ مُوسَی إِلا أَنَّهُ لا نَبِیَّ بَعْدِی فَأَنْتَ رَابِعُ الْخُلَفَاءِ کَمَا سَلَّمَ عَلَیْکَ الشَّیْخُ أَوَلا تَدْرِی

مَنْ هُوَقُلْتُ لا قَالَ ذَاکَ أَخُوکَ الْخَضِرُ عَلَیْهِ السَّلامُ فَاعْلَمْ.

۲۴ – حَدَّثَنا عَلِیِّ بْنِ عَبْدِ اللَّه الوَرَّاقُ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ أَبی عَبْدِ اللَّه الکُوفِی عَنْ سَهْلِ بْنِ زِیاد الأَدَمِی عَنْ عَبْدِ العَظِیم بْنِ عَبْدِ اللَّه الحَسَنِیِّ عَنْ مُحَمَّدِ بْنِ عَلِی الرِّضا عَلَیْهِ السَّلامُ الرِّضا عَلَیْهِ السَّلامُ، عَنْ أَبیهِ مُوسَی بْنِ جعْفَر عَلَیْهِ السَّلامُ، عَنْ أَبیهِ جَعْفَرِ بْنِ مُحَمَّد عَلَیْهِ السَّلامُ عَنْ أَبیهِ مُحَمَّدِ بْنِ عَلِی عَلَیْهِ السَّلامُ، عَنْ أَبیهِ عَلِیِّ بْنِ الحُسَیْن عَلَیْهِ السَّلامُ عَنْ أَبیهِ الحُسَیْن بْن عَلِی عَلَیْهِ السَّلامُ، عَنْ أَبیهِ أَمیرِ الْمُؤْمِنین عَلِیِّ بْنِ أَبی طالِبٍ عَلَیْهِ السَّلامُ قالَ: دَخَلْتُ أَنَا وَفَاطِمَهُ عَلَی رَسُولِ اللَّهِ صَلَّی اللهُ عَلَیْهِ وَآلِهِ

God’s Prophet (S) and saw that the Prophet (S) was crying hard. I said, ‘May my father and mother be your ransom! Why are you crying so hard?’ The Prophet (S) said, ‘O Ali! On the night I was taken for Ascension to the heavens, I saw women from my nation who were being seriously tortured. That was really hard on me. Now I am crying due to the severity of their punishment which I saw with my own eyes then. There was a woman in Hell hung up by her hair. Her brain was boiling. I saw another woman who was hung up by her tongue and fire was being poured into her throat. I saw another woman who was hung up by her breasts. I saw another one who was eating her own flesh, while there was blazing fire beneath her. I saw

another woman whose hands and feet were in chains and snakes and scorpions were all over her. I saw another woman who was deaf, dumb and blind. She was in a coffin filled with fire and her brain was flowing out of her nose. All her body was torn into pieces due to leprosy. I saw another woman hung up by her feet in a fire furnace. I saw another woman whose flesh was being cut from the front and the back by scissors made of fire. I saw another woman whose face and hands were on fire while she was eating her own intestines. I saw another woman whose head was like the head of a pig and her body was like the body of a donkey. She was being punished by receiving thousands of forms of torture. I saw another woman who looked like a dog. Fire entered her from the back and left her mouth. The angels were beating her on the head and the body with fire clubs.' (The Blessed Lady) Fatima (a.s.) asked, 'O my beloved! O the sight of my eyes! Tell me, what had they done and what were their characteristics for which they deserved such punishments?' The Prophet (S) said, 'The woman who was hung up by the hair was one who did not cover up her hair from unfamiliar men. The woman hung up by the tongue was one who used to hurt her husband's (feelings) with her tongue. The woman

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۱ - Here the word unfamiliar is used for one who is not 'Mahram. In this sense for women, those men except for their husbands, their fathers, their husband's father, their sons, their husband's sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex, are unfamiliar. This is expressed in the following verse of the Holy Quran, "Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And God is well acquainted with all that they do. And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brothers' sons, or their sisters'

sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! Turn ye all together towards God, that ye may attain [Bliss."[Qur'an, ۲۴:۳۰-۳۱

hung up by her breasts was a married woman who refused to sleep with her husband. The woman hung up in Hell by her feet was one who left the house without her husband's permission. The woman who ate her own flesh was one who made herself up for unfamiliar men. The woman whose hands and feet were chained up, and snakes and scorpions covered her up was a woman who did not perform her ablutions properly, did not clean the impurities from her clothes, did not perform the major ritual ablutions after intercourse and menstruation. She did not purify herself ,and did not pay any attention to her prayers. The woman who was deaf

فَوَجَدْتُهُ يَبْكِی بُكَاءً شَدِيداً فَقُلْتُ فِدَاکَ أَبِی وَأُمِّی يَا رَسُولَ اللَّهِ مَا الَّذِی أَبْكَاکَ فَقَالَ يَا عَلِيُّ لَيْلَهَ أُسْرِیَ بِی إِلَی السَّمَاءِ رَأَيْتُ نِسَاءً مِنْ أُمَّتِی فِی عَذَابٍ شَدِيدٍ فَأَنْكَرْتُ شَأْنَهُنَّ فَبَكَيْتُ لِمَا رَأَيْتُ مِنْ شِدَّهِ عَذَابِهِنَّ وَرَأَيْتُ امْرَأَهً مُعَلَّقَهً بِشَعْرِهَا يَغْلِی دِمَاغُ رَأْسِهَا وَرَأَيْتُ امْرَأَهً مُعَلَّقَهً بِلِسَانِهَا وَالْحَمِيمُ يُصَبُّ فِی حَلْقِهَا وَرَأَيْتُ امْرَأَهً مُعَلَّقَهً بِثَدْيِهَا وَرَأَيْتُ امْرَأَهً تَأْكُلُ لَحْمَ جَسَدِهَا وَالنَّارُ تُوقَدُ مِنْ تَحْتِهَا وَرَأَيْتُ امْرَأَهً قَدْ شُدَّ رِجْلاهَا إِلَی يَدَيْهَا وَقَدْ سُلِّطَ عَلَيْهَا الْحَيَّاتُ وَالْعَقَارِبُ وَرَأَيْتُ امْرَأَهً صَمَّاءَ عَمْيَاءَ خَرْسَاءَ فِی تَابُوتٍ مِنْ نَارٍ يَخْرُجُ دِمَاغُ رَأْسِهَا مِنْ مَنْخِرِهَا وَبَدَنُهَا مُتَقَطِّعٌ مِنَ الْجُذَامِ وَالْبَرَصِ وَرَأَيْتُ امْرَأَهً مُعَلَّقَهً بِرِجْلَيْهَا فِی تَنُّورٍ مِنْ نَارٍ وَرَأَيْتُ امْرَأَهً تُقَطَّعُ لَحْمُ جَسَدِهَا مِنْ مُقَدَّمِهَا وَمُؤَخَّرِهَا بِمَقَارِيضَ مِنْ نَارٍ وَرَأَيْتُ امْرَأَهً يُحْرَقُ وَجْهُهَا وَيَدَاهَا وَهِیَ تَأْكُلُ أَمْعَاءَهَا وَرَأَيْتُ امْرَأَهً رَأْسُهَا رَأْسُ خِنْزِيرٍ وَبَدَنُهَا بَدَنُ الْحِمَارِ وَعَلَيْهَا أَلْفُ أَلْفِ لَوْنٍ مِنَ

الْعَذَابِ وَرَأَيْتُ امْرَأَةً عَلَى صُورَةِ الْكَلْبِ وَالنَّارُ تَدْخُلُ فِی دُبُرِهَا وَتَخْرُجُ مِنْ فِيهَا وَالْمَلائِكَةُ يَضْرِبُونَ رَأْسَهَا وَبَدَنَهَا بِمَقَامِعَ مِنْ نَارٍ فَقَالَتْ فَاطِمَةُ عَلَيْهَا السَّلَامُ حَبِيبِی وَقُرَّةُ عَيْنِی أَخْبِرْنِی مَا كَانَ عَمَلُهُنَّ وَسِيرَتُهُنَّ حَتَّى وَضَعَ اللَّهُ عَلَيْهِنَّ هَذَا الْعَذَابَ فَقَالَ يَا بِنْتِی أَمَّا الْمُعَلَّقَةُ بِشَعْرِهَا فَإِنَّهَا كَانَتْ لا تُغَطِّی شَعْرَهَا مِنَ الرِّجَالِ وَأَمَّا الْمُعَلَّقَةُ بِلِسَانِهَا فَإِنَّهَا كَانَتْ تُؤْذِی زَوْجَهَا وَأَمَّا الْمُعَلَّقَةُ بِثَدْيِهَا فَإِنَّهَا كَانَتْ تَمْتَنِعُ مِنْ فِرَاشِ زَوْجِهَا وَأَمَّا الْمُعَلَّقَةُ بِرِجْلَيْهَا فَإِنَّهَا كَانَتْ تَخْرُجُ مِنْ بَيْتِهَا بِغَيْرِ إِذْنِ زَوْجِهَا وَأَمَّا الَّتِی كَانَتْ تَأْكُلُ لَحْمَ جَسَدِهَا فَإِنَّهَا كَانَتْ تُزَيِّنُ بَدَنَهَا لِلنَّاسِ وَأَمَّا الَّتِی شُدَّتْ يَدَاهَا إِلَى رِجْلَيْهَا وَسُلِّطَ عَلَيْهَا الْحَيَّاتُ وَالْعَقَارِبُ فَإِنَّهَا كَانَتْ قَذِرَةَ الْوُضُوءِ قَذِرَةَ الثِّيَابِ وَكَانَتْ لا تَغْتَسِلُ مِنَ الْجَنَابَةِ وَالْحَيْضِ وَلا تَتَنَظَّفُ وَكَانَتْ تَسْتَهِينُ بِالصَّلاةِ وَأَمَّا الْعَمْيَاءُ الصَّمَّاءُ الْخَرْسَاءُ فَإِنَّهَا كَانَتْ تَلِدُ مِنَ الزِّنَاءِ فَتُعَلِّقُهُ

dumb and blind was a woman who got pregnant by a man other than her husband, and associated the child with her own husband. The woman whose flesh was being cut by scissors made of fire was a woman who submitted herself to unfamiliar men. The woman whose face and head was covered by fire and was eating her own intestines was a female pimp. The woman whose head was like that of a pig and whose body was like that of a donkey was one who spread false rumors. The woman whose face was like that of a dog and fire entered her from the back and left her mouth was a jealous singer." The Prophet (S) then said, "Woe be to a woman

".who makes her husband angry! Blessed be a woman who pleases her husband

۳۰-۲۵ (- The author of the book narrated) my father - may God be pleased with him narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of Muhammad ibn Isa ibn Obayd, on the authority of Muhammad ibn Arafat that Abul Hassan Al-Ridha' (a.s.) told him, "O Ibn Arafat! In fact, God's Blessings are like a camel tied up near a river where it rests. The people can gain benefits from it for as long as they treat it ".well. However, as soon as they mistreat it, it will leave them and they will lose it

۳۰-۲۶ (- The author of the book narrated) my father - may God be pleased with him narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of Yasir - the servant - that Abil Hassan Al-Ridha' (a.s.) said, "Generous people eat other people's food so that others eat their food, but stingy people do not eat other people's food so ".that others do not eat their food

۳۰-۲۷ Muhammad ibn Ja'far ibn Masroor - may God be pleased with him - narrated that Al-Husayn ibn Muhammad ibn Aamir quoted on the authority of Mo'ala ibn Muhammad al-Basri, on the authority of Al-Hassan ibn Ali al-Washsha' that he had heard Abul Hassan Al-Ridha' (a.s.) say, "A generous person is close to God, close to Paradise, close to the people and distant from the Fire. However, a stingy person is distant from

Paradise, distant from the people and close to the Fire." He also narrated that he had heard Abul Hassan Al-Ridha' (a.s.) say, "Generosity is a tree rooted in Paradise with its branches extended out all over this world. Whoever grabs onto one of its branches will go to Paradise."'

فِى عُنُقِ زَوْجِهَا وَأَمَّا الَّتِى تُقْرَضُ لَحْمُهَا بِالْمَقَارِيضِ فَإِنَّهَا تَعْرِضُ نَفْسَهَا عَلَى الرِّجَالِ وَأَمَّا الَّتِى كَانَتْ تُحْرَقُ وَجْهُهَا وَبَدَنُهَا وَهِىَ تَأْكُلُ أَمْعَاءَهَا فَإِنَّهَا كَانَتْ قَوَّادَةً وَأَمَّا الَّتِى كَانَ رَأْسُهَا رَأْسَ خِنْزِيرٍ وَبَدَنُهَا بَدَنَ الْحِمَارِ فَإِنَّهَا كَانَتْ نَمَّامَةً كَذَّابَةً وَأَمَّا الَّتِى كَانَتْ عَلَى صُورَةِ الْكَلْبِ وَالنَّارُ تَدْخُلُ فِى دُبُرِهَا وَتَخْرُجُ مِنْ فِيهَا فَإِنَّهَا كَانَتْ قَيْنَةً نَوَّاحَةً حَاسِدَةً ثُمَّ قَالَ عَلَيْهِ السَّلامُ وَيْلٌ لامْرَأَةٍ أَغْضَبَتْ زَوْجَهَا وَطُوبَى لامْرَأَةٍ رَضِىَ عَنْهَا زَوْجُهَا.

٢٥ - حَدَّثَنَا أَبِى رَضِىَ اللهُ عَنْهُ قَالَ: حَدَّثَنَا عَلِيّ بْنِ إِبراهِيم بْنِ هاشِم عَنْ مُحَمَّدِ بْنِ عِيسَى بْنِ عُبَيْد عَنْ مُحَمَّدِ بْنِ عرفه قالَ: قالَ أَبُو الحَسَن الرِّضا عَلَيْهِ السَّلامُ: يَا ابْنَ عَرَفَهَ إِنَّ النِّعَمَ كَالإِبِلِ الْمَعْقُولَهِ فِى عَطَنِهَا عَلَى الْقَوْمِ مَا أَحْسَنُوا جِوَارَهَا فَإِذَا أَسَاءُوا مُعَامَلَتَهَا وَإِنَالَتَهَا نَفَرَتْ عَنْهُمْ.

٢٦ - حَدَّثَنَا أَبِى رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنِى عَلِيّ بْنِ إِبراهِيم بْنِ هاشِم، عَنْ ياسِرٍ الخادِمِ، عَنْ أَبِى الحَسَن الرِّضا عَلَيْهِ السَّلامُ قالَ: السَّخِيُّ يَأْكُلُ مِنْ طَعَامِ النَّاسِ لِيَأْكُلُوا مِنْ طَعَامِهِ وَالْبَخِيلُ لا يَأْكُلُ مِنْ طَعَامِ النَّاسِ لِئَلا يَأْكُلُوا مِنْ طَعَامِهِ.

٢٧ - حَدَّثَنَا مُحَمَّدِ بْنِ جَعْفَرِ بْنِ مَسْرُور رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنِى الحُسَيْنِ بْنِ مُحَمَّدِ بْنِ عامِرٍ، عَنْ مُعَلَّى بْنِ مُحَمَّد البَصرِيِّ، عَنِ الحَسَن بْنِ عَلِى الوَشَّاء قالَ: سَمِعْتُ أَبَا الحَسَن عَلَيْهِ السَّلامُ يَقُولُ: السَّخِيُّ قَرِيبٌ مِنَ اللَّهِ قَرِيبٌ مِنَ الْجَنَّهِ قَرِيبٌ

مِنَ النَّاسِ وَالْبَخِيلُ بَعِيدٌ مِنَ اللَّهِ بَعِيدٌ مِنَ الْجَنَّهِ بَعِيدٌ مِنَ النَّاسِ وَسَمِعْتُهُ يَقُولُ السَّخَاءُ شَجَرَهٌ فِی الْجَنَّهِ مَنْ تَعَلَّقَ بِغُصْنٍ مِنْ أَغْصَانِهَا دَخَلَ الْجَنَّهَ.

۳۰-۲۸ Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - narrated that Muhammad ibn Al-Hassan al-Saffar quoted on the authority of Muhammad ibn Al-Husayn ibn Abil Khattab and Ahmad ibn Muhammad, on the authority of his father, on the authority of Ali ibn Asbat and al-Hajjal that they heard Al-Ridha' (a.s.) say, "One of the worshippers from the Children of Israel only ".worshipped after remaining silent for ten years

۳۰-۲۹ Abul Hassan Muhammad ibn Al-Qasim - the interpreter - may God be pleased with him - narrated that Yusuf ibn Muhammad ibn Ziyad and Ali ibn Muhammad ibn Say'yar quoted on the authority of their fathers, on the authority of Al-Hassan ibn Ali (a.s.), on the authority of his father Ali ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of his father Al-Ridha' Ali ibn Musa (a.s.), on the authority of his father Musa ibn Ja'far (a.s.), on the authority of his father Ja'far ibn Muhammad (a.s.), on the authority of his father Muhammad ibn Ali (a.s.), on the authority of Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.), "The Commander of the Faithful (a.s.) said the following regarding the ,Honorable the Exalted God's words

It is He Who hath created for you all things that are on'

earth; Moreover His design comprehended the heavens, for He gave order and (perfection to the seven firmaments; and of all things He hath perfect knowledge.’(١)

It is He Who hath created for you all things that are on earth...’(٢) so that you think‘ and take heed and attain God’s pleasure in His Paradise and guard yourselves against His Fire. ‘Moreover His design comprehended the heavens...’(٣) that is He created the heavens and arranged them into seven firmaments ‘...for He gave order and perfection to the seven firmaments; and of all things He hath perfect knowledge.’(۴) O ”’.Children of Adam! He knows everything. Thus He knows what is best for you

Muhammad ibn Ali Majiluwayh, Ahmad ibn Ali ibn Ibrahim ibn Hashem, and ٣٠-٣٠ Ahmad ibn Ziyad ibn Ja’far al-Hamadani - may God be pleased with them - narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Ali ibn Ma’bad, on the authority of Al-Husayn ibn Khalid, on the authority of Al-Ridha’ Ali ibn Musa (a.s.), on the authority of his father Musa ibn Ja’far (a.s.), on the authority of his father Ja’far ibn Muhammad (a.s.), on the authority of his

٢٨ - حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِيد رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ الحَسَن الصَفَّار، عَنْ مُحَمَّدِ بْنِ الحُسَيْنِ بْنِ أَبى الخَطَّاب وَأَحْمَدِ بْنِ مُحَمَّد، عَنْ أَبيهِ، عَنْ عَلِيِّ بْنِ أَسْباطٍ، وَالحَجَّالِ أَنَّهُما سَمِعا الرِّضا عَلَيْهِ السَّلامُ يَقُولُ: كَانَ الْعَابِدُ مِنْ بَنِى إِسْرَائِيلَ لا يَتَعَبَّدُ حَتَّى يَصْمُتَ عَشْرَ سِنِينَ.

- ٢٩

١- Qur’an, ٢:٢٩

٢- Ibid.

٣- Ibid.

۴- Ibid.

حَدَّثَنا أَبُو الحَسَن مُحَمَّدِ بْنِ القاسِمِ المُفَسِّرُ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا یُوسُفُ بْنُ مُحَمَّدِ بْنِ زیادٍ؛ وَعَلِیِّ بْنِ مُحَمَّدِ بْنِ سَیّارٍ، عَنْ أَبَوَیهِما، عَنِ الحَسَن بْنِ عَلِیٍّ، عَنْ أَبیهِ عَلِیِّ بْنِ مُحَمَّدٍ، عَنْ أَبیهِ مُحَمَّدِ بْنِ عَلِیٍّ، عَنْ أَبیهِ الرِّضا عَلِیِّ بْنِ مُوسَی، عَنْ أَبیهِ مُوسَی بْنِ جَعْفَرٍ، عَنْ أَبیهِ جعفرَ بنَ مُحَمَّد، عَنْ أَبیهِ مُحَمَّدِ بْنِ عَلِیٍّ، عَنْ أَبیهِ عَلِیِّ بْنِ الحُسَیْن، عَنْ أَبیهِ الحُسَیْنِ بْنِ عَلِیٍ عَلَیْهِمُ السَّلاَمُ قالَ: قالَ أَمیرِ الْمُؤْمِنین عَلَیْهِ السَّلامُ فِی قَوْلِ اللّهِ عَزَّ وَجَلَّ هُوَالَّذِی خَلَقَ لَکُمْ ما فِی الأَرْضِ جَمیعاً ثُمَّ اسْتَوی إِلَی السَّماءِ فَسَوَّاهُنَّ سَبْعَ سَماواتٍ وَهُوَبِکُلِّ شَیْ ءٍ عَلِیمٌ قالَ هُوَالَّذِی خَلَقَ لَکُمْ ما فِی الأَرْضِ جَمِیعاً لِتَعْتَبِرُوا بِهِ وَتَتَوَصَّلُوا بِهِ إِلَی رِضْوَانِهِ وَتَتَوَقَّوْا بِهِ مِنْ عَذَابِ نِیرانِهِ ثُمَّ اسْتَوی إِلَی السَّماءِ أَخَذَ فِی خَلْقِهَا وَإِتْقَانِهَا فَسَوَّاهُنَّ سَبْعَ سَماواتٍ وَهُوَبِکُلِّ شَیْ ءٍ عَلِیمٌ وَلِعِلْمِهِ بِکُلِّ شَیْ ءٍ عَلِمَ الْمَصَالِحَ فَخَلَقَ لَکُمْ کُلَّ مَا فِی الأَرْضِ لِمَصَالِحِکُمْ یا بَنِی آدَمَ.

۳۰ - حَدَّثَنا مُحَمَّدِ بْنِ عَلِی ماجِیلوَیْه وَأَحْمَدِ بْنِ عَلِیِّ بْنِ إِبراهِیم بْنِ هاشِمِ وَأَحْمَد بْنِ جَعْفَر الْهَمَذانیّ - رَضِیَ اللّهُ عَنْهُمْ - قالُوا: حَدَّثَنا عَلِیِّ بْنِ إِبراهِیمِ بْنِ هاشِمٍ، عَنْ أَبیهِ، عَنْ مَعبَدٍ عَنِ الحُسَیْنِ بْنِ خالِدٍ عَنِ الرِّضا عَلِیِّ بْنِ مُوسَی، عَنْ أَبیهِ مُوسَی بْنِ جَعْفَر، عَنْ

father Muhammad ibn Ali (a.s.), on the authority of Ali ibn Al-Husayn (a.s.), on the authority of his father Al-Husayn ibn Ali (a.s.), on the authority of his father Ali ibn Abi Talib (a.s.), “God’s Prophet (S) said, There is a companion and one who distinguishes truth from falsehood for every nation. The one for this

nation is Ali ibn Abi Talib. He is the ship of salvation. He is its gate of repentance. He is like its Yosha', Sham'oon, and Thul-Qarnayn. O people! Ali is God's vicegerent and my Caliph after me. He is the Commander of the Faithful. He is the best of the Trustees. Whoever fights with him has indeed fought with me. Whoever oppresses him has indeed oppressed me. Whoever overcomes him has indeed overcome me. Whoever does him good has indeed done good to me. Whoever mistreats him has indeed mistreated me. Whoever is his enemy is indeed my enemy. Whoever is his friend is indeed my friend, since he is my brother and Vizier. He has been created from the same essence that I have been created from. He and I are but one and the same ”'.light

The author of the book narrated) my father - may God be pleased with him -) ۳۰-۳۱ narrated that Ali ibn Musa ibn Ja'far ibn Abi Ja'far al-Komondani and Muhammad ibn Yahya al-Attar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bezanti that he had heard Abul Hassan Al-Ridha' (a.s.) say, “One of the men from the Children of Israel killed one of his relatives. He then took the corpse and put it along the path of one of the noblest of the offspring of Israel and then went and demanded blood money. The Children of Israel told Moses (a.s.), ‘Such

and such a tribe has killed so and so. Tell us who has killed the man.' Then Moses (a.s.) said, 'Bring me a heifer.' They said, 'Makest thou a laughing-stock of us?'(١) Moses (a.s.) said, 'God save me from being an ignorant (fool)!'"(٢) The Imam (a.s.) added, "Had they brought forth a heifer, things would have ended and the killer would have been found. But they were stern so God was stern with them, 'They said, Beseech on our behalf Thy Lord to make plain to us what (heifer) it is! He said; 'He says, 'The heifer should be neither too old nor too young...' (٣) meaning neither small or large '... but of middling age.'(۴) Had they brought forth a heifer, things would have ended and the killer would have been found. But they were stern so God was stern on them, 'They said, 'Beseech on our behalf Thy Lord to make plain to us her colour.' He said, 'He says, 'A fawn-coloured heifer, pure

أَبيـهِ جَعْفَرِ بْـنِ مُحَمَّد، عَن أبيهِ مُحَمَّدِ بْنِ عَلِيٍّ، عَنْ أَبيهِ عَلِيِّ بْنِ الحُسَـيْن، عَنْ أَبيهِ الحُسَـيْنُ بْنُ عَلِيٍّ، عَنْ أَبيهِ عَلِيِّ بْنِ أَبى طـالِب عَلَيْهِمُ السَّلَامُ قالَ: قالَ رَسُولَ اللّهِ صَلَّى الله عَلَيْهِ وَآلِهِ: لِكُلِّ أُمَّهٍ صِدِّيقٌ وَفارُوقٌ وَصِدِّيقُ هَذِهِ الأُمَّهِ وَفارُوقُهَا عَلِيُّ بْنُ أَبِى طَالِبٍ إِنَّ عَلِيّاً سَـفِينَهُ نَجاتِهَا وَبَابُ حِطَّتِهَا إِنَّهُ يُوشَعُهَا وَشَمْعُونُهَا وَذُو قَرْنَيْهَا مَعَاشِرَ النَّاسِ إِنَّ عَلِيّاً خَلِيفَهُ اللّهِ وَخَلِيفَتِى عَلَيْكُمْ بَعْدِى وَإِنَّهُ لَامِيرُ الْمُؤْمِنِينَ وَخَيْرُ الْوَصِيِّينَ مَنْ نَازَعَهُ فَقَدْ نَازَعَنِى وَمَنْ ظَلَمَهُ فَقَدْ ظَلَمَنِى وَمَنْ غَالَبَهُ فَقَدْ غَالَبَنِى وَمَنْ بَرَّهُ

١- Qur'an, ٢:۶٧

٢- Ibid

٣- Qur'an, ٢:۶٨

۴- Ibid.

فَقَدْ بَرَّنِی وَمَنْ جَفَاهُ فَقَدْ جَفَانِی وَمَنْ عَادَاهُ فَقَدْ عَادَانِی وَمَنْ وَالاهُ فَقَدْ وَالانِی وَذَلِکَ أَنَّهُ أَخِی وَوَزِیرِی وَمَخْلُوقٌ مِنْ طِینَتِی وَکُنْتُ أَنَا وَإِیَّاهُ نُوراً وَاحِداً.

۳۱ - حَدَّثَنا أَبی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِیُّ بْنُ مُوسَی بْنِ جَعْفَرِ بْنِ أَبی جَعْفَرٍ الْکُمُندانِیُّ، وَیَحْیَی الْعَطَّارُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِیسَی، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبی نَصْرٍ الْبزَنْطِیِّ قالَ: سَمِعْتُ أَبَا الْحَسَنِ الرِّضا عَلَیْهِ السَّلامُ یَقُولُ: إِنَّ رَجُلًا مِنْ بَنِی إِسْرَائِیلَ قَتَلَ قَرَابَةً لَهُ ثُمَّ أَخَذَهُ فَطَرَحَهُ عَلَی طَرِیقِ أَفْضَلِ سِبْطٍ مِنْ أَسْبَاطِ بَنِی إِسْرَائِیلَ ثُمَّ جَاءَ یَطْلُبُ بِدَمِهِ فَقَالُوا لِمُوسَی عَلَیْهِ السَّلامُ إِنَّ سِبْطَ آلِ فُلانٍ قَتَلُوا فُلاناً فَأَخْبِرْنَا مَنْ قَتَلَهُ قَالَ ائْتُونِی بِبَقَرَهٍ قَالُوا أَتَتَّخِذُنا هُزُواً قَالَ أَعُوذُ بِاللَّهِ أَنْ أَکُونَ مِنَ الْجاهِلِینَ وَلَوْ أَنَّهُمْ عَمَدُوا إِلَی بَقَرَهٍ أَجْزَأَتْهُمْ وَلَکِنْ شَدَّدُوا فَشَدَّدَ اللَّهُ عَلَیْهِمْ قَالُوا ادْعُ لَنا رَبَّکَ یُبَیِّنْ لَنا ما هِیَ قالَ إِنَّهُ یَقُولُ إِنَّها بَقَرَهٌ لا فارِضٌ وَلا بِکْرٌ یَعْنِی لا کَبِیرَهٌ وَلا صَغِیرَهٌ عَوانٌ بَیْنَ ذلِکَ وَلَوْ أَنَّهُمْ عَمَدُوا إِلَی بَقَرَهٍ أَجْزَأَتْهُمْ وَلَکِنْ شَدَّدُوا فَشَدَّدَ اللَّهُ عَلَیْهِمْ قالُوا ادْعُ لَنَا رَبَّکَ یُبَیِّنْ لَنَا مَا

and rich in tone, the admiration of beholders!”(1) Had they brought forth a heifer, things would have ended and the killer would have been found. But they were stern so God was stern with them, ‘They said, ‘Beseech on our behalf Thy Lord to make plain to us what she is: To us are all heifers alike: We wish indeed for guidance, if God wills.’ ;He said, ‘He says, A heifer not trained to till the soil or water the fields

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1- Qur’an, ۲:۶۹

(sound and without blemish." They said, 'Now hast thou brought the truth.'(1)

Then they looked for such a heifer and found one belonging to a young man from the Israelites. However, the young man said, 'I will not sell it unless you fill its skin with gold for me as the price." The Children of Israel went to Moses (a.s.) and told him about that. Moses (a.s.) said, "You have no choice but to buy it." Thus they bought it and took it to Moses (a.s.). Moses (a.s.) ordered that the heifer be slaughtered. Then he (a.s.) ordered that they hit the corpse of the dead person with the heifer's tail. When they did that the dead man became alive and said, "O Messenger of God! My cousin killed me, not the one who has been accused." That was how they got to know the murderer. Then God's Messenger - Moses the son of Imran (a.s.) told one of his companions, "There is an interesting story about this heifer." The companion asked, "What is it?" Moses (a.s.) said, "One of the young men from the Children of Israel was very kind to his father. Once he bought a small calf and took it home. His father was asleep and the stable key was under his head. The young fellow felt sorry for his father and did not wake him up. He just let the calf go. When his father woke up and heard the story, he admired his son, gave him

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1- Qur'an, ۲:۷۰-۷۱

a cow and told him, ‘Take this heifer instead.’” Moses (a.s.) added, “Thus look and see what the final result of doing good deeds is, and how far a good deed will take its ”.doer

Ahmad ibn Ziyad ibn Ja’far al-Hamadani - may God be pleased with him - ۳۰-۳۲ narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of al-Ryan ibn al-Salt, “One day in Khorasan I asked Al-Ridha’ (a.s.), ‘O my Master! Hisham ibn Ibrahim Al-Abbasi has narrated that you have permitted listening to music.’ Imam Al-Ridha’ (a.s.) said, ‘That hypocrite has lied. He asked me about this issue and I told him that a man had asked the same thing from Aba Ja’far (Al-Baqir (a.s.)). Aba Ja’far had replied, ‘When God distinguishes between the right and the wrong, which group will one that listens to music fall into?’ The man had replied, ‘In the wrong group.’ Then Aba Ja’far ”’.(Al-Baqir (a.s.)) had told him, ‘Then you yourself know the decree

لَوْنُها قالَ إِنَّهُ يَقُولُ إِنَّها بَقَرَةٌ صَفْراءُ فاقِعٌ لَوْنُها تَسُرُّ النّاظِرِينَ وَلَوْ أَنَّهُمْ عَمَدُوا إِلَى بَقَرهٍ لاجْزَأَتْهُمْ وَلَكِنْ شَدَّدُوا فَشَدَّدَ اللَّهُ عَلَيْهِمْ قالُوا ادْعُ لَنا رَبَّكَ يُبَيِّنْ لَنا ما هِيَ إِنَّ الْبَقَرَ تَشابَهَ عَلَيْنا وَإِنّا إِنْ شاءَ اللَّهُ لَمُهْتَدُونَ قالَ إِنَّهُ يَقُولُ إِنَّها بَقَرَةٌ لا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلا تَسْقِى الْحَرْثَ مُسَلَّمَةٌ لا شِيَةَ فِيها قالُوا الْآنَ جِئْتَ بِالْحَقِّ فَطَلَبُوهَا فَوَجَدُوهَا عِنْدَ فَتًى مِنْ بَنِى إِسْرَائِيلَ فَقَالَ لا أَبِيعُهَا إِلا بِمِلْءِ مَسْكِهَا ذَهَباً فَجَاءُوا إِلَى مُوسَى عَلَيْهِ السَّلامُ فَقَالُوا لَهُ ذَلِكَ فَقَالَ اشْتَرُوهَا فَاشْتَرَوْهَا وَجَاءُوا بِهَا فَأَمَرَ

p: ٨٢٨

بِـذَبْحِهَا ثُمَّ أَمَرَ أَنْ يُضْـرَبُ الْمَيِّتُ بِذَنَبِهَا فَلَمَّا فَعَلُوا ذَلِكَ حَيِيَ الْمَقْتُولُ وَقَالَ يَا رَسُولَ اللَّهِ إِنَّ ابْنَ عَمِّي قَتَلَنِي دُونَ مَنْ يُدَّعَى عَلَيْهِ قَتْلِي فَعَلِمُوا بِذَلِكَ قَاتِلَهُ فَقَالَ لِرَسُولِ اللَّهِ مُوسَـى عَلَيْهِ السَّلامُ بَعْضُ أَصْـحَابِهِ إِنَّ هَذِهِ الْبَقَرَةَ لَهَا نَبَأٌ فَقَالَ وَمَا هُوَقَالَ إِنَّ فَتًى مِنْ بَنِي إِسْـرَائِيلَ كَـانَ بَارّاً بِأَبِيهِ وَإِنَّهُ اشْتَرَى بَيْعاً فَجَاءَ إِلَى أَبِيهِ فَرَأَى وَالْأَقَالِيـدُ تَحْتَ رَأْسِهِ فَكَرِهَ أَنْ يُوقِظَهُ فَتَرَكَ ذَلِكَ الْبَيْعَ فَاسْتَيْقَظَ أَبُوهُ فَأَخْبَرَهُ فَقَالَ أَحْسَـنْتَ خُـذْ هَـذِهِ الْبَقَرَةَ فَهِيَ لَكَ عِوَضاً لِمَا فَاتَكَ قَالَ فَقَالَ لَهُ رَسُولُ اللَّهِ مُوسَـى عَلَيْهِ السَّلامُ انْظُرُوا إِلَى الْبِرِّ مَا بَلَغَ بِأَهْلِهِ.

٣٢ - حَـدَّثَنَا أَحْمَـدُ بْنُ زِيَادِ بْنِ جَعْفَرٍ الْهَمَذَانِيّ رَضِـيَ اللهُ عَنْهُ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ إِبراهِيم بْنِ هاشِمٍ قالَ: حَدَّثَنَا الرَّيانُ بْنُ الصَّلْتِ قـالَ: سَـأَلْتُ الرِّضَـا عَلَيْهِ السَّلامُ يَوْماً بِخُرَاسَـانَ فَقُلْتُ يَـا سَـيِّدِي إِنَّ هِشَامَ بْنَ إِبْرَاهِيمَ الْعَبَّاسِـيَّ حَكَى عَنْكَ أَنَّكَ رَخَّصْتَ لَهُ فِي اسْـتِماعِ الْغِنَـاءِ فَقَـالَ كَـذَبَ الزِّنْـدِيقُ إِنَّمَـا سَأَلَنِي عَنْ ذَلِكَ فَقُلْتُ لَهُ إِنَّ رَجُلاً سَأَلَ أَبَا جَعْفَرٍ عَلَيْهِ السَّلامُ عَنْ ذَلِكَ فَقَالَ أَبُو جَعْفَرٍ عَلَيْهِ السَّلامُ إِذَا مَيَّزَ اللَّهُ بَيْنَ الْحَقِّ وَالْبَاطِلِ فَأَيْنَ يَكُونُ الْغِنَاءُ فَقَالَ مَعَ الْبَاطِلِ فَقَالَ لَهُ أَبُو جَعْفَرٍ عَلَيْهِ السَّلامُ قَدْ قَضَيْتَ.

Ahmad ibn Ziyad ibn Ja'far al-Hamadani - may God be pleased with him - ۳۰-۳۳ narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of al-Ryan ibn al-Salt that he had heard Al-Ridha' (a.s.) say, "All the Prophets which the Honorable the Exalted God sent, forbade wine and confessed that God (.would do whatever He wills. The Prophets (a.s

would leave behind ‘al-Kondor (chewing gum) as inheritance (implying that they would leave nothing behind).” Al-Salt also narrated that he had heard Al-Ridha’ (a.s.) ”.say, “Do not go into a dark house at night, unless you carry a lamp with you

Ahmad ibn Ziyad ibn Ja’far al-Hamadani - may God be pleased with him - ٣٠-٣۴ narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of his father, on the authority of Yasir - the servant, “One of the chiefs of the army asked Abul Hassan Al-Ridha’ (a.s.) about eating mud. He said that some of his servants eat mud. The Imam (a.s.) got really upset and said, ‘It is forbidden to eat mud, just as it is to eat dead flesh, ”’.blood, and pork. Admonish them not to eat mud

Ali ibn Ibrahim said, “Yasir narrated that once on a Friday when Al-Ridha’ (a.s.) was returning from the mosque, he (a.s.) raised up his hands to the heavens and said, “O my God! If my release from this bond is only possible by my death, please expedite it.” .The Imam (a.s.) lived sadly until he (a.s.) perished

Yasir said, “They wrote a letter to Al-Ma’mun from Neishaboor stating that a Magus had died and willed that a portion of his wealth be given to the poor and the needy, and the judge in Neishaboor had divided it up among the poor Muslim people as charity. Al-Ma’mun asked Al-Ridha’ (a.s.), “O my Master! What do you think about (.this?” Al-Ridha’ (a.s

said, “A Magus would not give any charity to the poor Muslims. Write a letter to the judge ordering him to take as much money from the state treasury as he had taken from the inheritance of the Magi and given in charity to the poor Muslims. Then he should give that money to poor Magi in the form of charity.” Ali ibn Ibrahim added, “Yasir and others have narrated a lot of traditions on the authority of Al-Ridha’ (a.s.), ”.but I have forgotten most of them since a great deal of time has passed by

The author of the book narrated) my father - may God be pleased with him -) ۳۰-۳۵ narrated that Sa’d ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn -Isa, on the authority of Al-Hassan ibn Ali al

۳۳ - حَدَّثَنا أَحْمَدُ بْنُ زِيادِ بْنِ جَعْفَرٍ الْهَمَذانیّ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِیُّ بْنُ إِبراهِیم بْنِ هاشِم، عَنِ الرَّیانِ بْنِ الصَّلْتِ قالَ: سَمِعْتُ الرِّضا عَلَیْهِ السَّلامُ یَقُولُ: ما بَعَثَ اللَّهُ عَزَّ وَجَلَّ نَبِیّاً إِلاّ بِتَحرِیم الخَمْرِ، وَأَن یُقِرَّ لَهُ بِأَنَّ اللَّه یَفْعَلُ ما یَشاءُ وَأَنْ یَکُونَ فِی تُراثِهِ الکُندُرُ، قالَ: وَسَمِعْتُهُ عَلَیْهِ السَّلامُ یَقُولُ: لا تَدخُلُوا بِاللَّیلِ بَیْتاً مُظلِماً إِلاّ مَعَ السَّراجِ.

۳۴ - حَدَّثَنا أَحْمَدُ بْنُ زِیادِ بْنِ جَعْفَرٍ الْهَمَذانیّ رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِیُّ بْنُ إِبراهِیم بْنِ هاشِم، عَنْ یاسِرٍ الخادِم، قالَ: سَأَلَ بَعْضُ الْقُوَّادِ أَبَا الْحَسَنِ الرِّضَا عَلَیْهِ السَّلامُ عَنْ أَکْلِ الطِّینِ وَقالَ إِنَّ بَعْضَ جَوارِیهِ یَأْکُلْنَ الطِّینَ فَغَضِبَ ثُمَّ قَالَ أَکْلُ الطِّینِ حَرَامٌ مِثْلُ الْمَیْتَهِ وَالدَّمِ وَلَحمِ الْخِنْزِیرِ فَانْهَهُنَّ عَنْ

ذَلِکَ.

قالَ: وَحَدَّثَنی یاسِرٌ قالَ: کانَ الرِّضا عَلَیْهِ السَّلامُ إِذا رَجَعَ یَوْمَ الْجُمُعَهِ مِنَ الجامِعِ وَقَد أَصابَهُ العَرَقُ وَالغُبارُ رَفَعَ یَدَیْهِ وَقالَ: (اَللَّهُمَّ إِن کانَ فَرَجی مِمَّا أَنَا فِیهِ بِالمَوتِ فَعَجِّلهُ إِلی السَّاعَهَ) وَلَمْ یَزَل مَغْمُوماً مَکرُوباً إِلی أَن قُبِضَ عَلَیْهِ السَّلامُ.

قالَ یاسِرُ: وَکُتِبَ مِن نِیْسابُورَ إِلی الْمَأمُونِ أَنَّ رَجُلاً مِنَ الَمجُوسِ أَوْصی عِنْدَ مَوْتِه بِمالٍ جَلیلٍ یُفَرِّقُ فِی الفُقَراءِ وَالمَساکِینَ فَفَرَّقَهُ قاضی نَیسابُورَ عَلَی فُقَراءِ الْمُسْلِمین، فَقالَ الْمَأمُون لِلرِّضا عَلَیْهِ السَّلامُ: یا سَیِّدی ما تَقُولُ فِی ذلِکَ؟ فَقالَ الرِّضا عَلَیْهِ السَّلامُ: إنَّ اَلمجُوسَ لا یَتَصَدَّقُونَ عَلَی فُقَراءِ الْمُسْلِمین، فاکتُب إِلَیْهِ أَن یَخْرُجَ بِقَدرِ ذلِکَ مِن صَدَقاتِ المُسْلِمینَ، فَیَتَصَدَّقَ بِهِ عَلَی فُقَراءِ اَلمجُوسِ؛ وَقالَ عَلِیُّ بْنُ إِبراهِیم بْنِ هاشِمٍ: وَحَدَّثَنی یاسِرٌ وَغَیْرُهُ عَنِ الرِّضا عَلَیْهِ السَّلامُ بِأَحادِیثَ کَثِیرهٍ لَمْ أذکُرها لانِّی سَمِعتُها مُنْذُ دَهْرٍ.

۳۵- حَدَّثَنا أَبی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنُ عَبْدِ اللَّه قالَ: حَدَّثَنا أَحْمَدُ بْنُ مُحَمَّدِ

Washsha' ibn Bint Elias, on the authority of Abil Hassan Al-Ridha' (a.s.), "If we are in Medina when we see the moon indicating the arrival of the (Arabic) month of Dhul-Hajja, we should depart from there in the state of ritual consecration for the Hajj (Al-Kiraan(۱)), since we must enter the state of ritual consecration from the Al-Shajara Mosque. God's Prophet (S) has established that place as the station for entering ritual consecration for the Hajj ('Miqat)(۲). For those of you who come here from Iraq and see the moon indicating the (Arabic) month of Dhul-Hajja you must perform the 'Umra (minor) pilgrimage since the station of entering the state of ritual

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There are three types of Hajj as follows: ۱- Hajj Al-Kiraan ;۲-Hajj 'Tamatu; ۳-Hajj -۱ Ifra'ad. They are as follows: ۱- Hajj Al-Kiraan: A pilgrim puts on 'Ihram and goes to Mecca during the months of Hajj i.e. Shawa'al, Dhul-Qadha, Dhul-Hajja. After perfoming 'Umra, he stays in 'Ihram till he finishes all the steps of Hajj and on ۱۰th Dhul-Hajja removes his/her 'Ihram. ۲- Hajj 'Tamatu: A pilgrim puts on 'Ihram and goes to Mecca during the months of Hajj i.e. Shawa'al, Dhul-Qadha, Dhul-Hajja. After perfoming 'Umra he removes the 'Ihram and then puts it on again on the ۸th of Dhul-Hajja when he leaves for Mina. ۳- Hajj Ifra'ad: A pilgrim who lives within the bounds of Haram (for Ahnaf it is upto the 'Miqat) puts on the 'Ihram (the two cloths) and goes directly to Mina on the ۸th of Dhul-Hajja. Those who do Hajj Ifra'ad will not sacrifice

.an animal on the ۱۰th of Dhul-Hajja

Miqat is the word that denotes the station of entering the state of ritual‘ -۲ consecration for the pilgrimage to the Kaaba (House of God). Around Mecca, the Holy Prophet has determined such places that cannot be crossed by people going to Mecca without entering the state of ‘Ihram (The pilgrim's robe consists of two seamless sheets). These places are called ‘Miqats and are five in number. ۱: Thil-Hulaifa: This is the ‘miqat for the residents of Medina and for those who approach Mecca via that route. It is about ۹ kilometers from Medina and about ۲۵۰ kilometers from Mecca. ۲: Juhfah: This is the ‘miqat for the people who come from Syria or from that direction. This is about ۱۸۰ kilometers to the west of Mecca. ۳: Qarn al-Manazil: This is a hilly place about ۵۰ kilometers to the east of Mecca, and is the ‘miqat for the people of Najd or for those coming from there. ۴ Zat-Irq: This is the ‘miqat for the people of Iran, Iraq and for those coming from that direction. This is about eighty kilometers towards the north-east side of Mecca. ۵: Yalamlam: This is a hilly area about sixty kilometers to the south-east of Mecca and is the ‘Miqat for the people of Yemen and others coming from that direction. For example, it is the ‘Miqat for the pilgrims from .India, Pakistan, China, Japan, etc., who come by ship

consecration for the Hajj, which God's Prophet (S) has established for you is in 'Zat-".Irq and other places. That is ahead of you near Medina

Al-Fadhl (ibn Sahl Thul-Riasatayn) said, "Can I leave the state of ritual consecration for the Hajj now that I have performed my circumambulations around the House (of God) and performed the 'Tamatu (major) Hajj pilgrimage?" The Imam (a.s.) told him, "Yes." Muhammad ibn Ja'far expressed this to Sufyan ibn Oyayna and his companions and told them, "So and so has said this." Sufyan disapproved of what Abul Hassan Al-.Ridha' (a.s.) had said

The author of this book (a.s.heikh Sadooq) - may God have Mercy upon him - said, "Sofyan ibn Oyayna has met As-Sadiq (a.s.) and narrated traditions on his (a.s.) .(.authority. He lived until the era of Al-Ridha' (a.s

Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with ۳۰-۳۶ him - narrated that Muhammad ibn Al-Hassan al-Saffar quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Ahmad ibn Muhammad ibn Abi Nasr al-Bezanti, "I asked Abil Hassan (a.s.), 'What did you do last year?' He (a.s.) said, 'I performed the Umra (minor) pilgrimage in the (Arabic) month of Rajab, and performed the 'Tamatu (major) Hajj pilgrimage during the prescribed times for the "'.Hajj. I do this whenever I perform the Umra

The author of the book narrated) my father - may God be pleased with him -) ۳۰-۳۷ narrated that Muhammad ibn Yahya al-Attar quoted on the authority of

Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Abu Sa'eed al-Adami, on the authority of Ahmad ibn Musa ibn Sa'd, "I was with Abil Hassan Al-Ridha' (a.s.) during the circumambulations(1).

بْن عِيسَى، عَنِ الحَسَن بْنِ عَلِى الوَشَّاء بْنِ بِنْتِ إِلياسَ، عَنْ أَبى الحَسَن الرِّضا عَلَيْهِ السَّلامُ أَنَّهُ قالَ: إِذَا أُهِلَّ هِلالُ ذِى الْحِجَّهِ وَنَحْنُ بِالْمَدِينَهِ لَمْ يَكُنْ لَنَا أَنْ نُحْرِمَ إِلا بِالْحَجِّ لأنَّا نُحرِمُ مِنَ الشَّجَرَهِ وَهُوَالَّذِى وَقَّتَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَأَنْتُمْ إِذَا قَدِمْتُمْ مِنَ الْعِرَاقِ وَأُهِلَّ الْهِلالُ فَلَكُمْ أَنْ تَعْتَمِرُوا لأنَّ بَيْنَ أَيْدِيكُمْ ذَاتَ عِرْقٍ وَغَيْرَهَا مِمَّا وَقَّتَ لَكُمْ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَقَالَ لَهُ الْفَضْلُ: فَلِىَ الْآنَ أَنْ أَتَمَتَّعَ وَقَدْ طُفْتُ بِالْبَيْتِ فَقَالَ لَهُ نَعَمْ فَذَهَبَ بِهَا مُحَمَّدُ بْنُ جَعْفَرٍ إِلَى سُفْيَانَ بْنِ عُيَيْنَهَ وَأَصْحابِ سُفْيَانَ فَقَالَ لَهُمْ إِنَّ فُلاناً قَالَ كَذَا وَكَذَا فَشَنَّعَ عَلَى أَبِى الْحَسَنِ عَلَيْهِ السَّلامُ.

قالَ مُصَنِّفُ هذا الْكِتاب رحمه الله: سُفْيانُ بْنُ عُيَينَه لَقِىَ الصَّادِق عَلَيْهِ السَّلامُ وَرَوى عَنْهُ وَبَقِىَ إِلى أَيَّام الرِّضا عَلَيْهِ السَّلامُ.

۳۶ - حَدَّثَنا مُحَمَّدُ بْنُ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِيد رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ الحَسَن الصَفَّارُ، عَنْ أَحْمَد بْنِ مُحَمَّدِ بْنِ عِيسَى، عَنْ أَحْمَدِ بْنِ مُحَمَّدِ بْنِ عِيسَى، عَن أَحمَدَ بنِ أَبى نَصْرِ البِزَنْطِىِّ قالَ: قُلْتُ لابِى الحَسَن عَلَيْهِ السَّلامُ: كَيْفَ صَنَعتَ فِى عامِكَ؟ فَقالَ: اعتَمَرتُ فِى رَجَبٍ وَدَخَلتُ مُتَمَتِّعاً وَكَذلِكَ أَفْعَلُ إِذا اعتَمَرتُ.

۳۷ - حَدَّثَنا أَبى رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدُ بْنُ يَحْيَى العَطَّار، عَنْ مُحَمَّدِ بْنِ أَحْمَدِ بْنِ يَحْيَى بْنِ عِمْران الأَشْعَرِىِّ قالَ: حَدَّثَنى أَبُو سَعِيدُ الأَدَمِىُ، عَنْ أَحْمَدَ بْنِ مُوسَى، عَن سَعدِ بْنِ سَعْدٍ، عَنْ أَبى

1- Of the Holy House of God during the Hajj pilgrimage.

الحَسَن الرِّضا عَلَيْهِ السَّلامُ قالَ: کُنْتُ مَعَهُ فِی الطَّوَافِ فَلَمَّا صِرْنَـــا

When we arrived at the Yemeni corner, the Imam (a.s.) stopped, raised his hands up and said, 'O God! O Master of health! O Creator of health! O Grantor of health! O the Donator of health! O the Benefactor of health! O the One who gives me and all Thy creatures health! O the Beneficent in this world and the Hereafter! O the Merciful of the Two Worlds! Please send Blessings to Muhammad (a.s.) and his Holy Household (a.s.) and grant us health, the continuation of health, and the perfection of health. And grant us gratitude for health in this world and the Hereafter, O the Beneficent, the Merciful.'"

Muhammad ibn Musa ibn al-Mutawakkil - may God be pleased with him - ۳۰-۳۸ narrated that Ali ibn Ibrahim ibn Hashem quoted on the authority of Ishaq ibn Ibrahim, on the authority of Moqatil ibn Moqatil, "I saw Abul Hassan Al-Ridha' on a Friday at noon while he was in the state of ritual consecration for the Hajj (or wearing 'Ihram) and performing a phlebotomy at the roadside."

The author of this book (a.s.heikh Sadooq) - may God have Mercy upon him - said, "There are several conclusions we can draw from this tradition. At first it shows us that performing a phlebotomy on Fridays is fine when needed. What has been stated about its being admonished against apply to when it is not really necessary to do so. The second conclusion we

can draw is that a blood-letting can be performed at noon. The third conclusion is that if one is in the state of ritual consecration for the Hajj, he can perform a phlebotomy if needed, but he should not shave the hair in the place where he wants to perform the ".phlebotomy

Al-Hakim Abu Muhammad Ja'far ibn Na'eem ibn Shathan - may God be pleased ۳۰-۳۹ with him - narrated that his uncle Muhammad ibn Shathan quoted on the authority of Fadhl ibn Shathan(۱), "I heard Al-Ridha' (a.s.) narrate on the authority of his father, on the authority of his forefathers, on the authority of Ali (a.s.), 'God's Prophet (S) performed a phlebotomy even when he was fasting and in the state of ritual "'.consecration for the Hajj

The author of this book (a.s.heikh Sadooq) - may God have Mercy upon him - said, "This tradition is not in contradiction with another tradition quoted on the authority of God's Prophet (S) which says, 'Aftar al-Hajim val Mahjoom' which implies that both those who fast and perform a phlebotomy have entered into my tradition and my ".nature

مَعَهُ بِحِذاءِ الرُّكْنِ الْيَمانِيِّ قامَ عَلَيْهِ السَّلامُ فَرَفَعَ يَدَهُ وَقالَ: (يا اللّهُ يا وَلِيَّ الْعافِيَهِ وَرازِقَ الْعافِيَهِ وَالْمُنْعِمَ بِالْعافِيَهِ وَالْمَنّانَ بِالْعافِيَهِ وَالْمُتَفَضِّلَ بِالْعافِيَهِ عَلَيَّ وَعَلى جَمِيعِ خَلْقِكَ رَحْمانَ الدُّنْيا وَالْآخِرَهِ وَرَحِيمَهُما صَلِّ عَلى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْزُقْنَا الْعافِيَهَ وَتَمامَ الْعافِيَهَ فِى شُكْرِ الْعافِيَهِ فِى الدُّنْيا وَالْآخِرَهِ يا أَرْحَمَ الرّاحِمِينَ).

۳۸ - حَدَّثَنا مُحَمَّدُ بْنُ مُوسَى بْنِ الْمُتَوَكِّل رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِيُّ بْنُ إِبراهِيمِ بْنِ هاشِمٍ، عَنْ

۱- See footnote on Tradition No. ۹-۱۱

أَبيهِ، عَنْ إِسْحاق بْنِ إِبْراهيمَ، عَنْ مُقاتِلِ بْنِ مُقاتِلٍ قالَ: رَأَيْتُ أَبَا الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ فِى يَوْمِ الْجُمُعَهِ فِى وَقْتِ الزَّوَالِ عَلَى ظَهْرِ الطَّرِيقِ يَحْتَجِمُ وَهُوَمُحْرِمٌ.

قالَ مُصَنِّفُ هذا الْكِتاب رحمه الله فِى هذا الْحَدِيث فَوائِدُ إِحداها إِطلاقُ الحِجامَهِ فِى يَوْمَ الجُمُعَهِ عِنْدَ الضَّرُورَهِ وَلِيُعلَم أَنَّ ما وَرَدَ مِن كَراهَهِ ذلِكَ إِنَّما هُوَفِى حال الإختِيارِ، وَالفائِدَهُ الثَّانِيَهُ الإِطلاقُ فِى الحِجامَهِ فِى وَقْت الزَّوال، وَالفائِدَهُ الثالِثَهُ: أَنَّهُ يَجُوزُ لِلْمُحْرِمِ أَن يَحتَجِمَ إِذا اضطُرَّ وَلا يَحلِقَ مَكانَ الحِجامَهِ.

٣٩ - حَدَّثَنا الْحاكِمُ أَبُو مُحَمَّدٍ جَعْفَرُ بْنُ نُعَيْمِ بْنِ شاذان رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنى عَمِّى مُحَمَّدِ بْنُ شاذانَ، عَنِ الفَضْلِ بْنِ شاذانَ قالَ: سَمِعْتُ الرِّضا عَلَيْهِ السَّلامُ يُحَدِّثُ عَنْ أَبيهِ، عَنْ آبائِهِ، عَنْ عَلِي عَلَيْهِمُ السَّلاَمُ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ احتَجَمَ وَهُوَصائِمٌ مُحرِمٌ.

قالَ مُصَنِّفُ هذا الْكِتاب رحمه الله: لَيْسَ هذا الخَبَرُ خِلافاً لِخَبَرِ الَّذِى رَوى عَنْهُ عَلَيْهِ السَّلامُ أَنَّهُ قالَ: (أَفطَرَ الحاجِمُ وَالَمحجُومُ) لانَّ الحِجامَهَ مِمَّا أَمَرَ بِهِ عَلَيْهِ السَّلامُ وَسُنَّهَ واستَعمَلَهُ، فَمَعنى قَوْلَهُ عَلَيْهِ السَّلامُ: (أَفطَرَ الحاجِمُ وَالَمحجُومُ) هُوَ: أَنَّهُما دَخَلا بِذلِكَ فِى سُنَّتى وَفِطرَتِى.

The author of the book narrated) my father - may God be pleased with him -) ٣٠-۴٠ narrated that Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali ibn Fadhdhal, "I saw Abul Hassan Al-Ridha' (a.s.) when he wanted to leave the 'Umra (minor pilgrimage) and had come to the position at the head of the Prophet's (a.s.) tomb after the evening prayer. He (a.s.) .sent his best to the Prophet (S) and touched the tomb

Then he (a.s.) left, went to a corner and started to say prayers. He (a.s.) touched one of the pillars of the shrine ahead of the pillar that is at the position of the (Prophet's) head with his left shoulder. Then he (a.s.) said six or eight units of prayers wearing his sandals. The duration of his stay in the positions of bowing down or prostrating was nearly the time required to recite the glorifications of God thrice or more. When Abul Hassan Al-Ridha' (a.s.) finished saying the prayers, he (a.s.) fell down in prostration for so long that the pebbles got wet with the moisture from his sweat. Some of his companions have said that the Imam (a.s.) rubbed his face on the ground of the ".Mosque

The author of the book narrated) my father - may God be pleased with him -) ۳۰-۴۱ narrated that Ahmad ibn Idris quoted on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Musa ibn Umar, on the authority of Muhammad ibn Isma'il ibn Bazee', "I saw Abil Hassan Al-Ridha' (a.s.) in the state of ".ritual consecration (wearing the 'Ihram) with a ring on his finger

The author of the book narrated) my father - may God be pleased with him -) ۳۰-۴۲ narrated that Ahmad ibn Idris quoted on the authority of Muhammad ibn Ahmad ibn Yahya ibn Imran al-Ash'ari, on the authority of Muhammad ibn Ahmad, on the authority of Al-Hassan ibn Ali ibn Kaysan, on

the authority of Musa ibn Salam, “When Abul Hassan Al-Ridha’ (a.s.) performed the ‘Umra (minor) Hajj pilgrimage, he (a.s.) said farewell to the House (of God). He went to the ‘Babul al-Hannatin(١) and stood up in the mosque behind the Kaaba. He raised up his hands to pray and told us, ‘This is the best location in which one can ask God to fulfill his requests. Saying prayers here is worth praying for sixty months or sixty years elsewhere.’ When he approached the door he said, ‘I will leave with the belief that there is no god but Thee’.”

٣٠-٤٣ Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - narrated that Sa’d ibn Abdullah quoted on the

٤٠ - حَدَّثَنا أَبی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنِ عَبْدِ اللَّه، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِیسَی، عَنِ الحَسَن بن عَلِیِّ بْنِ فَضّالٍ قالَ: رَأَیْتُ أَبَا الْحَسَنِ عَلَیْهِ السَّلامُ وَهُوَیُرِیدُ أَنْ یُوَدِّعَ لِلْخُرُوجِ إِلَی الْعُمْرَهِ فَأَتَی الْقَبْرَ مِنْ مَوْضِعِ رَأْسِ النَّبِی صَلَّی اللهُ عَلَیْهِ وَآلِهِ بَعْدَ الْمَغْرِبِ فَسَلَّمَ عَلَی النَّبِی صَلَّی اللهُ عَلَیْهِ وَآلِهِ وَلزق بِالْقَبْرِ ثُمَّ انْصَرَفَ حَتَّی أَتَی الْقَبْرَ فَقَامَ إِلَی جَانِبِهِ یُصَلِّی فَأَلْزَقَ مَنْکِبَهُ الأَیْسَرَ بِالْقَبْرِ قَرِیباً مِنَ الأُسْطُوَانَهِ الَّتِی دُونَ الأُسْطُوَانَهِ الْمُخَلَّقَهِ عِنْدَ رَأْسِ النَّبِی صَلَّی اللهُ عَلَیْهِ وَآلِهِ فَصَلَّی سِتَّ رَکَعَاتٍ أَوْ ثَمَانَ رَکَعَاتٍ فِی نَعْلَیْهِ قَالَ وَکَانَ مِقْدَارُ رُکُوعِهِ وَسُجُودِهِ ثَلاثَ تَسْبِیحَاتٍ أَوْ أَکْثَرَ فَلَمَّا فَرَغَ سَجَدَ سَجْدَهً أَطَالَ فِیهَا حَتَّی بَلَّ عَرَقُهُ الْحَصَی؛

قَالَ وَذَکَرَ بَعْضُ أَصْحَابِنَا أَنَّهُ أَلْصَقَ خَدَّیْهِ بِأَرْضِ الْمَسْجِدِ.

٤١ - حَدَّثَنا أَبی رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدُ بْنُ

p: ٨٣٩

١- One of the gates

إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ أَحْمَدِ بْنِ يَحْيَى بْنِ الأَشْعَرِيِّ قالَ: حَدَّثَنا مُوسَى بْنِ عُمَر، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَزِيعٍ قالَ: رَأَيْت عَلَى أَبِى الحَسَن الرِّضا عَلَيْهِ السَّلامُ وَهُوَمُحرِمٌ خاتَماً.

۴۲ - حَدَّثَنا أَبِى رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَحْمَدُ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى بْنِ الأَشْعَرِيِّ قالَ: حَدَّثَنى مُحَمَّدِ بْنِ أَحْمَد، عَنِ الحَسَن بْنِ عَلِيِّ بْنِ كَيسانَ، عَنْ مُوسَى بْنِ سَلام قالَ: اعْتَمَرَ أَبُو الْحَسَنِ الرِّضَا عَلَيْهِ السَّلامُ فَلَمَّا وَدَّعَ الْبَيْتَ وَصَارَ إِلَى بَابِ الْحَنَّاطِينَ لِيَخْرُجَ مِنْهُ وَقَفَ فِى صَحْنِ الْمَسْجِدِ فِى ظَهْرِ الْكَعْبَهِ ثُمَّ رَفَعَ يَدَيْهِ فَدَعَا ثُمَّ الْتَفَتَ إِلَيْنَا فَقَالَ: نِعْمَ الْمَطْلُوبُ بِهِ الْحَاجَهُ إِلَيْهِ الصَّلاهُ فِيهِ أَفْضَلُ مِنَ الصَّلاهِ فِى غَيْرِهِ سِتِّينَ سَنَهً أَوْ شَهْراً فَلَمَّا صَارَ عِنْدَ الْبَابِ قَالَ: (اللَّهُمَّ إِنِّى خَرَجْتُ عَلَى أَنْ لا إِلَهَ إِلا أَنْتَ).

۴۳ - حَدَّثَنا مُحَمَّدُ بْنُ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِيد رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنُ

authority of Ibrahim ibn Hashem, on the authority of Ibrahim ibn Abi Mahmood, “I saw Al-Ridha’ (a.s.) say farewell to the House (of God). When he wanted to leave the mosque door, he (a.s.) fell into prostration. Then he stood up, faced the Qibla - direction of prayer - and said, ‘O my God! I will return with the belief that there is no god but Thee.’”

۴۴-۳۰ Al-Hakim Abu Muhammad Ja’far ibn Na’eem ibn Shathan narrated that his uncle Abu Abdullah Muhammad ibn Shathan quoted on the authority of Fadhl ibn Shathan(۱), on the authority of Muhammad ibn Isma’il ibn Bazee’, “I asked Al-Ridha’ (a.s.) about the proper place to say the

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۱- See footnote on Tradition No. ۹-۱۱.

Qunut(۱) in the 'Al-Fajr and 'Al-Watr prayers. He (a.s.) replied, 'Before bowing down.'' I asked him (a.s.) about beer. He (a.s.) expressed his utmost hatred and dislike of it. I asked him (a.s.) about the decree on wearing clothes with designs while praying. He admonished against wearing clothes with portraits on them. I asked Al-Ridha' (a.s.) about the case of an immature girl who was married off to a man by her father, and the father had died before she reached the age of maturity with no intercourse having taken place yet. I asked whether this marriage is still in effect or the girl can reject it. I asked if she does not reject it, does the act of the father in marrying her off suffice or not? The Imam (a.s.) said, "The marrying off of the girl by her father suffices." The Imam (a.s.) also said, "Abu Ja'far (al-Baqir) (a.s.) said, 'Nothing will void your ablutions except when something comes out of either of the two exits which God has placed in you.' I asked the Imam (a.s.) whether we should shorten our prayers in Medina and Mecca. He (a.s.) replied, 'If you do not decide to stay there for ten days, the prayers should be shortened.' I asked him whether women should cover themselves in the presence of the eunuchs(۲). He (a.s.) said, 'They came into the presence of Musa ibn Ja'far's (a.s.) daughters and the girls did not cover themselves up.' I asked him (a.s.) whether a

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۱- Hands raised-up supplications

۲- A castrated man placed in charge of a harem or employed as a chamberlain in a palace

maiden who has delivered a child from her master can be without a veil in the presence of unfamiliar men. The Imam (a.s.) said, ‘She must put on a veil.’ I asked him (a.s.) about using silver and gold dishes. He (a.s.) admonished against that. I told him (a.s.), ‘One of the companions said that Musa ibn Ja’far (a.s.) had a mirror whose case was made of silver.’ The Imam (a.s.) said, ‘No. Praise be to God. Its frame was made of silver and I have it now.’ The Imam (a.s.) added, ‘When they circumcised his brother Al-Abbas, a cane or a toy which was coated with ten Dirhams was made for him. Musa ibn Ja’far (a.s.) ordered that it be

عَبْدِ اللَّه عَنْ إِبْراهيم بْنِ هاشِم، عَنْ إِبْراهيم بْنِ أَبى مَحْمُودٍ قالَ: رَأَيْتُ الرِّضَا عَلَيْهِ السَّلامُ وَدَّعَ الْبَيْتَ فَلَمَّا أَرَادَ أَنْ يَخْرُجَ مِنْ بَابِ الْمَسْجِدِ خرَّ سَاجِداً ثُمَّ قامَ فَاسْتَقْبَلَ الْكَعْبَه وَقَالَ: (اللَّهُمَّ إِنِّى أَنْقَلِبُ عَلى أَنْ لا إِلَهَ إِلا اللَّهُ).

۴۴ - حَدَّثَنا الْحاكِمُ أَبُو مُحَمَّدٍ جَعْفَرُ بْنِ نُعَيْم بْن شاذانَ قالَ: حَدَّثَنى عَمِّى أَبُو عَبْدِ اللَّه مُحَمَّدِ بن شاذان قالَ: حَدَّثنا الفَضْلُ بْنُ شاذان قالَ: حدَّثَنا مُحَمَّدُ بْنُ إِسْمَاعِيلِ بْنِ بَزيع، عَنِ الرِّضا عَلَيْهِ السَّلامُ قالَ: سَأَلْتُ الرِّضَا عَلَيْهِ السَّلامُ عَنِ الْقُنُوتِ فِى الْفَجْرِ وَالْوَتْرِ قَالَ قَبْلَ الرُّكُوعِ. قالَ: وَسَأَلْتُه عَنْ شُربِ الفُقاعِ فَكَرِهَهُ كِراهَةً شَديدَةً، وَسَأَلْتُهُ عَنِ الصَّلاه فِى الثَّوْبُ المُعَلِّم، فَكَرِهَ ما فِيهِ التَّماثِيلُ، وَسَأَلْته عَنِ الصَّبِيَّهِ يُزَوِّجُها أَبُوها، ثُمَّ يَمُوتُ وَهِىَ صَغيرَهٌ. ثُمَّ تكبَرُ قَبْلُ أَن يَدْخُلُ بِها زَوجُها، أَيَجُوزُ عَلَيْها التَّزوِيجُ، أو الأَمْرُ إِلَيْها؟ فَقالَ:

يَجُوز عَلَيْها تَزوِيجُ أَبيها.

وَقالَ عَلَيْهِ السَّلامُ: قالَ أَبُو جَعْفَرٍ: لا يَنْقُضُ الْوُضُوءَ إلا مَا خَرَجَ مِنْ طَرَفَيْكَ اللَّذَيْنِ جَعَلَهُمَا اللَّهُ لَكَ أَوْ قَالَ اللَّذَيْنِ أَنْعَمَ اللَّهُ بِهِمَا عَلَيْكَ وَسَأَلْتُهُ عَنِ الصَّلاهِ بِمَكَّهَ وَالْمَدِينَهِ تَقْصِيرٌ أَوْ تَمامٌ فَقَالَ قَصِّرْ مَا لَمْ تَعْزِمْ عَلَى مُقَام عَشَرَهٍ، وَسَأَلْتُهُ عَنْ قِنَاعِ النِّسَاءِ مِنَ الْخِصْيَانِ فَقَالَ كَانُوا يَدْخُلُونَ عَلَى بَنَاتِ أَبِى الْحَسَنِ عَلَيْهِ السَّلامُ فَلا يَتَقَنَّعْنَ وَسَأَلْتُهُ عَنْ أُمِّ الْوَلَدِ هَلْ لَهَا أَنْ تَكْشِفَ رَأْسَهَا بَيْنَ أَيْدِى الرِّجَالِ؟ قَالَ تَتَقَنَّعُ، وَسَأَلْتُهُ عَنْ آنِيَهِ الذَّهَبِ وَالْفِضَّهِ فَكَرِهَهَا فَقُلْتُ لَهُ قَدْ رَوَى بَعْضُ أَصْحَابِنَا أَنَّهُ كَانَتْ لابِى الْحَسَنِ مُوسَى عَلَيْهِ السَّلامُ مِرْآهٌ مُلَبَّسَهٌ فِضَّهً فَقَالَ لا بِحَمْدِ اللَّهِ إِنَّمَا كَانَتْ لَهَا حَلْقَهُ فِضَّهٍ وَهِىَ عِنْدِى. وَقَالَ إِنَّ الْعَبَّاسَ، يَعْنِى أَخَاهُ، حِينَ عُذِرَ عُمِلَ لَهُ عُودٌ مُلَبَّسٌ فِضَّهً مِنْ نَحْوِ مَا يُعْمَلُ لِلصِّبْيَانِ

broken.’ I asked the Imam (a.s.) about a maiden who has been kissed by her owner. I asked if it is possible that the maiden be permitted for the son of the owner (to marry to). The Imam (a.s.) asked, ‘Did the owner kiss her out of lust?’ I said, ‘Yes.’ Then the Imam (a.s.) said, ‘If he kissed her out of lust, then he has gone all the way and has left nothing.(۱)’ The Imam (a.s.) then added without me asking anything, ‘If he has undressed the maiden and looked at her out of lust, then she will be forbidden for both his father and his son.’ I asked, ‘If he looks at all her body?’ The Imam (a.s.) said, ‘Just as he looks at her

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۱- Meaning that now she is considered to be his wife and one’s wife is forbidden for his son to be married to

’.private parts

And the Imam (a.s.) was asked about the decree on a young female slave. The Imam (a.s.) said, ‘If he first undresses her naked and looks at her with lust, then she will become forbidden (to marry with) both that man’s father and son.’ I asked, ‘Is that the case if he looks at her body?’ The Imam (a.s.) said, ‘If he looks at her private parts.’ And the Imam (a.s.) was asked about the decree concerning a young female slave who has not yet reached the age of puberty. Does a man have to maintain her for the waiting period? The Imam (a.s.) said, ‘If she has not reached puberty, he must maintain her for one month (to see if she is pregnant or not).’ I asked, ‘Even if the girl is nearly seven years old or a bit older, but she cannot become pregnant?’ The Imam (a.s.) said, ‘She is too young and it is not necessary for him to maintain her for the waiting period (before she is sold off or married off to someone else).’ I asked, ‘What if she is between that age and nine years old?’ The Imam (a.s.) said, ‘Yes. That holds ’.until she is nine years old

I asked the Imam (a.s.) about the case of a woman who has been drunk and has married a man while she has been drunk. When she regains her consciousness and denies her marriage, and then thinks that the marriage is fine and submits herself

to the man. Is this marriage right or is it corrupt since she has married him while she was drunk and the man has no right over her? The Imam (a.s.) said, 'If she stays with him after regaining her consciousness, then that is a proof that she is pleased with the marriage.' I asked, 'Is this marriage suitable for her or not?' The Imam (a.s.) said, '.'Yes, it is

I asked the Imam (a.s.) about a maiden owned by two brothers. If both brothers free her, and she is a virgin who has a brother, can any of the two brothers marry her without seeking the permission of her brother? Or

تَكُونُ قَصَبَتُهُ نَحْوَ عَشَرَهِ دَرَاهِمَ فَأَمَرَ بِهِ أَبُو الْحَسَنِ فَكُسِرَ.

وَسَأَلْتُهُ عَنِ الرَّجُلِ لَهُ الْجَارِيَهُ فَيُقَبِّلُهَا، هَلْ تَحِلُّ لِوَلَدِهِ؟ فَقَالَ: بِشَهْوَهٍ؟ قُلْتُ: نَعَمْ. قَالَ: لا مَا تَرَكَ شَيْئاً إِذَا قَبَّلَهَا بِشَهْوَهٍ.

ثُمَّ قَالَ عَلَيْهِ السَّلامُ ابْتِدَاءً مِنْهُ لَوْ جَرَّدَهَا فَنَظَرَ إِلَيْهَا بِشَهْوَهٍ حَرُمَتْ عَلَى أَبِيهِ وَابْنِهِ قُلْتُ إِذَا نَظَرَ إِلَى جَسَدِهَا قَالَ: إِذَا نَظَرَ إِلَى فَرْجِهَا.

وَسَأَلْتُهُ عَنْ حَدِّ الْجَارِيَهِ الصَّغِيرَهِ السِّنِّ الَّذِی إِذَا لَمْ تَبْلُغْهُ لَمْ يَكُنْ عَلَى الرِّجَالِ اسْتِبْرَاؤُهَا فَقَالَ إِذَا لَمْ تَبْلُغْ اسْتُبْرِئَتْ بِشَهْرٍ قُلْتُ فَإِنْ كَانَتْ ابْنَهَ سَبْعِ سِنِينَ أَوْ نَحْوِهَا مِمَّنْ لا تَحْمِلُ فَقَالَ هِیَ صَغِيرَهٌ وَلا يَضُرُّكَ أَنْ لا تَسْتَبْرِئَهَا فَقُلْتُ مَا بَيْنَهَا وَبَيْنَ تِسْعِ سِنِينَ فَقَالَ نَعَمْ تِسْعُ سِنِينَ.

وَسَأَلْتُهُ عَنِ امْرَأَهٍ ابْتُلِيَتْ بِشُرْبِ نَبِيذٍ فَسَكِرَتْ فَزَوَّجَتْ نَفْسَهَا مِنْ رَجُلٍ فِی سُكْرِهَا ثُمَّ أَفَاقَتْ فَأَنْكَرَتْ ذَلِكَ ثُمَّ ظَنَّتْ أَنَّهُ يَلْزَمُهَا فَوَرِعَتْ مِنْهُ فَأَقَامَتْ مَعَ الرَّجُلِ عَلَى ذَلِكَ التَّزْوِيجِ أَحَلالٌ هُوَلَهَا أَمِ التَّزْوِيجُ فَاسِدٌ لِمَكَانِ السُّكْرِ وَلا سَبِيلَ

لِلزَّوْجِ عَلَيْهَا قَالَ إِذَا أَقَامَتْ مَعَهُ بَعْدَ مَا أَفَاقَتْ فَهُوَ رِضَاهَا قُلْتُ وَيَجُوزُ ذَلِكَ التَّزْوِيجُ عَلَيْهَا؟ قَالَ: نَعَمْ.

وَسَأَلْتُهُ عَنْ مَمْلُوكَةٍ كَانَتْ بَيْنَ اثْنَيْنِ فَأَعْتَقَاهَا، وَلَهَا أَخٌ غَائِبٌ وَهِيَ بِكْرٌ، أَيَجُوزُ لأَحَدِهِمَا

should the marriage take place with the knowledge and consent of her brother? The Imam (a.s.) said, 'Any one of them can marry her without her brother's consent.' I asked, 'Then he can marry her if he wishes to.' The Imam (a.s.) said, 'Yes.' Then the Imam (a.s.) told me, 'Have an optimistic viewpoint about God. The Honorable the Exalted God said, 'I am with My servant's opinion (I can tell what he thinks). If he is optimistic about Me, then I wish him well and will make his ending a good one. But if he is pessimistic about Me, then I will treat him accordingly."

The Imam (a.s.) said the following regarding the Immaculate Imams (a.s.), 'They are the honest knowledgeable ones who have taken their knowledge from God and have learnt it from God's angels.' I wrote a letter to the Imam (a.s.) in which I asked, 'Some people have different views on the permissibility of a tiny kind of fish called 'Al-Rabaysa. What do you order me to do in that regard.' The Imam (a.s.) wrote back, 'Do not worry. It is allowed.'"

۴۵-۳۰ My father and Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with them - narrated that Sa'd ibn Abdullah quoted on the authority of Muhammad ibn Abdullah al-Mesma'ee, on the authority

of Ahmad ibn Al-Hassan al-Maythami, "One day a group of people had gathered around Al-Ridha' (a.s.), and were arguing about two opposite traditions on the same subject which had been narrated on the authority of God's Prophet (S). They asked the Imam (a.s.) about it. He (a.s.) said, 'In fact, the Honorable the Exalted God has forbidden the forbidden things, has allowed the allowed things, and has made incumbent the incumbent deeds. One cannot rely on or act according to any traditions which allow what God has forbidden, or forbid what God has allowed. One cannot cancel any of the incumbent deeds which God has made incumbent (upon the people) in His Book and are clearly supported by traditions for which there are no instances of having been cancelled. God's Prophet (S) never allowed what God forbade, never forbade what God allowed, and never changed any of God's Decrees or anything which God made incumbent (upon the people). He was completely subject to God's revelations and decrees and only delivered them (to others) from God. That is what the Honorable the Exalted God said, '...I follow but that which is revealed to me by inspiration...'(١) The Prophet (S) followed only God and delivered what God had ".ordered him to deliver

أَنْ يُزَوِّجَهَا أَوْ لا يَجُوزُ إِلا بِأَمْرِ أَخِيهَا فَقَالَ بَلَى يَجُوزُ أَنْ يُزَوِّجَهَا قُلْتُ فَيَتَزَوَّجُهَا هُوَإِنْ أَرَادَ ذَلِکَ قَالَ: نَعَمْ.

وَقالَ لِی: أَحْسِنْ بِاللَّهِ الظَّنَّ فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ أَنَا عِنْدَ حُسْنِ ظَنِّ عَبْدِیَ الْمُؤْمِنِ بِی إِنْ خَيْرٌ فَخَيْرٌ وَإِنَّ شَرٌّ

Qur'an, ۴٩:٩ -١

فَشَرٌّ.

وَقـالَ فی الأَئِمَّهِ: إِنَّهُم عُلَماءُ صادِقُونَ مُفَهَّمُونَ مُحَدَّثُونَ، قَالَ كَتَبْتُ إِلَى الرِّضَا عَلَيْهِ السَّلامُ اخْتَلَفَ النَّاسُ عَلَيَّ فِی الرِّبِيثَا فَمَا تَأْمُرُنِی فِيهَا فَكَتَبَ لا بَأْسَ بِهَا.

۴۵ – حَدَّثَنا أَبِی وَمُحَمَّدُ بْنُ الحَسَنِ بْنِ أَحْمَدِ بْنِ الوَلِيدِ رَضِیَ اللهُ عَنْهُ قالا: حَدَّثَنا سَعْدُ بْنُ عَبْدِ اللَّهِ قالَ: حَدَّثَنی مُحَمَّدِ بْنِ عَبْدِ اللَّهِ المِسمَعِیُّ قالَ: حَدَّثَنی أَحْمَدُ بْنُ الحَسَنِ المِيثَمِیُّ أَنَّهُ سَأَلَ الرِّضَا عَلَيْهِ السَّلامُ يَوْماً وَقَدِ اجْتَمَعَ عِنْدَهُ قَوْمٌ مِنْ أَصْحابِهِ وَقَدْ كانُوا تَنازَعُوا فِی الْحَدِيثَيْنِ الْمُخْتَلِفَيْنِ عَنْ رَسُولِ اللَّهِ صَلَّی اللهُ عَلَيْهِ وَآلِهِ فِی الشَّیْ ءِ الْوَاحِدِ فَقَالَ عَلَيْهِ السَّلامُ إِنَّ اللَّهَ عَزَّ وَجَلَّ حَرَّمَ حَراماً وَأَحَلَّ حَلالاً وَفَرَضَ فَرائِضَ فَمَا جَاءَ فِی تَحْلِيلِ مَا حَرَّمَ اللَّهُ أَوْ تَحْرِيمِ مَا أَحَلَّ اللَّهُ أَوْ دَفْعِ فَرِيضَهٍ فِی كِتَابِ اللَّهِ رَسْمُهَا بَيِّنٌ قَائِمٌ بِلا نَاسِخٍ نَسَخَ ذَلِكَ فَذَلِكَ مَا لا يَسَعُ الأَخْذُ بِهِ لانَّ رَسُولَ اللَّهِ لَمْ يَكُنْ لِيُحَرِّمَ مَا أَحَلَّ اللَّهُ وَلا لِيُحَلِّلَ مَا حَرَّمَ اللَّهُ عَزَّ وَجَلَّ وَلا لِيُغَيِّرَ فَرَائِضَ اللَّهِ وَأَحْكَامَهُ كَانَ فِی ذَلِكَ كُلِّهِ مُتَّبِعاً مُسَلِّماً مُؤَدِّياً عَنِ اللَّهِ عَزَّ وَجَلَّ وَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ إِنْ أَتَّبِعُ إِلا ما يُوحى إِلَيَّ فَكَانَ مُتَّبِعاً لِلَّهِ مُؤَدِّياً عَنِ اللَّهِ مَا أَمَرَهُ بِهِ مِنْ تَبْلِيغِ الرِّسَالَهِ قُلْتُ فَإِنَّهُ يَرِدُ عَنْكُمُ الْحَدِيثُ فِی الشَّیْ ءِ عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مِمَّا لَيْسَ فِی الْكِتَابِ وَهُوَ فِی

Ahmad ibn Al-Hassan al-Maythami added, “I asked the Imam (a.s.), ‘What should we do in instances in which there is a ruling on something from you - the Members of the Holy Household - which does not exist in God’s Book, but it is in the traditions

and there is also an opposite tradition narrated on your authority.” The Imam (a.s.) answered, “Yes, sometimes God’s Prophet (S) admonished against something. That is a kind of admonishing which is like that of God. It is no longer permitted to do what the Prophet (S) has admonished against. He (a.s.) has also ordered to do things which are considered to be like the orders of the Sublime God’s. His orders are according to the Sublime God’s orders. Therefore, whenever there is an admonishment by God’s Prophet (S) for which there is a tradition which opposes it, acting according to that tradition is not permissible. The same holds true for what the Prophet (S) has allowed. That is because we (Members of the Holy Household) never allow (the people to do) what God’s Prophet (S) has not allowed (them) to do, and never order (the people) to do the opposite of what God’s Prophet (S) has ordered (the people) to do - except for in conditions in which there is some fear of harm (cases of concealment of faith). It will never be the case that we allow what God’s Prophet has forbidden or forbid what God’s Prophet (S) has allowed, since we (- Members of the Holy Household -) are all the followers of God’s Prophet (S). We submit to the Prophet’s (a.s.) orders and admonishments, just as God’s Prophet (S) submitted to the Honorable the Exalted Lord’s orders. The Honorable the Exalted God said, ‘...So take what

the Messenger assigns to you, and deny yourselves that which he withholds from you…'(۱) Indeed God's Prophet (S) has admonished against things, which are not forbidden, but are not good to do. He (a.s.) has also ordered to do things, which are not incumbent upon one to do, but are better to be done to be more noble. He (a.s.) has then left the people free to chose to do them or not, whether or not they are excused from doing those things. There are cases in which God's Prophet (S) has admonished against something since it is not good to do, or has ordered to do what is not forbidden to do or not incumbent upon one not to do. Therefore, if there are two traditions from us (Members of the Holy Household) in which one has ordered you to do something, while in the other one he (a.s.) has admonished you against doing it, and someone has compiled both these traditions in the same book and has not denied either one of them; then you can follow either one if the tradition narrators are reliable. You are allowed to submit to

السُّنَّهِ ثُمَّ یَرِدُ خِلافُهُ فَقَالَ وَکَذَلِکَ قَدْ نَهَی رَسُولُ اللَّهِ صَلَّی الله عَلَیْهِ وَآلِهِ عَنْ أَشْیَاءَ نَهْیَ حَرَامٍ فَوَافَقَ فِی ذَلِکَ نَهْیُهُ نَهْیَ اللَّهِ تَعَالَی وَأَمَرَ بِأَشْیَاءَ فَصَارَ ذَلِکَ الْأَمْرُ وَاجِباً لازِماً کَعِدْلِ فَرَائِضِ اللَّهِ تَعَالَی وَوَافَقَ فِی ذَلِکَ أَمْرُهُ أَمْرَ اللَّهِ عَزَّ وَجَلَّ فَمَا جَاءَ فِی النَّهْیِ عَنْ رَسُولِ اللَّهِ صَلَّی الله عَلَیْهِ وَآلِهِ نَهْیَ حَرَامٍ ثُمَّ

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Qur'an, ۵۹:۷ -۱

جاءَ خِلافُهُ لَمْ يَسَعِ اسْتِعْمَالُ ذَلِكَ وَكَذَلِكَ فِيما أَمَرَ بِهِ لأنَّا لا نُرَخِّصُ فِيما لَمْ يُرَخِّصْ فِيهِ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَلا نَأْمُرُ بِخِلافِ مَا أَمَرَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ إلا لِعِلَّهِ خَوْفِ ضَرُورَهٍ فَأَمَّا أَنْ نَسْتَحِلَّ مَا حَرَّمَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَوْ نُحَرِّمَ مَا اسْتَحَلَّهُ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَلا يَكُونُ ذَلِكَ أَبَداً لأنَّا تَابِعُونَ لِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مُسَلِّمُونَ لَهُ كَمَا كَانَ رَسُولُ اللَّهِ تَابِعاً لأمْرِ رَبِّهِ عَزَّ وَجَلَّ مُسَلِّماً لَهُ وَقَالَ عَزَّ وَجَلَّ ما آتاكُمُ الرَّسُولُ فَخُذُوهُ وَما نَهاكُمْ عَنْهُ فَانْتَهُوا وَإِنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ نَهَى عَنْ أَشْيَاءَ لَيْسَ نَهْيَ حَرَام بَلْ إِعَافَهٍ وَكَرَاهِهٍ وَأَمَرَ بِأَشْيَاءَ لَيْسَ بِأَمْرِ فَرْضٍ وَلا وَاجِبٍ بَلْ أَمْرُ فَضْلٍ وَرُجْحَانٍ فِي الدِّينِ ثُمَّ رَخَّصَ فِي ذَلِكَ لِلْمَعْلُولِ وَغَيْرِ الْمَعْلُولِ فَمَا كَانَ عَنْ رَسُولِ اللَّهِ نَهْيَ إِعَافَهٍ أَوْ أَمْرَ فَضْلٍ فَذَلِكَ الَّذِي يَسَعُ اسْتِعْمَالُ الرُّخَصِ فِيهِ إِذَا وَرَدَ عَلَيْكُمْ عَنَّا فِيهِ الْخَبَرُ بِاتِّفَاقٍ يَرْوِيهِ مَنْ يَرْوِيهِ فِي النَّهْيِ وَلا يُنْكِرُهُ وَكَانَ الْخَبَرَانِ صَحِيحَيْنِ مَعْرُوفَيْنِ بِاتِّفَاقِ النَّاقِلَهِ فِيهِمَا يَجِبُ الأَخْذُ بِأَحَدِهِمَا أَوْ بِهِمَا جَمِيعاً أَوْ بِأَيِّهِمَا شِئْتَ وَأَحْبَبْتَ مُوَسَّعٌ ذَلِكَ لَكَ مِنْ بَابِ

God’s Prophet’s (a.s.) words or reject his knowledge and ours on that issue whenever the duty is not clear. Whoever refuses to submit due to being stubborn or wanting to deny God’s Prophet (S) is, in fact, a polytheist regarding the Majestic God. Therefore, you should first review the traditions that are narrated to you for which there is also .an opposite tradition related to what is in God’s Book

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Then use the one which agrees with God's Book regarding what is forbidden and what is allowed and act accordingly. If you cannot find it in God's Book, then refer to the traditions of the Prophet (S). Use the tradition which is in agreement with the traditions of the Prophet (S) regarding its being allowed or forbidden. However, when there is something which has been admonished against in the traditions, but then a tradition has come opposite to that, this is a permission to do what God's Prophet (S) has admonished against, but has not forbidden to do. In such cases you can rely on either one. The person is allowed to chose, since both traditions are narrated on the authority of God's Prophet (S). However, in cases which are neither of the above, you should leave the knowledge regarding them to us - Members of the Holy Household - and do not issue your own decrees, since we are more deserving to do so. You must be careful and stop at the doubtful instances, wait to understand them and search about them, until you get enough clarifications on them by us – Members of the Holy ".Household

The author of this book (a.s.heikh Sadooq) - may God be pleased with him - said, "My Sheikh Muhammad ibn Al-Hassan ibn Ahmad ibn al-Waleed - may God be pleased with him - did not have a good opinion of Abdullah Mesma'ee who narrated this tradition. However, when I picked out this tradition

from the book called KITAB AR-RAHMA and recited it for him, he did not object to it .and let me include it here

The author of the book narrated) my father - may God be pleased with him -) ٣٠-۴۶ narrated that Sa'd ibn Abdullah quoted on the authority of Muhammad ibn Al-Husayn Abil Khattab, on the authority of Ibrahim ibn Abi Mahmood that Abil Hassan Al-Ridha' (a.s.) was asked, "Do vomiting, nosebleeds, pus and blood void the ablutions?" The ".Imam (a.s.) replied, "No. Neither one of these will void the ablutions

The author of the book narrated) my father - may God be pleased with him -) ٣٠-۴٧ narrated that Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn ,Isa, on the authority of Muhammad ibn Sahl

التَّسْلِيمِ لِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَالرَّدِّ إِلَيْهِ وَإِلَيْنَا وَكَانَ تَارِكُ ذَلِكَ مِنْ بَابِ الْعِنَادِ وَالإِنْكَارِ وَتَرْكِ التَّسْلِيمِ لِرَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ مُشْرِكاً بِاللَّهِ الْعَظِيمِ فَمَا وَرَدَ عَلَيْكُمْ مِنْ خَبَرَيْنِ مُخْتَلِفَيْنِ فَاعْرِضُوهُمَا عَلَى كِتَابِ اللَّهِ فَمَا كَانَ فِي كِتَابِ اللَّهِ مَوْجُوداً حَلالاً أَوْ حَرَاماً فَاتَّبِعُوا مَا وَافَقَ الْكِتَابَ وَمَا لَمْ يَكُنْ فِي الْكِتَابِ فَاعْرِضُوهُ عَلَى سُنَنِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ فَمَا كَانَ فِي السُّنَّهِ مَوْجُوداً مَنْهِيّاً عَنْهُ نَهْيَ حَرَامٍ أَوْ مَأْمُوراً بِهِ عَنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ أَمْرَ إِلْزَامٍ فَاتَّبِعُوا مِمَّا وَافَقَ نَهْيَ رَسُولِ اللَّهِ وَأَمْرَهُ وَمَا كَانَ فِي السُّنَّهِ نَهْيَ إِعَافَهٍ أَوْ كَرَاهَهٍ ثُمَّ كَانَ الْخَبَرُ الْآخَرُ خِلافَهُ فَذَلِكَ رُخْصَهٌ فِيمَا عَافَهُ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَكَرِهَهُ وَلَمْ يُحَرِّمْهُ فَذَلِكَ الَّذِي يَسَعُ

الأَخْذُ بِهِمَا جَمِيعاً أَوْ بِأَيِّهِمَا شِئْتَ وَسِعَكَ الاخْتِيَارُ مِنْ بَابِ التَّسْلِيمِ وَالاتِّبَاعِ وَالرَّدِّ إِلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَمَا لَمْ تَجِدُوهُ فِي شَيْ ءٍ مِنْ هَذِهِ الْوُجُوهِ فَرُدُّوا إِلَيْنَا عِلْمَهُ فَنَحْنُ أَوْلَى بِذَلِكَ وَلَا تَقُولُوا فِيهِ بِ آرَائِكُمْ وَعَلَيْكُمْ بِالْكَفِّ وَالتَّثَبُّتِ وَالْوُقُوفِ وَأَنْتُمْ طَالِبُونَ بَاحِثُونَ حَتَّى يَأْتِيَكُمُ الْبَيَانُ مِنْ عِنْدِنَا.

قالَ مُصَنِّفُ هذا الْكِتاب رَضِيَ اللهُ عَنْهُ: كانَ شيخُنا مُحَمَّدُ بْنُ الحَسَن بْنِ أَحْمَدِ بْنِ الوَلِيد رَضِيَ اللهُ عَنْهُ سَيِّئَ الرَّأْيِ فِي مُحَمَّدِ بْنِ عَبْدِ اللَّه المِسمَعيِّ راوِي هذا الْحَدِيثِ، وَإِنَّما أخرَجتُ هذا الخَبَرَ فِي الْكِتابِ، لأنَّه كانَ فِي كِتابِ الرَّحْمَه وَقَدْ قَرَأْتُهُ عَلَيْهِ فَلَمْ يُنكِرْهُ وَرَواهُ لِي.

۴۶ - حَدَّثنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنُ عَبْدِ اللَّه قالَ: حَدَّثَنا مُحَمَّدِ بْنِ الحُسَيْنِ بْنِ أَبِي الخَطَّاب، عَنْ إِبْراهِيم بْنِ أَبِي مَحْمُودٍ، عَنْ أَبِي الحَسَن الرِّضا عَلَيْهِ السَّلامُ قالَ: سَأَلْتُهُ عَنِ الْقَيْ ءِ وَالرُّعَافِ وَالْمِدَّهِ وَالدَّمِ أَيَنْقُضُ الْوُضُوءَ قَالَ لا لا يَنْقُضُ شَيْئاً.

۴۷- حَدَّثَنا أَبِي رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنُ عَبْدِ اللَّه قالَ: حَدَّثَنا أَحْمَدُ بْنُ مُحَمَّدِ

on the authority of Zakariya ibn Adam, "I asked Al-Ridha' (a.s.) about an anal fistula(۱). The Imam (a.s.) said, 'The only things that void the ablutions are defecation, farting or pissing.'"

The author of the book narrated) my father - may God be pleased with him -) ۴۸-۳۰ narrated that Ahmad ibn Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Al-Hassan ibn Ali al-Washsha', "I asked Abil Hassan Al-Ridha' (a.s.): 'Can someone whose hand has been wounded and is covered with medication just perform his

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۱- An anal fistula, almost always the result of a previous abscess, is a small tunnel connecting the anal gland from which the abscess arose to the skin of the buttocks outside the anus. After an abscess has been drained, a tunnel may persist connecting the anal gland from which the abscess arose to the skin. If this occurs, persistent drainage from the outside opening may cause it to persist If the outside opening of the tunnel heals, a recurrent abscess may develop.

ablutions over the covered area?' The Imam (a.s.) replied, 'Yes. He can wash over it. ".'That would suffice

The author of the book narrated) my father - may God be pleased with him -) ۳۰-۴۹ narrated that Sa'd ibn Abdullah quoted on the authority of Ahmad ibn Muhammad ibn Isa, on the authority of Muhammad ibn Sahl, on the authority of his father that he had asked Abul Hassan Al-Ridha' (a.s.), 'What should one who has made ablutions do when he thinks that he has not wet a place of his face after he has finished making ablutions?' The Imam (a.s.) replied, "It suffices that he wets that place with the ".'moisture from other parts of his body

Abdul Wahid Muhammad ibn Ubdoos al-Neishaboori al-Attar - may God be ۳۰-۵۰ pleased with him - narrated that Ali ibn Muhammad ibn Qutayba, on the authority of Al-Fadhl ibn Shathan that he had heard Al-Ridha' (a.s.) say, "When they took the decapitated head of Al-Husayn ibn Ali (a.s.) to Sham , Yazid - may God damn him - ordered that it be put somewhere and the tablecloth be spread. He - may God damn him - and his companions started to eat and drink beer. When they finished eating, he ordered that they put the head in a tub in front of his couch and place the chess board over the tub. Yazid - may God damn him - started playing chess with his companions while he was swearing at Al-Husayn (a.s.), his forefathers

and grandfather (a.s.) and making fun of them. Whenever he won the game, he drank three mugs of beer. Then he poured down the little bit of leftover beer on the ground right next to the tub in which Al-Husayn's (a.s.) head was placed. The Honorable the Exalted God will eliminate the sins of whoever sees beer or a chess board and remembers Al-Husayn (a.s.), and damns Yazid and the Aal Ziyad, even if the number ".of his sins are as many as there are stars in the sky

بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ سَهْلٍ، عَنْ زَكَرِيَّا بْنِ آدَمَ قالَ: سَأَلْتُ الرِّضَا عَلَيْهِ السَّلامُ عَنِ النَّاسُورِ فَقَالَ إِنَّمَا يَنْقُضُ الْوُضُوءَ ثَلاثٌ الْبَوْلُ وَالْغَائِطُ وَالرِّيح.

۴۸ - حَدَّثنا أَبى رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنُ عَبْدِ اللَّه قالَ: حَدَّثَنا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى، عَنِ الحَسَن بْنِ عَلِى الوَشَّاء، عَنْ أَبى الحَسَن الرِّضا عَلَيْهِ السَّلامُ، قالَ: سَأَلْتُهُ عَنِ الدَّوَاءِ يَكُونُ عَلَى يَدَىِ الرَّجُلِ أَيُجزِيهِ أَنْ يَمْسَحَ فِى الْوُضُوءِ عَلَى الدَّوَاءِ الْمَطْلِىِّ عَلَيْهِ قَالَ نَعَمْ يَمْسَحُ عَلَيْهِ وَيُجْزِيه.

۴۹ - حَدَّثَنا أَبى رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا سَعْدُ بْنُ عَبْدِ اللَّه قالَ: حَدَّثَنا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عِيسَى، عَنْ مُحَمَّدِ بْنِ سَهْلٍ، عَنْ أَبيهِ قالَ: سَأَلْت أَبَا الحَسَن الرِّضا عَلَيْهِ السَّلامُ عَنِ الرَّجُلِ يَبقى مِنْ وَجْهِهِ إذا تَوَضَّأَ [مَوضِعٌ لَم يُصِبهُ الماءِ] فَقالَ: يُجزيهِ أَن يَبُلَّهُ مِن بَعْضِ جَسَدِهِ.

۵۰ - حَدَّثَنا عَبْدُ الواحِدِ بْنُ مُحَمَّدِ بْنِ عَبْدُوسٍ النِيسابُورىُّ العَطَّارُ رَضِىَ اللهُ عَنْهُ قالَ: حَدَّثَنا مُحَمَّدِ بْنِ قُتَيْبَهَ، عَنْ الفَضْلِ بْنِ شاذان قالَ: سَمِعْتُ الرِّضا عَلَيْهِ السَّلامُ يَقُولُ: لَمَّا حُمِلَ رَأْسُ الْحُسَيْنِ إِلَى الشَّامِ

أَمَرَ يَزِيدُ لَعَنَهُ اللَّهُ فَوُضِعَ وَنَصَبَ عَلَيْهِ مَائِدَةً فَأَقْبَلَ هُوَوَأَصْحَابُهُ يَأْكُلُونَ وَيَشْرَبُونَ الْفُقَّاعَ فَلَمَّا فَرَغُوا أَمَرَ بِالرَّأْسِ فَوُضِعَ فِي طَسْتٍ تَحْتَ سَرِيرِهِ وَبُسِطَ عَلَيْهِ رُقْعَةُ الشِّطْرَنْجِ وَجَلَسَ يَزِيدُ لَعَنَهُ اللَّهُ يَلْعَبُ بِالشِّطْرَنْجِ وَيَذْكُرُ الْحُسَيْنَ وَأَبَاهُ وَجَدَّهُ صَلَوَاتُ اللَّهِ عَلَيْهِمْ وَيَسْتَهْزِئُ بِذِكْرِهِمْ فَمَتَى قَمَرَ صَاحِبَهُ تَنَاوَلَ الْفُقَّاعَ فَشَرِبَهُ ثَلَاثَ مَرَّاتٍ ثُمَّ صَبَّ فَضْلَتَهُ مِمَّا يَلِي الطَّسْتَ مِنَ الْأَرْضِ فَمَنْ كَانَ مِنْ شِيعَتِنَا فَلْيَتَوَرَّعْ عَنْ شُرْبِ الْفُقَّاعِ وَاللَّعِبِ بِالشِّطْرَنْجِ وَمَنْ نَظَرَ إِلَى الْفُقَّاعِ أَوْ إِلَى الشِّطْرَنْجِ فَلْيَذْكُرِ الْحُسَيْنَ عَلَيْهِ السَّلَامُ وَلْيَلْعَنْ يَزِيدَ وَآلَ زِيَادٍ يَمْحُو اللَّهُ عَزَّ وَجَلَّ بِذَلِكَ ذُنُوبَهُ وَلَوْ كَانَتْ كَعَدَدِ النُّجُومِ.

Tamim ibn Abdullah ibn Tamim al-Qurashi - may God be pleased with him - ٣٠-٥١ narrated that his father quoted on the authority of Ahmad ibn Ali Al-Ansari, on the authority of Abdul Salam ibn Salih al-Harawi that he had heard Abul Hassan Ali ibn Musa Al-Ridha’ (a.s.) say, “The first person for whom beer was made during the era of Islam in Syria was Yazid - may God damn him. He was sitting at the spread-out tablecloth with the decapitated head of Al-Husayn (a.s.) there, when they brought him some beer. He drank some and personally served beer to his companions. The God damned Yazid told his companions, ‘Drink this since it is a blessed drink! If it was not blessed, we would not have been the first ones to drink it with the head of our enemy in front of us, and our tablecloth spread out. We are eating and drinking with perfect calm and peace of

mind.'" Imam Al-Ridha' (a.s.) added, "Whoever is one of our followers should abstain from drinking beer, since it is the drink for our enemies. Whoever does not abstain is not one of our followers. My father (a.s.) narrated that his father (a.s.) quoted on the authority of Ali ibn Abi Talib (a.s.) that God's Prophet (S) said, 'Do not wear the clothes of our enemies. Do not eat our enemies' food. Do not follow what our enemies follow. "'.Should you do so you are one of our enemies just as they are

The author of this book (a.s.heikh Sadooq) - may God have Mercy upon him - said, "What is meant by "the clothes of our enemies" is their military attire. What is meant by "our enemies food" is date wine, beer, mud, any floating (dead) fish, eel, sheatfish(١), scaleless fish, lizard meat, rabbit meat, fox meat, birds that sometimes flap their wings but mostly glide, eggs whose tips are the same, sea locusts which cannot fly, and spleens. What is meant by 'what our enemies follow' is going to improper places such as gatherings where they drink wine, parties in which they have forbidden fun, places where they rule not according to what is right, meetings in which they gossip about the Immaculate Imams (a.s.) and the believers, gatherings of the disobedient people, the oppressors, the corrupt ones, the gamblers. (I have heard that drinking a lot of beer will make one drunk. Whatever drinking a lot of will make

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١- A kind of fish called 'Zummair' in Arabic.

(.you drunk, is forbidden to drink, whether you drink a little bit or a lot of it

Abdul Wahid Muhammad ibn Ubdoos al-Neishaboori al-Attar - may God be ٣٠-٥٢ pleased with him - narrated that Ali ibn Muhammad ibn Qutayba al-Neishaboori quoted on the authority of Al-Fadhl ibn Shazan

٥١ - حَدَّثنا تَميمُ بْنُ عَبْدِ اللَّه بْنِ تَمِيمُ القُرَشِيُّ رَضِيَ اللهُ عَنْهُ قالَ: حَدَّثَنا أَبی، عَنْ أَحْمَدِ بْنِ عَلِی الأَنْصارِیِّ، عَنْ عَبْد السَّلامُ بْنِ صالِحِ الهَرَوِیِّ، قالَ: سَمِعْتُ أَبَا الحَسَن عَلِیِّ بْنِ مُوسَی الرِّضا عَلَيْهِ السَّلامُ يَقُولُ: أَوَّلُ مَنِ اتُّخِذَ لَهُ الْفُقَّاعُ فِی الإِسْلام بِالشَّام يَزِيدُ بْنُ مُعَاوِيَه لَعْنَهُ اللَّهِ عَلَيْهِ فَأُحْضِرَ وَهُوَعَلَی الْمَائِدَهِ وَقَدْ نَصَبَهَا عَلَی رَأْسِ الْحُسَيْنِ بْنِ عَلِی عَلَيْهِ السَّلامُ فَجَعَلَ يَشْرَبُهُ وَيَسْقِی أَصْحَابَهُ وَيَقُولُ اشْرَبُوا فَهَذَا شَرَابٌ مُبَارَكٌ من بركته أنا أول تناولناه وَلَوْ لَمْ يَكُنْ مِنْ بَرَكَتِهِ إِلا أَنَّا أَوَّلُ مَا تَنَاوَلْنَاهُ وَرَأْسُ عَدُوِّنَا بَيْنَ أَيْدِينَا وَمَائِدَتُنَا مَنْصُوبَهٌ عَلَيْهِ وَنَحْنُ نَأْكُلُ وَنُفُوسُنَا سَاكِنَهٌ وَقُلُوبُنَا مُطْمَئِنَّهٌ فَمَنْ كَانَ مِنْ شِيعَتِنَا فَلْيَتَوَرَّعْ عَنْ شُرْبِ الْفُقَّاعِ فَإِنَّهُ شَرَابُ أَعْدَائِنَا فَإِنْ لَمْ يَفْعَلِ فَلَيْسَ مِنَّا، وَلَقَد حَدَّثَنی أَبی، عَنْ آبائِه، عَنْ عَلِیِّ بْنِ أَبِی طالِبِ عَلَيْهِمُ السَّلاَمُ قالَ: قالَ رَسُولَ اللَّهِ صَلَّی اللهُ عَلَيْهِ وَآلِهِ: لا تَلبَسُوا لِباسَ أَعْدائِی وَلا تَطعَمُوا مَطاعِمَ أَعْدائِی، وَلا تَسلُكُوا مَسالِكَ أَعْدائِی فَتَكُونُوا أَعْدائِی كَما هُم أَعْدائِی.

قالَ مُصَنِّفُ هذا الْكِتاب رحمه الله: لِباسُ الأَعداءِ هُوَالسَّوادَ، وَمَطاعِمُ الأَعداءِ النَّبيذُ المُسكِرُ وَالفِّقاعُ وَالطِّينُ وَالجِرِّی مِنَ السَّمَكِ وَالمار ماهی وَالزِّمِّيرُ وَالطّافی وَكُلُّ ما لَم لَهُ فُلُوس مِنَ السَّمَكِ، وَلَحمُ الضَّبِّ وَالأَرنَبِ وَالثَّعلَبِ وَما لَمْ يَدِفَ مِنَ الطَّيرِ وَما استَوی طَرَفاهُ مِنَ البَيضِ وَالدَّبی مِنَ الجَرادِ وَهُوَالَّذِی لا يَستَقِلُّ بِالطَّيَرانِ، وَالطِّحالُ،

وَمَسالِکَ الأعداءِ مَواضِعُ التُّهمَهِ وَمَجالِسُ شُربِ الخَمْرِ، وَالَمجالِسُ الَّتِی فِیها المَلاهِی، وَمَجالِسَ الَّذِینَ لا یَقضُونَ بِالْحَقِّ، وَالَمجالِسُ الَّتِی یُعابُ فِیها الأَئِمَّهِ عَلَیْهِمُ السَّلاَمُ وَالْمُؤْمِنُوْن، وَمَجالِسُ أَهْل المَعاصِی، وَالظُّلم وَالفَسادِ وَالقِمارِ [و قَدْ بَلَّغنی أَنَّ فِی أَنْواعِ الفُقاعِ ما قَدْ یُسکِرُ کَثِیرُهُ وَما أَسکَرَ کَثِیرُهُ فَقَلیلُهُ وَکَثِیرُهُ حَرامٌ] .

۵۲ - حَدَّثَنا عَبْد الواحِدِ بْنِ مُحَمَّدِ بْنِ عَبْدُوسٍ العَطّار رَضِیَ اللهُ عَنْهُ قالَ: حَدَّثَنا عَلِیُّ بْنُ مُحَمَّدِ بْنِ قُتَیْبَهَ النِیْسابُوریّ، عَنِ الفَضْلِ بْنِ شاذانَ قالَ: سَمِعْتُ الرِّضا عَلَیْهِ السَّلامُ

that he had heard Al-Ridha’ (a.s.) say, “Acting justly and speaking fairly result in the continuation of blessings. And there is no power nor any strength save by God.”

The first volume of Uyun Akhbar Al-Ridha’ (a.s.) authored by Abi Ja’far Muhammad ibn Ali ibn Al-Husayn ibn Musa ibn Babawayh al-Qumi residing in Ray has ended at this point. May God assist him to obey God and grant him success to please God. In the beginning of the second volume, I will present more traditions about Al-Ridha’ (a.s.).

یَقُولُ: استِعمالُ العَدْلِ وَالإحسانِ مُؤَذِّنٌ بِدَوامِ النِّعْمَه وَلا حَوْلَ وَلا قُوَّهَ إلاّ بِاللّه.

تَمَّ الجُزءِ الأَوَّلُ مِن عُیُونِ أَخْبارِ الرِّضا عَلَیْهِ السَّلامُ تالیف أَبی جَعْفَرٍ مُحَمَّدِ بْنِ عَلِیِّ بْنِ الحُسَیْنِ بْنِ مُوسَی بْنِ بابَوَیه القُمِّیّ الفَقیهِ نَزیلِ الرَّی اِعانَهُ اللّه عَلیِّ طاعَتِهِ وَوَفَّقَهُ لِمَرضاتِهِ - وَیَتلُوهُ الجُزءُ الثّانِی فِی ما جاءَ عَنِ الرِّضا عَلَیْهِ السَّلامُ مِنَ الأَخْبارِ المَجمُوعَهِ.

About center

In the name of Allah

هَلْيَسْتَوِيالَّذِينَيَعْلَمُونَوَالَّذِينَلَايَعْلَمُونَ

?Are those who know equal to those who do not know

al-Zumar: ٩

:Introduction

Ghaemiyeh Computer Research Institute of Isfahan, from ٢٠٠٧, under the authority of Ayatollah Haj SayyedHasanFaqihImami (God blesses his soul), by sincere and daily efforts of university and seminary elites and sophisticated groups began its activities .in religious, cultural and scientific fields

:Manifesto

Ghaemiyeh Computer Research Institute of Isfahan in order to facilitate and accelerate the accessibility of researchers to the books and tools of research, in the field of Islamic science, and regarding the multiplicity and dispersion of active centers in this field

and numerous and inaccessible sources by a mere scientific intention and far from any kind of social, political, tribal and personal prejudices and currents, based on performing a project in the shape of (management of produced and published works from all Shia centers) tries to provide a rich and free collection of books and research papers for the experts, and helpful contents and discussions for the educated generation and all classes of people interested in reading, with various formats in the .cyberspace

:Our Goals are

(propagating the culture and teachings of Thaqalayn (Quran and Ahlulbayt p.b.u.t-

encouraging the populace particularly the youth in investigating the religious issues-

replacing useful contents with useless ones in the cellphones, tablets and computers-

providing services for seminary and university researchers-

spreading culture study in the publich-

paving the way for the publications and authors to digitize their works-

:Policies

acting according to the legal licenses-

relationship with similar centers-

avoiding parallel working-

merely presenting scientific contents-

mentioning the sources-

.It's obvious that all the responsibilities are due to the author

:Other activities of the institute

Publication of books, booklets and other editions-

Holding book reading competitions-

Producing virtual, three dimensional exhibitions, panoramas of religious and tourism- places

.Producing animations, computer games and etc-

Launching the website with this address: www.ghaemiyeh.com-

Fabricatingdramatic and speech works-

Launching the system of answering religious, ethical and doctrinal questions-

Designing systems of accounting, media and mobile, automatic and handy systems,- web kiosks

Holding virtual educational courses for the public-

Holding virtual teacher-training courses-

Producing thousands of research software in three languages (Persian, Arabic and- English) which can be performed in computers, tablets and cellphones and available and downloadable with eight international formats: JAVA, ANDROID, EPUB, CHM, PDF, HTML, CHM, GHB on the website

Also producing four markets named "Ghaemiyeh Book Market" with Android, IOS,- WINDOWS PHONE and WINDOWS editions

:Appreciation

We would appreciate the centers, institutes, publications, authors and all honorable .friends who contributed their help and data to us to reach the holy goal we follow

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